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VOL. II.



MADRAS.

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Something must be allowed as to the reality of the phenomena with respect to this term. Tales of magic and enchantment are full of imagination, and usually much that is exaggerated. Magic, in connexion with astrology, is commonly regarded as coming to Europe with the Moors into Spain, from Africa and ultimately from Arabia. Tasso seems to identify magic with the Saracens. And to the present day, if any thing magical is concocted for the press, the chief actor is a dark stranger who talks Arabic, and practices his rites only at midnight, drawing circles around himself for self defence, and evoking sable imps, or demons. The magic of the late Sir Walter Scott, in his *Minstrel*, is as absurd as his astrology in *Guy Mannering*. From want of definite ideas, the mind paints to itself its own notions on the subject. And perhaps every notion, or conception, or prepossession, on the subject should be laid aside, in order to a right apprehension, and appreciation of the matter as contained in the present volume.

There was more on the subject, interspersed through the first volume (especially under the heading *Miscellaneous*) than was at once fully perceived, or understood. But it was so mixed up with other matter, as not to be well capable of being described. Had it even been fully known. It was felt right to postpone this article to the second volume—a little out of alphabetical order—because, there was not before enough, nor sufficiently well eliminated to bear out the statements now to be made.

The collector of these books seems to have set out with inquiries and in gatherings on this point, and the one closely connected of the *Sakti* worship. The earliest numbering of books runs on those two topics to a considerable extent, which books are known in the library as *maitra pustakas*. They relate to a subject little known and less understood and are usually indistinctly indicated, as *tantric* rites. There is said to be a right hand, and a left hand way the latter being an objectionable one. Prof Wilson only occasionally hinted at the subject of the *sakti* worship but left it disguised, or mystified perhaps he knew no more than was communicated to him by cautious men. But in the present volume there are books with full details on magic and *sakti* mysteries. The two are closely connected, but an endeavour will be made to discriminate, because though magic rites are uniformly con-

part the essence of the magical rites more properly consist. The spell so addressed has two parts. The *yentra* or diagram which varies greatly in form, with reference to the being addressed, and the object intended to be accomplished. Destructive spells of the *Sana* kind are marked by the *sulam* or trident of *Six* pointing outwards in various directions. Some *yentras* are square, or square within a square, circles, triangles, irregular polygons, and these inscribed, or circumscribed with reference one to the other, some are in form of animals, some with human form, and these last are usually deadly in intent. The proper diagrams must be drawn with attendant ceremonies. Next, to each power invoked there is a peculiar letter usually syllabic known as the *bya*. This is all potent as to that power. Other syllables are inserted in other places devoid of known meaning, usually very harsh in pronunciation. These different syllables are to be whispered, muttered, or otherwise sounded a prescribed number of times, often very many. When the operator is tired, as it may well be supposed is the case, then an act of intensive meditation is to follow. The mind retraces the whole operation, fixes attention on the diagram, which represents the power invoked, considers all that is known of such power, and adds the longing wish that the rite may succeed, to produce the *ishla s ddi*: or accomplished desire. So far as known, with this act, the operation ends.

But, in some spells, birds feathers, bones different herbs or roots, called at particular times, as midnight, the new moon or an eclipse, are used, and in others cruential sacrifices of birds or animals, and last, not least, lumps of human flesh or *sacrifice* of whole human victims in past times, said to be no longer practised. Less malignant but deadly in intent, is the making an image to represent any one wrought against, sometimes taking a stone with a like typical reference, or, with ceremonies like the above, digging a pit, burying the image, or the stone, sitting over the spot when filled up muttering the syllabic spells a great number of times, and returning often to the spot to repeat the spells in the expectation of successful fulfilment.

In matters less formal but more common it is a practice to use certain materials, many of them very disgusting which are contrived to be administered to people in their food, or drink, or with presented betel, chunam and areca. The mingling up is attended with spells, and the administration, if direct is accompanied by them. This practice is universal, and details of objects appear throughout, and other medical books. All persons of any influence should be on their guard against such malpractices.

wholly from such customs, turning them to a pure language, and ennobling them by teaching them to rely on the Providence, and all-sufficiency of God, the wise, the beneficent, the ineffably pure, as their best stay, support, and surety. The writer of the foregoing remarks, during a long residence, and all sorts of exposure, among natives, good or bad, benevolent or malignant, has relied on no other aid, and has hitherto found it to be, in times of peril, as at all other times a sufficient security.

MEDICAL.

In so far as the books of this collection are concerned there is a much closer connection between this section and the foregoing one of *magical* than could be desired. As far as we know, such was the case in the earliest ages. A document written nearly two thousand years since, classes *pharmacopœia* (rendered "witchcraft") with *idololatry* or idolatry and various other malpractices. This very word *pharmacopœia* was adopted both by the London and Edinburgh Colleges, for their lists of *riateria medica* of course with inoffensive meaning. Anciently it would appear to have borne the sense of sorcery, or the use of herbs, roots, simples called at particular times and mixed up with other ingredients, to be used for the purpose of stupifying, bewildering, fascinating, drawing over to any evil or sensual purpose, and no inconsiderable portion of medical science, as contained in this catalogue, is directed to like purposes, as may be seen under the term *casuam* in detail. There is also observable a connexion with astrology and a still more close relation to magic, in reference to spells the *lulachicas* or exorcism of evil spirits, supposed to possess very young children, is a regular part of the medical art as well as spells used, with medicines, in the abovementioned objects of enticing or drawing over to any particular purpose. It would seem from such accounts as are given by European medical writers, that the state of medicine in the middle ages in Europe, very much resembled its present state among native practitioners in India. Some paragraphs in Dr. Willich's Lectures on diet and regimen, chap. 1, may be referred to as defining what is meant. They might be quoted, in illustration only for a dash of caricature, which rather hurts their value.

With so much of real and defective or censurable portions of the native medical art it may be stated on the other hand that as

the different books underwent examination, and brief notation, an impression was left, to the effect, that Europeans have not properly understood or rightly valued the better portions of native medical knowledge. A noble exception exists in the *Materia Medica* of the Hindus, by Dr Whitelaw Ainslie, whose work would bear the being edited by an Orientalist, and reprinted. So far as I know, allusions to the subject by Europeans appear to treat native practice as sheer ignorance, or mere quackery. Much of European art turns on a knowledge of anatomy, necessary to surgeons, but not so needful in minute details to the healing art. In anatomy the natives are sadly deficient, but in a variety of curative matters, they are not unexpert. In diagnosis, prognosis, and the remedial portion of their art, I have thought, I perceived much deserving commendation. I do not pretend to medical science, and therefore can only give an opinion with great diffidence. The theory, and the better part of the practice of native doctors, would seem to assimilate very much with those of Galen and Hippocrates, so far as scattered notices of their works may enable a sciolist to judge. The natives are not ignorant of the doctrine of temperaments, but seem to leave out the sanguine. Their uniform theory that all diseases may be traced to excess, or irregularity in wind, bile, phlegm, gives somewhat of a peculiarity to their system. It would perhaps be desirable, that large portions of native medical books should be translated with care. The practice of European physicians in India seems very much based on rules and prescriptions framed in Europe. But the two climates differ so much that the same practice cannot be always safe in both. While it is admitted that there are cases beyond native skill, it must also be admitted that there have been cases wherein native practice has succeeded, when European skill had failed. I am in possession of details, but they would be out of place here.

It was noted during examination, that books in the Sanscrit language are incomparably the best, and next in order, are those Telugu books that are versions, or paraphrases, of Sanscrit books, and professedly based on such books. The Tamil language possesses among medical works of another order, most of them spuriously ascribed to *Agastya*. None of these occur in the 1st and 2nd volumes of this work, but there are several to be classed in the 3rd volume. It is believed that the theory and the practice in these Tamil books, differ considerably from those of remotely northern books, and it is the Tamil rule which guides native practitioners that speak the Tamil language. The rules are folded up in obscure and difficult *sutras*, and the system, if thought

worthy of being brought to light, could only be educed by the aid of men well versed in this system; who would give the recondite meaning in plainer and more paraphrastic language.

In addition to the practices adverted to in the 1st paragraph of this heading, truth demands that matters of a still darker shade be not omitted. It is believed that native practitioners of a lower order deal freely in the matter of procured abortions; and for very trifling remuneration. Native feminine virtue is not severe, if the rules of casto are not transgressed; and it is rendered less so by the facility of procuring abortion; either from native midwives or doctors. Occasionally however, the unhappy female pays the forfeiture of life, for her fault. Another dark shade is the use of poison. When editing the larger portion of the late Dr. Rottler's Tamil and English Dictionary, my attention was excited by the multiplicity of terms employed to denote preparations of arsenic: many of them such as would raise ideas of a curative or beneficent character. Such terms induce a suspicion that all is not right in native practise; and many minor incidents have occurred to confirm the doubt. A commission to inquire into the state and practise of native medicine, might develope things terrible or disgusting; at the same time it would place the good portion of native practice on a better basis than now; and it might suggest useful hints and improvements to the Pharmacy of Europe, and to the practice of European Physicians throughout the entire extent of British India.

MIMAMSA—Ritual, and the *Pancha rātram*

The *Mimamsa* is properly either the earliest, or one of the earliest of the six schools of philosophy. As such, it was divided into two parts; the *pūrva* or *Jaimini carmam*, and the *uttara* portion ascribed to *Vyasa*. *Jaimini* was one of the writers of the *vēdas*; his productions relating to sacrifices and ritual. His system would seem to have been entirely confined to the traditional doctrine and practice of sacrifices, without theoretical speculation; and it may be, without thoroughly comprehending the rationale of ceremonial offerings. The custom was adhered to, as a rule; and it was made a condition and a means of benefits in futurity, as well as of many temporal benefits; and in particular, it was looked to as an unfailing cause of procuring offspring, to otherwise childless kings. The simple origin being lost sight of, the subject became magnified and exaggerated; so that some great sacrifices were

made enormously expensive. If any one will look into the Hebrew records concerning the dedication of the first Temple, it will be seen to what an extent animal slaughter was allowed to proceed. That was as wide a departure from the simple original, as any one recorded in the *Ramayana* or *Bhāratam*, or other books. *Jyāsa* in the *uttara mīmamsā* struck the first blow at this system. He reduced the sum and substance of the *Īdam* to a metaphysical system, contained in five hundred *sūtras*, being the mystical *Vedāntam*, or end of the *Vedam*. This substance was pantheism, and it is not classed in this work under the heading *Mīmamsā*, but under the generic divisions *Vedānta* and *Advaita*. The rise of *Buddhism* gave the most effectual shock to the old system of sacrifice, grown cumbersome, loaded with heavy expenditure, and as to use, by common people, impracticable. *Maithrācharya* adhered to the system of *Jaimini*, and *Sancarac'rya* opposed it. Though the practice of sacrifices has grown obsolete, yet several books commenting on the sacrifices mentioned in the *Vedas*, or giving rules and regulations, thereto pertaining, are contained in this great collection; and such are chiefly classified in the first volume of the present work. The assistants employed were found disposed to apply the term *mīmamsā* to all obscure books, treating on the subject of ritual, sacrifice, or ritual in general. It was found convenient to adopt the word in a sort of modern sense of wider import than the primitive term. Hence the phrase *mīmamsā* or ritual occurs, but discriminatively, for all ritual is not strictly *mīmamsā*. There need be no charge of confusion, where the transition is easy and gradual. Sometimes *Pancha rātram* has been separated, but more commonly classed with ritual and *mīmamsā* in its looser sense, as the root, stem, branches, blossoms are after all, but one tree. Any little diversity of plan, arose in part from each distinct syllabus of arrangement having been made at different, and occasionally distant times. The work is so extensive that it could only be taken in detail. To go through the whole work of examination before the classification of any particular portion was attempted might possibly have been more systematic, but it would have been discouraging to the operator, and dissatisfactory to employers. And the difference is but trivial. The *Mīmamsā* a source, the *Rituala* a channel diversified by islands, the *Pancha ratram* subsidiary streams.

The *Mīmamsā* needs no further details, but the *Pancha ratram* requires explanation, because it has practically become a sort of super-sessional system. The *Sūtras*, proper, never favored animal sacrifices, partly because their system opposed one that greatly favored cruential

offerings ; and partly because oxen were often slaughtered ; whereas, the bullock being made the vehicle of *Siva*, rendered the whole of that tribe of animals, in some sense, sacred. But when I was looking over the various books that treat of festival observances there appeared great reason to conclude that, the *Saivas* were the first to give to the festivals of many days continuance, common to all, an addition of pomp and parade and circumstance, to please the multitude. It would seem probable, for it cannot be positively affirmed, that the *Varishnavas* observing the success of that scheme, became both jealous and emulous. As an illustration, when the sports of *Krishna* became extensively popular, the *Saivas* got up various sports of *Siva*, and these, however incongruous, the gudgeon-people greedily swallowed. Even so, in medio-aval times, some *Varishnavas* finding sacrifices losing their hold and becoming ob-olete, or impracticable, invented a system termed the *Pancha ratnam*, intended to make a pompous ritual, supersessional to sacrifices, and, by ascribing the same to *Vishnu*, to mark it as their own. Suitably enough it was traced backwards, as to origin, to a period of perfect darkness. During the *Manu's* flood, *Vishnu*, as *Narayana*, floated on the waters, and then during five nights of that dark period, he was fabled to have delivered to *Satyavanta* and the seven *rishis* the dogmas of the *Pancha ratnam* (five nightiad) as an authoritative rule. This rule was not implicitly, and universally received. In the McKenzio collection there is a book which classes the *Pancha ratnam* with *outer* or heterodoxical sects. Other writers opposed it. A class of purist *Varishnavas* are said to have separated from others on this account, and to have refused fire and water, intermarriages, or other relationships, or civilities. On the other hand there is a modern book (Vol. I) by a *Brahman* at Conjeveram, entitled "a book to take out the thorn from such as deny the *Pancha ratnam*" The modern system of the *Varishnavas*, after the deifying *Rama* and *Krishna* became very different from the ancient one. The *Pancha ratnam* also gradually gained an ascendancy, from its pleasing the vulgar, and promoting the rule of *Brahmans*. The very modern dispute at Conjeveram, between the *Vadagalas* and *Tingalas* (or northerns and southerns) obliterated the remains of the other controversy, and at the present time and in the Peninsula, it is believed that ritual observances, at festivals, of *Saivas* and of *Varishnavas* very much resemble each other, the former adhering to their old customs, the latter having a modern revelation, ascribed to remotely past time, so as to justify themselves. The two systems are brought into tolerable comparison at Conjeveram. One somewhat exceeds

the other in popularity, expense and glory, simply because of wealthier, or more numerous votaries. Both aims would be equal, or rather the inferior would like to become the superior, in every thing. It has been understood, from creditable eye witnesses, that when *Siva* goes out in procession from great Conjeveram, *he* comes forth in state from little Conjeveram to meet his competitor. And then the numerous *Brahmans* on either side instead of civilities, honours, and courtesies heartily revile, abuse execrate each other, and the pretensions of the opposite deities likewise—*Arceus amlo*

* With reference forwards to the headings *Saiva* and *Vaishnavia*, it may be remarked that there is a strikingly close resemblance between the ritual observances of *Brahmans* in India and those commanded under the Levitical law. The sacrifices observed were of various kinds and have various names in both. They varied according to the festival or the occasion. By reference to Numbers, chap 7, it will be seen that the offerings and sacrifices, at the first setting up the Tabernacle, were expensive and limited to princes, or heads of tribes though less expensive than the like matter at the dedication of the first temple. Such offerings are known in India only traditionally, but they are so known. The ceremonial uncleanness caused by the death of father, mother, or other near relative is similar in both. Accidental defilement did not disqualify for eating the Passover, and it does not impede the eating at a *Sudha*. The principle of ceremonial defilement, by issues, by menses by casual contact, is also in reference to eating, and to vessels used at meals, is one and the same. The *punyaharasana* of the *Brahmans*, or purifying things and places by sprinkling over them consecrated water, is one and the same. The reference upwards may be to Mesopotamia or to Egypt if so it best pleases any one but at all events, the ritual ceremonies of the *Brahmans*, bring them into connected relation with early people not Grecian nor Roman, but outside of India, and lead to the belief that all their very early traditions and records relate to other lands, or localities, than India now so called

PALMISTRY

Any notice of this heading would demand apology were it not perhaps connected with the origin of a singular body of people, the wandering gypsies, whom the French term *Bohemians*, and the Turks, *Zingaries*. This latter word is evidently a corruption of the Sanscrit

singara, signifying paradisaic, ornate, amorous. The gipsy language has been traced to a Hindu origin. Palmistry, their peculiar science in Europe, is in India a regular branch of knowledge, but the practice is generally regarded, in the Carnatic, as belonging to the *Curarian* male and *Curatti*, female. These are Indian terms, applied to an aboriginal race, not *Hindu* of northern origin, but *autochthones* of the south. These, like the gipsies, lead a nomadic life, and their habitations are equally frail. They are the fortune tellers of the south, and are very frequently introduced in romances, especially those termed *Kora tanchi*. The Palmistry found in books (as is this collection) seems above their level, but it has a surprising coincidence with the like science, introduced to Europe from Arabia. It not only dwells on the marks on the palms, but on warts, moles, size, and shape of the different visible members, shape and height of person, length of arms and feet, and draws inferences from the whole, instances of which are occasionally specified in the Catalogue. The term *Samudrica sastra* is however mainly derived from the lines on the hand, or Palmistry proper. There is abundance of ridicule on this, and the Indian topic of astrology, in Butler's *Hudibras*, which from its popularity gave a tone to English opinions. To apply the Baconian tests of analysis and experience might be possibly wiser. I have long been of opinion, and before I saw the contents of this collection, that such a heading as *Somatoscopia* might be introduced to our Encyclopedias, and if well filled up might be curious, interesting, and useful. Almost all persons act upon occult sympathies or aversions, which possibly could be reduced to rule. I would advert to the ingenious speculations of LeBrun, a great painter as an illustration. In gathering materials from all sources, the contents of the books termed *Samudrica lacshana* might be of service, and not be wholly and altogether worthy of contempt.

PAURANICAL

So much has been written on this topic by others, that little comparatively need be stated here. Abstracts of several *puranas* were furnished by Prof. Wilson, to the Bengal Asiatic Journal. He translated the *Vishnu puranam*, and published it in Europe. A full translation of the *Bhagavata puranam* exists in French, as of the *Hari ramayan*, also which might more properly be regarded as an appendix to the *Bhagavatam*, than to the *Bharatan*. Discussions on the age of

the *Puranas* have occurred. Prof Wilson thought the *Layu puranas* one of the oldest, but maintained their general modernity. On the subject of the four first, as usually classed he was remarkably silent, and he classed the *puranas* himself in a different order from that one most common. The order usually in the South of India is—1 *Matsya*, 2 *Curma*, 3 *Varaha*, 4 *Iarana* 5 *Brahma*, 6 *Iainarari* (*Iishnu*) 7 *Bhāgavatam* 8 *Siva* 9 *Linga* 10 *Bauddhica* 11 *Naradiya*,* 12 *Gāruda*, 13 *Brahma kavicrita*, 14 *Kanda* (*Scanda*), 15 *Marcandeya*, 16 *Agneya*, 17 *Brahmanda*, 18 *Padma*. Of the last, the one half is *Vaishnava* the other half *Saiva*, but the two parts are seldom together, and one of them is rare.

The *upa puranas*, or minor works, as reckoned in the South, are—1 *Usanan*, 2 *Ocipitam*, 3 *Cali* (*Kalica*) 4 *Sanatcuriara* 5 *Sanblarari* 6 *Siva tinriam* (*Dviti Bhagavatam*) 7 *Saurari* (*Aditya*), 8 *Durrasam*, 9 *Nandi*, 10 *Narasinha*, 11 *Naradiyari*, 12 *Parasari*, 13 *Bhargavari*, 14 *Angiram*, 15 *Mericham*, 16 *Manaram*, 17 *Iasista lingam*, 18 *Iarunari*.

The *Saivas* have twenty eight sacred books, termed *agamas*, which, with them, supersede most of the *Puranams* and *upa puranas*. It may not be amiss to specify the titles—1 *Kamiam* 2 *Iogasari*, 3 *Sundhiyari*, 4 *Karanam*, 5 *Acitari*, 6 *Tipattam* 7 *Sucumam*, 8 *Jagattiram*, 9 *Anjuran*, 10 *Suprabhedacam*, 11 *Iyyayam*, 12 *Nisrasari*, 13 *Siagamdhucam*, 14 *Ai alem*, 15 *Iram*, 16 *Rilaracari*, 17 *Makutam*, 18 *Iimalam*, 19 *Chaudra nyanam*, 20 *Iimabam*, 21 *Purotgitam*, 22 *Lalitam*, 23 *Ohittam*, 24 *Sandina sarottam*, 25 *Paramesaram*, 26 *Kiranam*, 27 *Bledari*, 28 *Vatulam*. These books are rare, and very little known. Parts of them very probably occur in the Catalogue, under other names. The 22nd and 25th are known to be of the *sacra* kind.

The *Padma puranam* the youngest of its tribe, presumes to rank its predecessors under the three classes of *Sutika*, *Rajasa* and *Tamasa*, or qualities of goodness, passion and darkness. It is no great authority perhaps, and the distinction could only subvert native sectarian views. They are more usually distinguished as *Vaishnava* or *Saiva*. The *Matsya*, *Curma*, *Linga*, *Siva*, *Scanda* are considered to be *Saiva*, the *Agni* medium and the remainder *Vaishnava*, or learning that way. Various portions of *puranas* some complete copies of two or three, and *upa puranas* complete or incomplete, are to be met with in this collection.

* It is this duplicate may be of Sans or a text is still. Bhagavatam as is
referred to in the text in the India.

The *Purānas* generally profess to give an account of the origin of the world, and all existing beings and things; they are remarkable for an extravagant chronology; and they usually give lists of kings of the solar and lunar pedigree, which must be taken *quantum valeant*. This remark may be illustrated by a modern instance. It is demonstrable that, in the southern *Pandiyān* kingdom at Madura, the kings and people were *Bauddhists* till the time of *Arri mastana*; when his Minister introduced the *Saivas*; on a rough estimate about the year 7 or 800 A.D.; and the *Saivas* did not get the ascendancy till the time of *Kunapāndiyān* (hump-back), whom the *Brahmans* then named *Sundara* or beautiful; a circumstance not older than A.D. 1000. Yet, some short time after, the *Brahmans* drew up a local *purānam*, with long genealogy of *Pandiyān* kings, the first one termed *Sundara*, and identified with *Siva*, and then descending through their long periods of the *Kṛita*, *Tṛeta*, *Dwāpura* and *Cālīnges*—all pure fiction; and what the *Brahmans* did there, their predecessors may have done with regard to the solar and lunar pedigrees. Such kings probably did not rule in India Proper; but the lists may have been imported from Egypt. The whole mass of native legend and chronology has some reference to antediluvian times; but definitely begins with the Manu's flood, the subject of the *Matsya purānam*. Thence we have to educe downwards the above four ages; regardless of the extravagant periods assigned to them by pauranical fiction; by some supposed to be astronomical. I do not possess Talmudical learning; but, from such scattered notices as I have gathered, I should be induced to conclude that the Talmud, with the two Targums or commentaries may be accepted as tolerable prototypes of Hindu *purānas*: they are equally extravagant, and equally venacious. One circumstance bearing on the subject I may be allowed to state. In 1835, I published a translation of a Tamil M.S., the beginning of which is taken from the pauranical geography. In section 3 of the translation, the *dwīpas* are specified; *Maha meru* in the centre; around it *Jambudīpa*; then the other *dwīpas*, and their seas, "Outside in a circular form around these is, *Chakra val-giri* (or wheel-chain mountain), and to the east of that is, *Udaya-giri* (sun-rising mountain), where the sun rises; and, proceeding to the west, sets again." Sometime after this publication, I met with a copy of a very old edition of Lightfoot's *Norm Hebraicæ*, at the beginning of which the author gave an extract in Hebrew, of what he considered to be a curiosity; but without not professing thoroughly to understand it. From his explanations, his account of Talmudical geography, and a little attention to the document

itself, I was surprised to find it tantamount to the contents of the above section. The mountain on which the Temple once stood occupying the position of *Plataria*, the Holy Land around it, in the center of the earth, the place given to *Jambudwipa*, the other countries of the world lying beyond, and the whole encircled by the identical chain of mountain from behind which the sun rises, and behind it again sets. The modern edition (1822) which I possess of Dr Lightfoot's work, does not contain that piece, why omitted I know not. The old book being borrowed, was returned after perusal. In Europe there are distinguished Hebrew scholars and my main object is to indicate to them that a careful comparison of Talmudical lore, with the contents of *Hindu puranas*, may reward the toil.

The *Puranas* afford indications of like hostility of a religious kind, between *Vaishnavas* and *Saivas*, as of old between subjects of the Kingdoms of Judah and Israel. The above is a notable instance in the *Vaishnava* portion of the *Pādma purāṇa*, classing the *puranas* of a *Saiva* kind as coming under the quality of darkness, that is, ignorance and malignity. The *Saivas* are rather more adroit in endeavouring to twist all alien popular works to their own system. As for instance, in the *Adyatma Rāyayāni*, and *Devi Bhagavatam* (q. v. in loc.) as also in the *Siva karnāvatam* and *Siva lila*, to rival *Krishna*. A counter-reaction probably produced the *pancha-ratnam* (ut supra *Mīmamsā*). A *Saiva* at Madras a few years since, printed a book, describing himself in the title page, as one who knew no other god than *Siva*. Like indications in detail will be found under the headings POLEMICAL and SECTARIAN *Puranas* local, or *VAISHNAVISM*. A few further remarks on these may not be superfluous. Prof. Wilson observed concerning them, that they usually pretend to be taken from some of the larger *puranas*, but, on search are not found therein. In no country was literary forgery carried to a greater extent than in India. Literary men, and especially *Brahmins*, like the Cretans of old are impostors. Some times there is a self-denying magnanimity, the author seems to care nothing for himself if his work may but float under the sanction of some great name or person to whom it is ascribed. It may be seen *passim*, how liberally the various *mythologisms* are stated to be taken from different *puranas*. Another remarkable characteristic, is the bold, lying audacity of such legends. As for example, in the *Madura purāṇam*, the statement that the *Vedas* are old and obsolete books, and that the substance of the *reda* and of true wisdom consists in worshipping the *lingam* in the great pagoda, at that place. In the *Sri Pāṇḍava* what

myam, that the goddess manifested in the Cauvery river, obtained the boon of being equal to the Ganges. In the *Parhani-purānam*, that the carcass of an unburied thief being torn to pieces by vultures, one of these birds being scared, when flying over the *pushcarani* pool, let fall one of the bones into it; which forthwith sprung up in the shape of a (very rare) blue lotos-flower; and, by virtue of the bone touching the water, the soul of the thief was beatified. In the *Saiva* legend at Conjeveram, that *Subrahmanya* took *Brahmā* roundly to task; and confined him in prison, himself undertaking the work of creation. In Tripety legend that the hill is a peak of *Maha meru*. In a variety of instances, it is asserted that the most malignant of sins; that is, the murder of a *Brahman* can be washed out by bathing in a pool. A great variety of other cases will appear, on a slight perusal. Mendacious holdness, equal to that of Tetzels in Germany, is a prevailing characteristic. The three kings at Cologne, and the lying legend at Loretto, are quite in harmony, as to abstract character, with abundance of local *purānas*. To assert any thing that might give the place *the go*; and might bring in money or offerings to *Brahmans*, to stickle at nothing attended with such results, seems to be the general rule. The *Brahmans* are vastly superior to the common race of people; and they have carried their presumption thereon to extravagant bounds. They are not overtly, but in reality "the kings of the east"; and a mystic influence attends on them; more easily discernible, than admitting a perfectly satisfactory solution.

ROMANCE—Historical.

This term was adopted in consequence of there being several books, and ancient ones too, that could with difficulty be reduced under any other specific heading: as containing too much of history to be mere romance, and too much of romance to be history. As a distant illustration, some of Shakespeare's plays, and some of Scott's novels, may be adduced. There is romance that is not history; according to the notion of "an ancient sago philosopher,"

"Who swore the world, as he could prove,
Was made of fighting and of love
Just so romances are, for what else
Is in them all, but love and battles?"

The theory thus announced that the world is made up of fighting and of love, is usually exemplified by the historical romance. It is not

easy to class the tales of *Harischandra* and *Nala*, when separate, otherwise than as the main productions to which they belong as episodes. But these episodes relate to a particular species which natives term *ular*, in which the principal character passes from prosperity to the depths of adversity, and is again restored, or raised to greater prosperity: the book of Job is a connected example. In such pieces, man is not degraded to a mere fighting animal, but is represented as passing through severe discipline, by the malice of adverse powers, yet still under the protection of Divine Providence. Books strictly of historical romance, are the *Bhāratam*, *Ramayana*, *Mugham*, *Kerali ulpatti*, *Parasi Rama vijayam*, *Krishna raya vijayam*, and the like. The *Hari vamsa* partakes of this, and of the *pauranic* character.

It would be scarcely worth while to add more were it not for the extraordinary influence exercised by the *Ramayana* and *Bharatam*, and the two chief heroes therein, *Rama* and *Krishna*, down to the present day. The *vedas* diminish into distant, and diminutive specks in comparison, and though the *Brahmans* have not forgotten to commemorate the *Vasiana* and *Narasinha avatarams*, yet the influence, now a days, is exceedingly feeble in comparison. It is difficult to see any thing, in either of the two leading characters, to raise them to the rank of divinities, except successful heroism. Of the two, *Rama* is the most interesting in the character of *Krishna*, what person, with right intellectual and moral feelings, can see any thing to approve. Hence, it was with some degree of wonder that I read Coloeel Tod's remark in his big book that the character of *Krishna* exercised a softening, and humanizing influence on the fierce chiefs of Rajpootana. Are they at all softened, or humane? Illust love finds its patron god in *Krishna*—but then the general tendency of such pursuits is to harden and deprave. Such an attachment as that exhibited by *Rama*, softens and humanizes, and, upon the whole, ennobles the mereman. *Rama* might pass very well as superior to the common herd of kings, but his character has weak, unfortunate points if set up to be worshipped as a god.

As regards the name *Rama*, it is Hebrew. The great Hebrew patriarch bore it. His primal name *Ab Ram* signifies *father exalted*, or *pater excelsus*. It occurs otherwise in names of hill towns, and in the Mosiac genealogies, and the circumstance of Cush being made the father of *Rama*, and *Rami* having two sons, named *Cusa* and *Lara*, attracted the attention of Sir W. Jones, though nothing possibly can be thence extracted.

The birth place of *Rāma* of the *Rāmāyanam*, is definitely fixed to *Ayodhya* (the modern Oudo) and he must be regarded as belonging to India proper. With reference to his parentage, it is given to *Dasarat'ha* by his wife *Kausilya*; yet it is observable that the Brahmanical author of the *Ramayanam* seems loth to allow a god—or *Vishnu*—to proceed from a *Cshetriya* father. *Dasarat'ha* is an old, worn out king, with four wives, and without any son. By advice, he prepares for a great sacrifice; and sends to fetch a young *Brahman*, who had been living eastward in Thibet, with his father in a hermitage, never having seen a woman. He is then affianced to a wife, daughter of a friendly king, she has the range of *Dasarat'ha's* private apartments, and her husband with her. The young *Brahman* is the chief operator in the sacrificial rites, and, at a particular part of those rites, *Vishnu* issues from the flame, bearing a vessel containing the *payas* (curds) which is to be given to *Dasarat'ha* and his wives, to eat. After their doing so, all his four wives become pregnant with sons, who partake of divinity in the proportion of the shares eaten by the several mothers, the favorite wife *Kausilya* having received the largest portion, and *Rama* had, in consequence, more of divinity than his brothers. The enigma is not very dark, and any one much less blackguard like than Voltaire, when bending attention to the Hindu scriptures, might be inclined to give the parentage of *Rāma* rather to *Rishi Srunga*, than to the effete *Dasarat'ha*, it is not clear that the author did not intend to convey that inference, from his dark similitudes. Be that as it may, the character of *Rama* as a lover and as a husband, is exemplary, up to the period of his loss. A denial that *Lanka* is the same with Ceylon, has been made by me. The reason is partly because (astronomically and geologically) "*Rama's* bridge" and the lowland of Ceylon must have been deep below the level of the sea at the time indicated; however reduced, and partly that the high ridge land running down from the *Vindhya* range to the neighbourhood of Madras, must have presented islands just as well adapted to the scene, and very much nearer to *Ayodhya* and to the wilderness abode of *Rama* and *Sita*. That the whole affair is the mere invention of a poet grounded on some slight and trifling circumstances, is not entirely improbable. But the subject, being challenged, may be left *sub lite* for the present. After *Rama's* victory and being crowned at *Ayodhya*, his weakness and injustice appear in dismissing the wife for whom he had fought so well, and bringing herself and her two sons into doubtful circumstances, in the hermitage of *Valmiki*. Hence, the *Brahmans* discourage the reading the *Uttara Ramayanam*, and would

vain destroy it. The poet *Meibani* sensible of that injustice, brings in *Rama* self-accusing sorrowful, that is, *Vishnu* incarnate, repentant. But *Rama* is never, in early pieces, made unfaithful or unchaste, which is *Rama* versus *Krishna*, or *Vishnu* contra *Vishnu*. The two *Ramas*, moreover, are brought together in dispute and contest, and the younger *Rama* is made to conquer the elder, that is, *Vishnu* conquers *Vishnu*. This may suit with the poetical *Alandras*, but it is suicidal, in western ideas, to the claim of divinity.

With regard to the name *Krishna*, it is observable that after leaving out *na* (borrowed from the name *Nirayana*), the remaining letters are the same as the *Krish* of the Hebrew name of Cyrus, in the book of Isaiah. Cyrus is latinized from the Greek spelling *Kuros* of Xenophon, but the Greek the Hebrew and the Sanscrit spellings, are as nearly as possible one, and the same. In the body of the catalogue, I have noticed a strong coincidence between the account of the infancy of Cyrus, as stated by Herodotus and the infancy of *Krishna*, as narrated in the 10th book of the *Bhagavatam*. I do not know that the same has been noticed by others. Early writers were occupied with silly analogies to the appellation of the founder of Christianity. Etymologically there is none, because the Greek guttural represented in *Ch* is not found in the Sanscrit *K*, in meaning there is none, and *Krishna* is a proper name, but *Aristos* is an appellation. In fact, there is only one slight resemblance, yet Christ did not kill Herod and, in every other sense, the analogy fails. But the account given by Herodotus of Cyrus is, that Cambyzes and Mandane being married, and the latter pregnant, her brother, then reigning, had a dream, which was interpreted to mean, that his nephew would kill him, and possess his kingdom. On this account the infant when born was given over to the king's herdsman, with orders to kill it. The herdsman's wife took compassion on the child, and, in its place, exposed her own child. The young man grew up among cowherds, as one of them, and as the child of the woman that saved his life. In process of time, he killed his uncle—came to the throne—and, after unexampled victories, was slain in an unprovoked expedition against the Tartars the queen of that country cutting off his head and casting it into a tub full of blood, that it might be glutted, with what had been the owner's delight. Many of the parallel circumstances, in the 10th book of the *Bhagavatam*, are so closely similar, as to induce the impression, elsewhere stated, that the writer of the *Bhagavatam* must have known the accounts of the infancy and life of Cyrus, the greatest of warriors in the earliest

ages. There are some correlative circumstances. Mandane has a meaning in Sanscrit, synonymous, in mere meaning, with *Mohini*: *Déraki*, the Sanscrit name of the mother of *Krishna* is evidently titular, as if implying *mâtá* by ellipsis. The name of the father of Cyrus is given to the uncle of *Krishna*. In the Greek word Cambyzes, the final *es* is dialectical. *Cambusa* and *Camusa* in Telugu, and the Sanscrit *Camsa*, are the same name. *Krishna* was vulnerable only in his heel, and came by his death ingloriously, from the chance arrow of a wild hunter. In a legend of some considerable antiquity, it is stated that *Siva* (the destroyer) apperred to *Krishna* and delivering a skull, which he carried, charged *Krishna* to bring it back filled with blood. *Krishna* accordingly, in his wars, filled it to the height of several palm trees. Close analogy is not intended; but here and there a little seems more than accidental.

A few circumstances would indicate that the *avatara* of *Krishna* was outside of India proper. I shall state them. Prof. Wilson in his translation of *Cashmiria* *anals* expresses an opinion that the *Pándavas* were rulers in *Cashmir*. His reasons may be seen on reference. As some confirmation, I note that one of the titles of *Arjuna* is *Parthia*, or the Parthian. *Krishna* thence derives one of his titular names: *Parthia sáradi*, or "the car-driver of the Parthian," is the name by which *Krishna* is worshipped at the great pagoda of Triplicane, Madras. Further, the site of *Dicáraca*, the capital of *Krishna*, is unknown. Traditionally, it was swallowed up by the sea. The modern name of an island on the Gujerratee coast is quite secondary. There is a tendency to affix modern or local sites to ancient and foreign stories; even as a Javanese poet transferred the *Kurushétram*, and the war of the *Pándavas*, to the island of Java; and, for ought we positively know to the contrary, the *real Kurushétram*, near modern Delhi, may have only been a locality by accommodation, for bloody battles under Haie, or other worthies, in Parthian Armenia.

Still the current of modern writ, and of verbal tradition is so strong in favor of *Mat'hura* (hodie *Muttra*) and the neighbourhood of the *Kálinda* or *Yamuna* (hodie *Jumoa*) river, as the scene of *Krishna's* boyhood, youthful sports and love adventures, that its participation herein, in some way or other, is not to be denied. It is observable that Cyrus has nothing specially of that kind recorded concerning him. In the romance by Xenophon, on the training of Cyrus, nothing particular of that sort is contained. One might almost suppose that two characters have been blended together, to make up one god: the epitome

of the world as in love and fighting. But the matter must be left in its own uncertainty. It is cause for surprise that the worship of *Krishna*, under various names or titles, is so general and so influential.

There is a romance concerning *Arjuna's* pilgrimage southerly, made up of illicit love with an elopement and marriage, and after a lapse of years, fighting with his illegitimate son, which romance originates with an old Canarese poet, expanding a passage in the *Bharatam*. Other romances, some of them ancient run into the class of Tales, and are usually so classified.

There are some analogies which have induced me to suspect a connexion between the *Iliad*, and the *Bharatam*. Homer confessedly wrote and sang disjointed rhapsodies, which were put together after his death. He gave a definite scene of action, marked by two rivers, on the shore of a part of Asia Minor, but whether any such town as Troy ever existed has been debated with some eagerness, and critical acumen. It seems to me not impossible that some very early tradition was carried by Colonists in different directions and made use of by two great poets, each one after his own fashion with some resemblance, and of course with great variations. In the way of general resemblance *Dritarashtra* answers to Priam, *Duryodhana* to Paris, *Draupadi* to Helen, *Dharmaraja* agrees with Menelaus, Achilles combines something of *Krishna* and *Arjuna* like the first, he is vulnerable only in his heel, Ajax agrees with *Bhima*, Diomedes has a counterpart in *Sahadeva* and like similitudes may be traced in other personages. If there be any thing in such a conjecture it would follow that, the true scene of the original transactions was neither Asia Minor nor India, but in some distant country, situated between the Tigris and the Araxes.

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SACTI

It is simply astonishing that from a primeval difference of opinion as to the mode of existing things whether caused or self-subsistent, should have resulted wide spread division wars, persecutions, human sacrifices, and a system of worship, such as comes under the present heading. It is well known that "the beginning of strife is as the letting out of water, and a difference once begun with human passions and pride working thereon will account for almost every thing. Still, on this particular point, there is ground for wonder. The simple question once was, whether God made the world, or whether it made

itself; and, as a self-existent divinity, ought to be worshipped. The subjugated opinion still exists in various countries; cowers in secret, veils itself under equivocal terms; and operates, as its votaries suppose, to their common advantage.

There is some reason to trace this system up to ante-diluvian times, and to *Casyapa*, the father of *dévas* and *daityas*. The name was not unknown to the Greeks; but they made him a female, under the name Cassiopeia, and placed this female among the constellations. There is more certainty in looking either at the origin or revival of the system soon after the Deluge, '*Atri* was one of those who escaped on that occasion. This name was also known to the Greeks; and the *Atrides* of Homer was not so strictly the son of '*Atri* as one of the race of '*Atri*. The son of '*Atri* was *Chandīa*, from whom the lunar line, a pedigree, is derived. By an illicit amour with *Tārā* the wife of *Vrihaspati*, he had a son named *Budhā*. A son of *Vaivasvata Manu*, "child of the sun," and at the head of the solar line was changed as stated, into a female, named *Ila*; being married to this female. *Budha* had a son named *Purúruras*, with whom the fabulous and heroic period commences. Now the above names *Chandra*, *Tārā*, *Vrihaspati*, *Budha* signify, it is true, the moon, the zodiacal chain of stars, the planets Jupiter and Mercury; and hence an astronomical enigma was deduced, or supposed by Wilford and others. I have somewhere remarked that if an astronomical enigma, it must mean that the planet Mercury was once a satellite of Jupiter, attracted from its orbit by our moon; and, falling towards the sun, found an orbit around it, as the planet Mercury. But did the early hieroglyphists travel so far? and is it not likely that as much violence is done by this supposed enigma, as the reducing Terah, the father of the patriarch Abiahām, to an astronomical sign, or constellation; which one of that school was bold enough to assert. Does it not seem at once, more probable and reasonable, that such names were assigned to mortals as titles of honor, added to their common names? whatever those might have been. We cannot very well own the hero *Purúruras* as a son of stars and planets; but his grand-mother might have been called *Stella*, and his father Mercury, or *Hermes*: a name very familiar with Egyptians and Greeks, as a demi-god teacher. The main point, however here is the transformation of a son of *Vaivasvata* (or Noah) into a woman. Hindu Pauranic records declare that on this son a curse from *Siva* and *Parrati* rested, to the effect that he should become a woman for the crime of intruding on their privacy. The reader will meet with frequent reference to this curse in books, catalogued in the present work. The

Mosaic record declares that a curse from Noah rested on a son of Ham, for the father's fault. Now it is among the Hamite posterity, that the system under consideration chiefly existed; and in a country named after the said son of Ham the practice of offering human victims in sacrifice, and of mother, kissing, coining, and then killing* their own children before the altars of Baal, Ash'ar, or Molech, prevailed to a degree beyond the customs of other nations. It is declared in the Mosaic writings that, for crimes of this deepened dye, the land was purged, and it is declared also, that when the executioners of vengeance joined in like crimes (vide Psalm 106, v. 34—42) they were themselves rewarded for punishment. Hindu *puranas* and the Mosaic record agree as to the above specified curse. The question is, whether the mode of operation by change of sex, as stated in the latter, is a hieroglyphic, or a simple reality. The Greeks, and Ovid from them, fabled a Tire is, of bi-fold sex. The name, which is without meaning in Greek or Latin, when brought to the test of Sanscrit, is resolvable into *Tiru*, a name of *Lagshmi*, or simply *secreed*, as a prenominal, and *Isi*, (Heb. *Isis*, Egyp. *Isis*) a lady, mostly used with reference to *Parrati* a personification probably of Egyptian origin. The possible fact of transformation when Divine power is in question, cannot be denied, yet still it seems more reasonable and consistent with the style of ancient hieroglyphical writing, to regard this alleged transformation as a hieroglyphic for a change of opinion in religion, by substituting a feminine power in creation rather than a masculine energy. In this case, the liberty must be taken to make *Ila* the grand daughter of *Vairata menu* and a son (became by transformation a daughter) of Ham, corresponding in the first state with Canaan on whom the curse rested who hieroglyphically changed became the heremarch of the new, or possibly revived opinion. For it would seem to have existed before the Deluge. To show cause for the liberty so taken, an illustration may be borrowed from that neighbourhood and not many hundred years later. "These daughters are my daughters and these children are my children, † though in reality grand-children. Be thus as it may, up to this *Ila* appears to be traceable the renewal or the commencement of a religious sentiment on the mode or causality of Creation, dissentient from a traditionary and primitive opinion and still dissentient wherever it exists

* See Bryant's *Mythology* especially a paper entitled in Greek—*Antir pothusa kai te*notis* a quarto ed. on 1867 page 267 and the Apocryphal book of Wisdom chap. 19 v. 3—6, 11

† Genes chap 31 v. 43

from the received opinion as to one self-existent, eternal, independent Mind, (termed *EL* or *ELOHIM* in the Mosaic writings) causing the existence of matter, or, as some have supposed, operating on pre-existing matter to produce the world and the universe around us

The human mind when letting go primeval tradition, or when left to itself, would become embarrassed on this great question. An absolute nothing is an impossibility. Reasoning thereon, acute minds, without external aid, might easily come to infer the self-existence of matter, and that is almost the same thing with the next proximate conclusion, one that makes matter, existing by itself, evolve itself into varied forms, possessing an inherent spontaneity, somewhat as the human body carries within it, an inherent sentient soul. We know that some modern writers, among ourselves have recognized only the body and the sentient soul, excluding, or not caring to recognize, the *mens immortalis*. Can it be therefore denied that ancient speculatists might deny any thing beyond matter, and its own inherent energy. This was the grand Eastern system of philosophy, modified into varied forms, as the *Vedantam*, the *Sankhya* atheism, the system of *Buddha*, and, in the main, the modern *adiantam*. The *Nyaya* school opposed the ancient atheism, and the *Visishta adiantam* opposes the modern form. The *Sakti* or feminine energy system pervades, or is connected with all the atheistic forms. It is by a process of hieroglyphics that the feminine terms and symbols are employed. I have elsewhere noted that the term *negative* power might be used, as in electricity, only that it might be confounded with a very different system, which recognises a negative causation in philosophy* and morals. We have however, most properly to take the *sakti* system of the female energy, just as we find it, and with its own symbols and phraseology.

The learned reader should satisfy himself as to the widespread mention of *Ila* as a name, in the records of early antiquity. The researches of Bryant in his *Ancient Mythology*, contain a mass of learning, and, if that work be glanced over, it will be seen that he proves this name to be originally foreign to Greece, traces it as giving names to various places in Syria and other countries, but particularly adduces a wide spread tradition as to this name in Greece. The Greeks were known by a derivative term.

The tradition just adverted to is equally wide spread over India. Many of the *puranas* and various romances or tales, have statements

* See an Essay on Divine Equity and Sovereignty, by J. E. Williams D.D., of Rotherham.

or allusions, more or less direct on the point. As names of places, there is Ellore in the Northern Circars, Ellichpore in the Mahratta country, and the Ellore near Dowlutabad, famous for sculptured caves. The *sacri* system is not in India, traced up to the name, except by allowable inference, but it is so traced by Greek writers: the Greeks very many of them, holding this system of religion. The so widely spread name argues an extraordinary degree of influence. With the exception of such traces as are afforded by such writers, I am not aware of any one else so dating the origin of this system. I submit, it with diffidence, to the reader's better judgment. It is a system unknown, except to a portion of mankind, who have always agreed to keep the matter in detail among themselves, as secret as the Greeks kept their mysteries.

The researches of Mr. Layard at Nineveh have shown to myself at least, that this was the religious system of the Assyrians, otherwise plain beyond denial from the language of the Hebrew prophets. It is a pity that the word Assyrian has come to us latinized. Xenophon in the 1st book of his *Cyropædia* mentions the Assuræ, as conquered by Cyrus. In all references to that people, in the Greek Septuagint, the spelling is Assur. The Hebrew always has Ashur, except when another synonyme is used for Assyria, and either Aram or Shur for Syria, being the *suras* and *asuras* of Sanscrit *puranas*. The *suras* or *devas* held the ancient opinion, the *asuras* held the dissentient dogma. More than one of the Hebrew prophets terms the people of Nineveh, *Ionim*, sufficiently expressive without comment. In Jerem chap 25, v 38, as Bryant has correctly noted the word "sword" (Vulgate *Columbæ*) is in the original *Yonah*, and Assyrian is the proper translation. In chap 41, v 17, et seq. "the queen of heaven is not the moon but the celestial Venus of the Greeks, the *Ashtar* of the Assyrians, and *Astarte* or *Ashtaroth* of the Phœnicians—met with it would seem in these manuscripts, by the name *Aschar*. The prophet Nahum, whose *phillipic* was specially against Nineveh has in chap 2, v 7, a singularly sarcastic passage, being, like many Sanscrit poems, capable of two readings, one, as given in the authorized English version and another one is—'And the goddess shall be led away captive she shall be fetched up, and her female retinue shall lead on as with the plaint of *Ionim* (or *Assurs*) beating their bosoms. The prophet Jonah (Heb *Yonah*) excited extraordinary attention in Nineveh, not contempt, as might have been anticipated, because he bore the name of the goddess, venerated by the *Assurs*. the ordinary rendering of the word Jonah by "dove."

* Cf. Jer. 1, 11, 11, They shall tremble—as a Fear of the land of Ashur

misses to account for such an effect, but the name was given to that bird secondarily from a fancied resemblance, on which Bryant's Analysis may be referred to. It will then be seen that the sense of 'dove' is quite secondary and subordinate. In that secondary sense also, the Grecian mythology appears to make the car of Venus to be drawn by doves.

From Prichard's Analysis of Egyptian Mythology, it is plain that this system was known in Egypt, and, I think, Wilkinson's recent researches confirm the point. The temple of Jupiter-Ammon (which Belzoni sought for, with great pains, and little fruit) was not, I think, dedicated to Jupiter, but to his *sacti* known to the Greeks as Juno. We find this name Ammon in very familiar use in Southern India, evidently a foreign word, for the termination is the common masculine form in Tamil, whereas, the word always means a goddess. The very old Tamil has numerous identifications with the Greek, and, it may be thence be presumed, with the Egyptian. According to Bryant certain persons in Egypt termed themselves Ammoneans forming a confraternity, which he understands of his favorite Homeric posterity. They were probably worshippers of the female energy, who have taken care always to be known to each other.

In Phœnicia, and specially at Tyre and Sidon, this kind of worship was practised and it appears to have been followed at Ashdod, Gaza, Ashkelon and other places southwards. As these last people were among the most ancient antagonists of the people of Israel the two systems were thereby brought into contact and hostility. The masculine 'El' as a name of deity among the Hebrews, and the feminine 'Ila' as a name of deity among other nations, may be regarded as indices of two irreconcilable systems. This appeared when one of the Kings of Israel married a princess of Sidon, and when she introduced her own country-worship to a deity named Baal this orthography does not correctly represent the Hebrew letter *ain*, and *Bahl* is nearer. This word runs throughout the *sacti* system, as may be seen in detail by reference to the catalogue. In consequence, I suspect, that the usual* rendering by "lord, however well supported by learned names is not accurate. In Sanscrit it designates what is *young* or *youthful* and it does not stand alone as in *Bāla Sundarī* and the like. The literal rendering

* In the sense of *lord* or *I should* the word is masculine in Hebrew—the feminine *baalah* the plural is applied to all false gods. *B al shal sha* looks like a translation of *Ella Trip*—the question is whether *baal* was not an imported word confounded with a native word of the sound, when spoken.

of that title, is "the young handsome female. But a hostile system might take the first word caring nothing about a complete meaning. In this point of view it is not so properly a Hebrew word but a word foreign to that tongue, if indeed the Hebrew, Chaldean, and Sanscrit, can be properly termed foreign to each other. In the above specified reginal introduction the system was for a short time triumphant, but at an earlier period it came in by stealth. Hiram, king of Tyre, sent workmen to aid in the building the great Temple at Jerusalem, and these persons found themselves in the midst of a people who, with an extraordinary degree of zeal were attached to a system, in no wise, accordant with their own. Hence perhaps, the traditional statement of their forming themselves into a band or brotherhood, for mutual aid and defence, and it is probable that with them the system, for a time, vacated that part of Palestine. After its subsequent short period of triumph, above adverted to, it met with an overthrow, as signal as that of like worshippers in modern times, in Southern India—as at Kalyana, at Warankal, at and near Conjeveram, and at Madura. In all equally cruel, equally disastrous. But the system was not thereby exterminated, among the Hebrew people, it revived, and with more or less of open avowal, was continually practised. Let the Biblical student in particular, look at the minor Prophets, in chronological order, and notice the detestation expressed against Bethel (perverted) Baal, Samaria, the Phœnicians and Assyrians. In truth, those early books cannot be fully understood, without reference to this system and some knowledge of its character.

In Greece, the system was peculiarly prevalent. The term *Ionis*, with its derivatives is sufficiently expressive, but the subject runs throughout their literature. Brvant (not knowing very well what he was about) made all the search needful. I refer to his statements. They helped me, so much the better, to understand some of these Sanscrit manuscripts, on the subject. By the Greeks the use of wine, even to intoxication, on some occasions, was deemed a sacred act, so it is among the *sacis* worshippers in India. The Grecian mysteries were in all probability, the secret rites of this system, and connected with human sacrifices. Equally secret, according to intention are the rites of the *sacis* system. How the books which are catalogued in this second volume came into other hands than those of professed votaries, I do not know. *Libris traditi sunt*, but their being where they are, is certainly a betrayal of that which was never intended by any one of the writers, to be other than concealed and sacred mystic.

misses to account for such an effect, but the name was given to that bird secondarily from a fancied resemblance, on which Bryant's Analysis may be referred to. It will then be seen that the sense of "dove" is quite secondary and subordinate. In that secondary sense also, the Grecian mythology appears to make the car of Venus to be drawn by doves.

From Prichard's Analysis of Egyptian Mythology, it is plain that this system was known in Egypt, and, I think, Wilkinson's recent researches confirm the point. The temple of Jupiter-Ammon (which Belzoni sought for, with great pains, and little fruit) was not, I think, dedicated to Jupiter, but to his *sacti*, known to the Greeks as Juno. We find this name Ammon in very familiar use in Southern India, evidently a foreign word, for the termination is the common masculine form in Tamil, whereas, the word always means a goddess. The very old Tamil has numerous identifications with the Greek, and, it may be thence be presumed, with the Egyptian. According to Bryant, certain persons in Egypt termed themselves Ammoneans, forming a confraternity, which he understands of his favorite Hamite posterity. They were probably worshippers of the female energy, who have taken care always to be known to each other.

In Phœnicia, and specially at Tyre and Sidon, this kind of worship was practised and it appears to have been followed at Ashdod, Gaza, Ashkelon and other places southwards. As these last people were among the most ancient antagonists of the people of Israel, the two systems were thereby brought into contact and hostility. The masculine *El* as a name of deity among the Hebrews, and the feminine *Ilah* as a name of deity among other nations, may be regarded as indices of two irreconcilable systems. This appeared when one of the kings of Israel married a princess of Sidon, and when she introduced her own country-worship to a deity named Baal this orthography does not correctly represent the Hebrew letter *ain*, and *Bahl* is nearer. This word runs throughout the *sacti* system, as may be seen in detail by reference to the catalogue. In consequence, I suspect, that the usual* rendering by "lord, however well supported by learned names is not accurate. In Sanscrit it designates what is young or youthful, and it does not stand alone, as in *Bāla Sundari* and the like. The literal rendering

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of that title, is "the young handsome female." But a hostile system might take the first word caring nothing about a complete meaning. In this point of view it is not so properly a Hebrew word, but a word foreign to that tongue, if indeed the Hebrew, Chaldean, and Sanscrit, can be properly termed foreign to each other. In the above specified regional introduction the system was for a short time triumphant, but at an earlier period it came in by stealth. Hiram, king of Tyre, sent workmen to aid in the building the great Temple at Jerusalem, and these persons found themselves in the midst of a people who, with an extraordinary degree of zeal, were attached to a system, in no wise, accordant with their own. Hence perhaps, the traditional statement of their forming themselves into a band, or brotherhood, for mutual aid and defence, and it is probable that with them the system, for a time, vacated that part of Palestine. After its subsequent short period of triumph, above adverted to, it met with an overthrow, as signal as that of like worshippers in modern times, in Southern India—as at Kalyana, at Warankal, at and near Conjoveram, and at Madura. In all equally cruel, equally disastrous. But the system was not thereby exterminated, among the Hebrew people, it revived, and, with more or less of open avowal, was continually practised. Let the Biblical student in particular, look at the minor Prophets, in chronological order, and notice the detestation expressed against Bethel (perverted) Baal, Samaria, the Phœnicians, and Assyrians. In truth, those early books cannot be fully understood, without reference to this system and some knowledge of its character.

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Apart from the above reference to Bryant's Analysis, any labored detail of proofs, and authorities may be spared, they would be out of place here, and could only appear pedantic. A little illustration may be quite as convincing. The Society of Arts held their *séance*, some time since, in the Old College Hall. One day, coming to my office, I saw the floor of the room adjoining, strewn with pasteboard lithographs, and the one uppermost seemed to be an Indian subject, from its great resemblance to parts of the Elliot marbles, on which I had them recently been at work, as also to sculptures on stone-pillars common on banks of tanks, or under trees by the road side. On looking more closely, instead of the *lingam* usual in this neighbourhood, I saw it was the *Yoni* (the superficial appearance, in medical language, of the *labia pudendi*) and guarded overhead by a five-headed *cobra capella*, the worn appearance of which indicated great antiquity. It was termed at the foot "the Greek honeysuckle;" and I presume might be taken for a copy of a genuine Greek original. The conclusion is obvious, that such was the ancient mode of worship in that country. I have seen it stated that the figure of Pallas in the Acropolis at Athens, termed the Palladium, was merely a very ancient sculptured figure of a serpent, rather, as I conclude, of a serpent canopy, guarding an emblem of the female energy, and thus designated by the name of Pallas (a dialectic of *Baal* or *Bala*). Other names of the feminine energy, corresponding in reference with *sactis* of Hindus, were Juno, Venus, Ceres, Hecate, Proserpine, Artemisa, and various others. The worship in the great temple at Ephesus the—" *megale hē Artemisa* —of the Ephesians, was undoubtedly of this kind and character, and if the Biblical student will look a little attentively at the epistle of that name, he will find it to be specifically directed against practices which come under the heading of *Sacti* worship.

Among the Latins, the system would seem to have had but a limited range. The rites of the *Bona dea*, and the worship of *Vesta* were undoubtedly of this description. On the modified worship of later times there is no need to enter.

What this worship is may be briefly stated. The reader is referred for details to the catalogue, and more particularly under the heading *Sacti*, in the 1st and 2nd Family in the present volume. In brief, the female form, and especially the distinctive sexual member, are worshipped as emblems of the universe, or state of things around us in the world, regarded as of spontaneous production or self-existent, or as typical of primitive, and eternal matter, whence are evolved all

existing forms of being, with various shades of acknowledgment, more or less of an active agency inherent, or superinduced. Temples of this worship are built semi-globular, so as to imitate the pregnant female abdomen. The *Sanc'hya* system of atheistical philosophy and the *Buddhist* system of material theology, are related to the *sacti* system, but are distinguishable, and not the same. This system emanates from the *Sana* creed, but is extended to some degree among *Vaishnavas*. The rites are secret, and *mantapas*, attached to temples, so as to admit many people, have two entrances, each one with double doors, capable of being securely closed, against intrusion. In acts of homage, whether in house or temple, the *tantra* rites are used, that is, diagrams of varying forms with syllabic sounds, educed from inscribed letters. In some cases, the naked female form is employed, with especial direction to what is termed the maternal member. The use of wine, ardent spirits, opium, bang, and flesh, is not only permitted in these rites, but is highly recommended, and any one intoxicated, in such services, performs a high act of homage. A "removed woman," considered by all others as unclean is, with this sect, in the highest state of perfection and purity, and the *semen virile* is declared to be the purest of fluids, as such, in some acts of homage it is directed to be swallowed, as a most acceptable offering. Blood is offered, and, in some cases, drank. "Their drink offerings of blood" are among the most shocking things, but lumps of human flesh, the hairy scalp of human beings, are other portions, and human sacrifices have always belonged to this class of worshippers. The objects to be obtained are *quicquid cupiunt homines* expressed by *ishta siddhi*, or the accomplished purpose, and are as sensual, malignant, and in a word devilish, as thought can imagine. The Bengal sepoys, of the Brahman caste, were almost all of them of this kind, and the tendencies of the system, as developed by those ministers can hardly receive more impressive illustration.

SIVA

There exist minor variations under this term, as may be seen in the catalogue, but after excluding the *Ira Sana*, other differences turn on the degree of liberality shown to *Vaishnavas*, and other sectaries. The system of some *puranas*, first made known to Europeans, specifies a sort of triad, *Brahma*, *Ishtu* and *Siva*, as representing the creating, preserving or reproducing, and the destroying energy of Deity. The

Yayu puranam considers the names to represent the *rajasa*, *satvica*, and *tamasa gunas*, or qualities in Deity, and it is quite common in popular works to ascribe the *rajasa* quality to *Brahma* the *satvica* to *Vishnu*, and the *tamasa* to *Siva*, against which last, the *Saivas* protest. The above system is not in harmony with all the *puranas*, and it is not the system peculiarly *Saiva* which treats the personification *Brahma* with extreme contempt, denies the equality of *Vishnu*, and maintains the sole supremacy of *Siva*. This view must have been of some antiquity, seeing that the *Bhagavatam* tries to meet it, and maintains the union and equality of the three personifications. In at least one place *Brahma* is introduced, and made to declare that there is no division, or difference between himself *Vishnu* and *Siva*. I am not sufficiently well acquainted with the contents of the *Rig Sama* and *Yajur vedas* as to know precisely the extent of authority given by those primal documents to the *paurnanic* system. As far as appears from these manuscripts the chief reference is the *Rudra prasnam*, as regards *Siva*, and the *Purusha sukti* as regards *Vishnu*—these two chants are of continual use. The genuine *upanishadas* state, I believe nothing about the triad, and treat of the deity as *Para Brahm*. In modern times, and in the Peninsula, the disputed point is—who is *Para Brahm*? Some say *Vishnu*, and some *Siva*, and the discussion has at times been managed with heat and animosity. The votaries of *Subrahmanya* in the extreme South hold a peculiar opinion recognizing five *Rudras* and a *Sada Siva* apparently substituted for *Para Brahm*. But the *Saiva* system, as held in the Peninsula, is one which maintains the supremacy of *Siva*, with the inferiority of *Brahma* and *Vishnu*, a rival system to that of *Vaishnavas*, and one intolerant of the *Jainas*, whom the *Saivas* exterminated.

This system did not always exist in the Peninsula but was introduced earlier than the *Vaishnava* system. It did not always exist in North India. From some foreign source it first came to Benares and Colonel Vans Kennedy gives a full translation of the legend of *Divodasa* the king, or chief who first established the system at Benares. It existed at Ougein in the time of *Iskramaditya*, a little before the commencement of our era, when precisely it came to Benares cannot be exactly determined, probably, not many hundred years previously. From what foreign source it came perhaps cannot be positively determined but some approximation to a conclusion may be made. Various indices (see *ASTROLOGICAL*) point to the country around Babylon as the one whence, at least the *Vaishnava Brahmans* proceeded. Its other name *Seshach* is a very familiar one in Hindu Mythology. But there

is nothing to mark the *Saiva* creed as native there, such as traditional, and very ancient worship of what is termed in Sanscrit the *matsya avataram*. But from a very ancient and authentic document it appears that captive foregoers* were brought away from their own land, and located to the North of the *aforesaid* neighbourhood, and this too at a time which by a rectified chronology corresponds with the beginning of the *Calī yugam* or period of peculiar sorrow, distress, and calamity, in the reckoning of the *Brahmans*, that is between 7 and 800 years anterior to our common era. These people were led away from the country of which Samaria was the capital. This word is taken from the Septuagint, but the Hebrew word is *Sumroo* appearing to be none other than *Sumeru* a very familiar word in *pauranic* mythology. They had a secret worship,† and their practices were akin to those of the Phœnicians as adverted to above under *Sati*. They had two calves as 'molten images' of deity. This fact refers our attention upward, to the great national schism under Jeroboam. He established two calves, one north at Dan which, at the outset was the most popular, and the other in the extreme south at Bethel, to which a large hierarchical establishment became added. Jeroboam imported this worship from Egypt, where he had long resided, for his personal safety. The like kind of image, also‡ borrowed from Egypt had been used, at a much earlier time, but then was treated in a very summary§ manner. The question arises whether the people, in those several cases, were so stupid as to worship mere calves? The reply may be aided, by looking at the state of the case in India. *Nandi*, the vehicle of *Siva*, is a small sized bull. Throughout the manuscripts in this work frequent mention occurs of *Nandikestara*, or *Bisarestara*, both words implying divinity. In various sculptures and paintings *Siva* with *Parvati* is represented as seated on a young bullock so small that it might be termed a calf. The image of such a calf *conchant* in plaster, on a brick and plaster pedestal is always placed outside the gate of every *Saiva* shrine, the face looking towards the door, and, as if waiting to receive the deity. There is a class of people who go about leading a small bullock (of the kind familiarly termed 'Brahmany bull'), finely caparisoned and to these small bulls the people present offerings of food, or money on the ground of their being sacred to *Siva*. But in all these cases the bullock vehicle is quite secondary, and the homage rendered secondary also. I conclude

* Gen 2. 14. 5. ch. 17. ver. 6

† Gen 9. 9. and 17

‡ Exod. 32. 3. v. 1

§ 17. 20

that the molten calves as above, were of this kind—hieroglyphical indices of the presence of an invisible deity, the latter in reality worshipped. However gross are other symbols or figures of idols the *Brahmans* consider them needful for the vulgar, and the people, if intelligent, say they do not worship the symbol, but the deity represented thereby. It does not appear from any overt statement that the *phallic* worship was introduced by Jeroboam, but there are some names used not well defined, or understood, and the terms “shame” and “abomination” seem to cover such things by metonymy. I am warranted, I think, in concluding that the worship introduced by Jeroboam, and continued down to the captivity of the ten tribes, was a copy of the Egyptian worship. The Egyptians had their bull Apis (from descriptions given, it was of the like breed with the “*Brahmany* bull”) to which divine honours were paid, as to *Nandikesvara*, but, like the latter I presume secondary, as the vehicle, a visible token of the presence of an invisible deity. The accounts of Egyptian mythology via Greece are cloudy, and unsatisfactory. Let us suppose that accounts of Hindu mythology had terminated with the close of the eighteenth century. Then, though statements, during its course, are as full and varied, and as particular as statements by Greek writers concerning Egyptian gods, yet they would have been miserably defective, or erroneous as guides to future and remote ages. When looking through Wilkinson’s valuable modern researches, the conclusion forced itself on my conviction that ancient authors had not given an adequate clue to the meaning of Egyptian sculptures and paintings. One of the idols, is by Wilkinson, named *Sen*, which, in common spelling, is precisely the Bengali mode of pronouncing the name *Siva*. That however, from size and position, was but an inferior god. *Siva* has a thousand names and this one (with the exception of warring against the *asuras*) is the household, domestic, ordinary name. We read of the *Sita lila*, or amorous sports of *Siva* but not so of *Sambu*, *Sancara*, *Maladeva* or *Rudra*, which convey other ideas, more august, or terrible. From Prichard’s Analysis (mainly following Jablonski) it is apparent that Osiris was, by Greek writers, made to combine the character and qualities, which the class of *puranas*, first adverted to, in this article, ascribe to *Brahma* and *Siva*, but then, this is no more than is given, by other *puranas*, to *Siva* alone, and the *Satram* of the Peninsula is now quite as high, in its claims, as any attributes ascribed to Osiris. The First Cause, the cause of all things, without equal, without superior, in a word, Supreme Monotheism cannot go higher. Osiris and Isis correspond with *Maheswara* and

Uma, and then we come to the *Phallic* worship, though with differing legends as to origin, and neither one correct—the true one being indicated in the commencement of the article *SACTI* (*supra*) Next, Horus and Harpocrates correspond with the sons of *Siva* and *Parvati* (nominally) *Subrahmanya* and *Vignేశvara* (otherwise *Kartikeya* and *Ganesa*) Harpocrates was weakly* and defective in members, *Ganesa* is lame, and more subtle than powerful There are many other names, as *Cneph*, and the like, but are they different? from such names as those co-synonymes of *Siva*, above specified, designating character and office rather than separate existence To derive *Osiris* from the Coptic is *retrosum*, but if *O* might be the aspirated Greek article (a close connexion in the earliest times subsisting) and *siris* may be taken as a spelling, by the ear for *siras*, then we have, *the HEAD* that is the Supreme The word with dialectic variation only ran through all the most ancient languages, for prince or chief *OSIRIS* was the chief of the Egyptian deities In that mythology we find the most ancient schism composed, by the union of the male and female energies This is a characteristic of the *Saiva* system proper, represented by the united symbol of *lingam* and *yoni* The *sacti* system is a branch of the *Saivam* in *India*, but it differs from it only as to the degree in which the feminine energy is preferred, or the feminine symbol alone adopted All attempts to trace the *Vaishnava* system (if ever made) to Egypt, have failed, and must fail, but the coincidences between the mythology of Egypt, and the *Saivam* of India are so strong, so decided, the system being comparatively modern in India, as to lead to the conclusion, that the origin of the *Saivam* was Egypt By what channel? is the next question I have pointed out a channel, that is brought from Egypt into Palestine by Jeroboam, about 1000 A C, transplanted to the country between the Tigris and the Euphrates, about 700 or 800 A C, and thence, possibly—for here the chain of historic evidence is defective, working its way to Benares in the time of *Diodasa*, and thence southward to the Peninsula, the latest transit on record being, a large migration of *Saiva-Brahmans*, from Benares to the neighbourhood of *Sri Sailam*, drawn thither by *Pratapa rudra*, for particulars of which see my report on the *Elhot* marbles The view which I have taken may be summarily rejected, with contempt, it may be despised or ridiculed, but, I submit, that it cannot, with calm and careful examination, be disproved And for a book which I have made use of

*See Pucheran's *Analyses* chap 2 where a other name is *Harpocrates* indicated but as it to be explained by the Coptic *Phe* & not meaning of the word or name

I ask in this place for nothing more than its being a historic record, carefully and faithfully preserved, and as being, at least, of equal authority, with *Thucydides* or *Livy*, or *Hindu puranas*

It may add a particle of weight to the conclusion drawn, if I refer to *1 Kings* 12, v 32 "Jeroboam ordained a feast in the 8th month, on the 15th day of the month, like unto the feast that is in Judah" This was an act of sectarian opposition. The months being lunar, the 15th day was the full moon, on which all great *Saiva* festivals fall. *Siva* being *Soma nath* "the moon lord." The festival in Judah referred to, as opposed, was in *Tisri* the first month of the civil year, but the seventh of the sacerdotal year, with which last, the *Brahmanical* reckoning corresponds. In the 7th month there were three solemnities, on the 1st, the 10th, and from the 15th to the 22nd day, the last is most probably referred to, the feast of weeks, and the greatest season of rejoicing. The following 8th month corresponds with the *Brahmanical* month *Asvayjya* and the festival on the 15th corresponds with the great *Saiva* festival, the *Nava ratni*, of nine days continuance, to which the *Vijaya dasami* a 10th day is added, to commemorate the victory of *Devi* or *Durga* over the *asuras*. The 15th day of the 8th month is stated, v 33 (*supra*) to have been "devised of his own heart, that is, not by the authority which had appointed the 15th of the 7th month. It is most likely that he brought the time of observance with him from Egypt, as the events commemorated, were anterior to the Mosaic institutions. It is well observed, by Leslie, that institutions of this sort handed down through a long succession of ages, are among the strongest of historical testimonies. And the fact that the *Saiva Brahmins*, now in India, commemorate annually a great festival, at the same time of the year that a like festival was observed for more than two hundred years by the ten tribes of Israel, previous to their dispersion, seems to me a coincidence much more than accidental.

At some risk of being thought tedious, I would advert to the use of *vibhuti*, or ashes of cowdung consecrated. All in India know the prevalence of this discriminative mark of the *Saivas*, and the catalogue *passim* contains evidence of the importance attached to this *vibhuti*, and of the extraordinary virtues ascribed to it. In the article of death, a portion of the ashes is given to be swallowed as a *viaticum*, and, during life, its use removes all sin. Now in the book of Numbers, chap 19, there is a precept that a red heifer (the much be praised *Capra* of *Brahmins*) should be carefully selected. The chief *sacerdos* was to take this animal outside the camp to be sacrificed, and then

wholly burnt, including the dung, cedarwood, hyssop, and scarlet, were to be thrown in, and the whole consumed to a heu. The *sacerdos* was rendered ceremonially unclean, by so doing, ~~he~~ was the person that gathered the ashes, but the ashes themselves were to be laid up in a clean place, and kept for use, "it is a purification from sin." The use, and the great importance (a neglect involving the penalty of life) may be seen in the remainder of the chapter. So matters continued for five hundred year. After the lapse of that period, when Jeroboam introduced a sort of *Sa ex* schism, the state of the case was altered. As the image of a calf was made the emblem of deity, and as such, worshipped, a female calf could be no longer killed and burnt, but "the dung" might, this was expressly a part of the original purifier. Hence possibly, the supernatural power (*tribhuti*) ascribed to cowdung ashes, when consecrated. The *Brahmans*, who are great assemblers, and have carefully sought to conceal their true origin, no doubt have invented a *pāurāṇic* legend about *Sua* (who, at least, as a divinity, is but a mere hieroglyphical personification) but *there*, as above indicated, is probably the true origin of the miraculous *tribhuti*.

TALES

After making all allowances for tastes, predilections, antipathies, and the like, it appears to me only just to state that the collection is peculiarly rich in this portion. An Eastern tale has become as familiar to the mind, as tales of Provençals and Troubadours, were a century or two since, as if the sunny south and east were the regions proper to this kind of invention. Such is the case, as it would seem, and to a large extent. However, the tales in this collection are quite of a different order and style of composition from Johnson's *Rasselas*. Collin's Eastern eclogues, or the more recent tales of the *Genu*, by Sir C. Malet. these last carry an imitation of Arabian extravagance to an extreme, bordering on the ridiculous. We have to do in this catalogue with classes of people distinct from Mahomedans, and their languages and, as it seems to me, of better conception, and management. Such tales as the *Vasu charitra*, and very old *Catambari* are of a superior class, but there are tales in poetry, or prose or both mingled, of all kinds good bad, or indifferent. The difference of ideas, of imagery, of illustration, of plot and development, from any thing usual in the west, struck me much, and there is, I think, a new world to be opened to the lovers of fiction,

romance, and idealities, if good translations should ever be made of the better portions of these manuscripts of this class. Of the morality of fiction of any kind, a continuous series of invention, false fabrication and real lying, I have serious doubts, but these are of general application, to east or west. On the propriety of any one allowing his, or her time and mental faculties to be so occupied and dissipated, I have my own very decided opinion. That tales are every where, more or less of a loose and licentious character, must also be admitted. These eastern tales often go beyond European license, in such particulars, and there are some which would not be tolerated, unless by Socialists, Mormons, or the like kind of hopeless beings. By consequence, nothing can be advanced in commendation of works of this class, without great circumspection and discrimination. If the principle of fiction be considered allowable, if richness of fancy, and embellishment are admitted, if people delight in love scenes description of the persons of hero and heroine, if painting of the passions creates interest, if even trickery and debauchery, when clever, and set off with advantageous accompaniments, do not want for amateurs, then there is abundance of matter to be supplied from the stores of a people whose tendencies, as regards the masses, have always been in such directions. The *Brahmans* have been very little concerned in this lighter kind of literature, and very severe lampoons on *Brahmans* are contained in it. The multiplicity of copies of some tales has caused remark, in the body of the catalogue, and it is best left alone here. I do not know of any thing great or noble, attempted to be painted in this kind of composition. Men and women are allowed to have more refined instinct habits and passions, than brutes, but still it is the animal man that is concerned. Occasional legends of spirits imprisoned in human bodies, and released by the body being slain, or a transmigration story following a spirit when inhabiting very different kinds of bodies, are exceptions perhaps, and such as distinguish these works wholly from western productions.

TATVA—Metaphysics

There is a class of writers, making a pretension to divine knowledge, which may require a little explanation. Guided by the *garbhopanishada* it offers a theory of generation and conception, with regular stages as to growth of the fœtus in the womb. After birth, the human body and interior faculties are divided and subdivided. There

are ten different pulsæ, ten kinds of *prana*, or vital air, and the *Saivas* mark six places of the body where *Siva* dwells, and the *Vira saivas* have so much caricatured this last point that others sometimes designate them as the *shad st halattan*, or six place people. The *tattva* mystics allegorize all the afore-said divisions, interior faculties and the like, and consider this *spiritualizing* as an important part of religious knowledge. *Tatram* properly signifies, that which exists, or is truth, and it is applied to deity, sometimes designated simply *Tat* (or that) to wit, *that which is Theoce*, by applying this term to this sort of metaphysics, its votaries arrogate to themselves truth incontrovertible. Their anatomical positions are not always strictly accurate, and their theories of airs, pulses, nerves, and the like, may be disputable. There is a tendency to deify the creature, and because "man is fearfully and wonderfully" made, therefore, he is something divine. Led on by such philosophy, the *Buddhists* had their ascetics rising to divinity. The *Smartas* have their notions of refined man as one with deity. The *Vira Saivas* have their *moveable symbol* of deity in every devotee. When the system does not issue in such extremes, it bears an appearance of sensibility. There is an affectation of knowledge a semblance of profundity, but, after all there does not appear any thing much more important than *Mohere's* philosopher indignant with his distinction on the terms *form* and *figure* as applied or misapplied to a chapeau. There is some use in its teaching us what unassisted reason can do, and how far it can go, but whether it makes a philosopher wiser than a clown, may be questioned.

In consequence of seeing a marginal note in one of the books, referring to an English poem by one of the two *Fletchers* I procured it, and found as stated, that the 'Purple island' meant *man*, from the purple fluid flowing in his arteries and veins. The members of the body are therein allegorized, the faculties of the mind and the various affections or *passions*, good and evil, are described, under metaphor and parable. Had the author known Sanscrit, he might have put *Tatram* at the head of his title, as some divines of his age were fond of putting Greek or Latin words as their titles. Quite in keeping with that poem, there is one, or more than one copy in the collection of a poem which describes the human body as a fortress with its gates, walls, towers, garrison, besiegers strong and feeble points of defence, and the like. I have also read in English something of the kind in an allegory of a

* The Biblical student will find something like a reference of this system in Psalm 139

Porter left in charge of a nobleman's castle, who, by slow degrees and approaches, betrayed his charge to thieves. The moral of the *tatra* system leads on to stoical pride, otherwise not bad. There is nothing absolutely bad in Horace's *homo integer vitæ scelerisque purus* yet the whole runs on to bombast. So on Epictetus, it was written

This god like self sufficient I lest
Which in its own enjoyment I lest
Defies the woes, or sorrows of mankind
To shake its undisturbed rest—
Is it not poor weak in potent and blind?

THEOLOGICAL

Except perhaps a few of the oldest and better *upanishadas*, there is no book in the collection, containing theology unmixed with baser material. Still traces of this subject often occur which I could not fail to perceive, even as a miner may follow a vein of gold, though it pass through common or base strathifications. As noted, under the heading of *Upanishados*, the theology of those early books when genuine is monotheistic. As shown under *Vaishnavas* the triple personification of *Brahma*, *Vishnu*, and *Siva*, emanates from the dogma of one Being distinct, and Supreme, and it probably derives from an early tradition of a threefold hypostasis in the Deity. As shown under *Saivas*, the *Saivas* acknowledge only *Siva* as the one supreme. The *Smartas* hold *Brahma*, *Vishnu*, and *Siva*, to be co equal, and consentaneous, but their head acknowledged the *Para Brahm* of the *upanishodas*. Generally, the Hindu theology is monotheistic, and, except among the *Smartas*, monoarchic, the sabaistic personification of the *Vedas* being quite subordinate. The divine honors paid to *Subrahmanya*, in the extreme south, must not be forgotten, nor the general homage to *Vinayaka* or *Ganesa* as the patron of learning, but these are only manifestations of *Siva*, and like the *saktis*, *Sarasvati*, *Lacshmi* and *Parvati*, which are resolvable into their male heads, so all these are resolvable to *Narayana* or *Para Brahm*.

That vulgar opinion and common practice are grossly mythological, admits not of a doubt. But I have to deal with written books, and isoteric doctrines. These appear to me as I have stated, monotheistic, and mostly monoarchic.

The existence of a Divine Being is received and there are works controversial against speculative atheists, that deoid such

existence The attributes of Deity are stated rather by negatives, what God is not, than positively what he is But I noticed here and there a work approaching more to the positive statement The poetical fancy of affixing to Deity, one thousand and eight names, or one hundred and eight names for devotional repetition, according as the service is to be long or short, obscures this subject with rhetorical bombast, but I believe that the Attributes, as recognized by Christian theology, are discoverable, except perhaps love, and certainly except spirituality

For, in creation, the dogma supposed derivable from the Scriptures that God created all things out of nothing by his word, is not held by Hindu writings Matter is made to be inseparable from Deity, co-existent, co-eternal, and thence all the heart-burnings, and exterminations, connected with the *sacti* system the *sacti* being personified matter, or NATURE. And *generation* not absolute creation, is the Hindu mode of expression This arises from the metaphorical genius of their language for instance, chemical affinity is, with them, sexual union and the union of words, by the permutation of letters, has the like epithet I have read Granville Penn's reference to the Regius Professor Lowth, and the Professor's reply, without being fully satisfied (as possibly the Professor himself was not) that the Hebrew word *bara* signifies, to form out of absolute nothing Allowance must be made for the insufficiency of language And so the Sanscrit which signifies either to *be* or to *be born*, leads on to equivocation It is sufficient to state that the superior Hindu theology recognizes the operation of Deity upon matter, while the inferior maintains spontaneous development, or Matter evolving itself, and fashioning itself into existent forms

The existence of angels, though under obscure metaphorical terms, is recognized by Hindu theology And, in this particular it is needful to correct a singular misstatement made by some European writers, that the Hindus worship three hundred and thirty millions of gods In their fancy for numerical classification (as the Greeks had their seven sages, seven wonders, &c) they enumerate thirty-three crores of celestials, using the plural of *deva*, a god, but this is no more than is done in the book of Psalms, in the word *Elohim*, without any one charging the writer with worshipping many gods I do not think this matter goes higher up than the *puranas* Vishnu has a paradise which is peopled with choristers, and other celestial attendants Indra has a paradise, and to this belongs the said thirty-three crores, modelled

much after the manner of the court of a *Hindu* monarch ; and including courtézans, as well as courtiers. I am not aware that the *Védas* or the *upanishadas* have treated on this subject. But the *Saiva ágamas*, are very full, and particular. The word *gana*, or company, is used. The number of *ganas*, and of individuals in each company is stated. *Ganása* is lord of companies, and he is put at the head of all. There is a very singular coincidence between this ouranology, and that held by old school men, such as Thomas Aquinas, and others later ; and such as the Jesuit Beschi put into Tamil, for the edification of natives : whence they gained their minute enumeration of the exact number of " thrones, dominions, principalities, powers," &c, it may be hard to say ; but that the discrimination, ingeneral, existed among the Hebrew doctors, is clear from the names ; and from the known fact that, like *Hindus*, they recognized seven heavens, or upper wrlds. The reader will please to récollect that, in this reference, the Sanscrit *devatah*, the Telugu *devandlu*, and the Tamil *deverkal* ; is to be understood of angels, in the senso of the Psalmist, " I have said ye are *gods*, &c."

The present deteriorated and corrupt state of mankind, is admitted by *Hindu* books ; but the four ages are hieroglyphical and poetical ; as much so as Ovid's golden, silver, brazen, and iron, ages. That man was once pure is theological, by tradition ; that he degenerated by regular and set gradations, is poetical and fanciful. It belongs to the *Puránas* which, though styled old, are comparatively modern productions: The retrograde steps do not seem to me to harmonize (otherwise than as hieroglyphs) with the grand doctrine of fate or predestination, as designated by the highest meaning of the word *carman*. This is connected with the metempsychosis : and the present state of being, in various grades or conditions, is the result of a decree passed upon conduct, in a preceding birth, or state of existence ; while a future state of being, is the result of a decree to be passed, at the close of the present state. Man, now, is capable of *merit* and *demerit* ; and, the higher the degree of merit now, the greater will be the reward ; and *vice versa*, as to *demerit*.

The *Calí yuga* seems in truth rather to relate to the political degradation and general misery of a particular people, than to abstract theological dogmas. If we accept it in the sense of man's ruin, then comes in the doctrine of sacrifice. This has been handed down traditionally ; but the original reference seems to be lost. The doctrine of expiation waned before the theory of propitiation alone. Sacrifices came to be regarded as of extraordinary merit ; not offered as a culprit, suing for

pardon, but, as a royal benefactor, purchasing gifts, posterity, dominion. Then came a comparison of the modes of merit, whether by sacrifices, by penance, or austerities, and by *gnanam*, that is *gnosis* or knowledge. Sacrifices, or ritual service, designated by *carman* in a lower sense of the word, is now regarded as the lowest stage, penance as higher, and the *Smartas* hold knowledge to be the highest stage, to wit, a knowledge that the soul of man is one with deity, and that good and evil are alike of divine causation.

Thence proceeded the wide departure from the old Hebrew doctrine of sacrifices, as expiatory and propitiatory. One view of the Christian system places penance and austerities, and the doctrine of merit, just where placed by Hindu writers. Another view abrogates human merit, and requires *bhakti*, or fiducial attachment, faith in an atonement, a doctrine not entirely unknown to Hindu books. *Carman*, *bhakti*, *gnanam*, being three modes of service. At the same time anything like a Mediator, and an atonement in the Christian sense, is now unknown.

According to the higher dogma of *carman* judgment is a continuous act, always proceeding and determining the states of mankind in the way of punishment or reward. The destruction and renovation of the world (as in 2 Peter, 3, 12, 13), is a common dogma. The *Vaishnavas* look for a tenth *avatara*, which has many points coinciding with the second advent of Christian divinity.

The grand doctrine of *moksham* or cessation of *carman*, or the law of fate, in predestinating to future births, demands some further consideration. All Hindu books profess to look to this prime desideratum as the grand and final end of human existence. Even the *Sanc'ya* system of atheism still recognizes this, as the great end of human being. *Buddhism*, which is better, since it obscurely recognizes *Adi Buddha* as an intelligent First Cause, holds the like view, but under the term *nirvana*, *Samsara nirvati* (as released from transmigration). The common, and popular Hindu notion recognizes *Svarga*, or the paradise of *Indra*, as a lower and sensual paradise, the heaven of *prajatas* and poets. The *Vaishnavas* have *Vaicontha* as the paradise of *Vishnu*, and they use the term *Vaicontha jati* the bliss of that heaven. The *Saivas* use the word *Utlasa*, and speak of going to or obtaining *Caulesa*, but they describe three grades as nearness—likeness to—and union with *Siva* to which Howe a Puritan divine, has some striking similitude from the old schoolmen. But *salva* is properly the attainment of the *salva loca*, the highest of the seven heavens or upper

worlds and the presence of *Brahm*. A common popular notion of *Vaishnavas* identifies *Ishnu*, as *Narayana*, with the sun of our solar system, and makes that his paradise to go through, or by way of, the sun is the road to the *satya locam*, or *mocsham*. The *Saivas* appear to consider the *satchya* or *aiyam*, as blending with deity, losing all personal identity. The *Vira Saivas* (see that heading) amplify the dogma into six progressive ascents, *aiya st halam*, being the highest. The question whether the *Bauddhist nibutti*, and Brahmanical *mocham* mean absolute annihilation has been mooted. Annihilation it cannot be, since the soul is still considered as existing in, or as a part of Deity. The language used implies a loss of personal identity, but perhaps it ought not to be strained, on such a theme. The difference between their views and ours may not possibly be material. To notice the similarity is of more importance here, than precisely to discriminate the difference.

But it is impressive to note, that all other than sensual men appear to hold the body as a prison and punishment, birth, as agony, and continued transmigrations, as evil. The whole creation groaneth and travaileth together—waiting for—the REDEMPTION—in which word* (here, and in 1 Cor 1, 30), we may perceive a rabbinical sense and one coinciding, very nearly, with *mocsham*. That is the grand consummation, the supremely desirable attainment. We (some of us at least) profess the like, and I confess that I have been sometimes indirectly reproved by these heathen books. There is an amazing difference as to the nature and allowance of means, but in the end, at all events, we substantially agree.

On the opposite dogma, Hindu books are very full and particular. There are seven *ase nas*, or lower worlds, the highest of which is *Putala*, a world of snakes, and the lowest *Naraca*, a place of darkness and ordure. Details are minute and painful, for instance, in one of the books of the *Blagaratam*—in this minuteness is to be found an objection. The Christian revelation describes futurities of both kinds under impressive, but more general terms, and in this, as in other points, is better adapted to be a system universal among mankind.

If I have not erred in this brief summary of the *theological*, as I have not at least intentionally, and, if the reader will consult the articles *Saiva*, *Vaishnava*, and *Upanishadis*—may I not ask, on the whole, have

* In the original Greek ἀπολυτρίσις which loc is translated by the San'crit *moche*, or release, as it is deemed the synonym of *mocshan* or *Proem mudi*.

of Greece, Egypt and India, he was not sufficiently well acquainted with Hinduism such was the best, if not only apology, but it does not atone for misleading, and, in the case of such a man, leading a following host astray. I have stated above (under *Saura*) my opinion, that Egypt is the source of that religious way with equal conviction as to myself, I state that the analogies of the *Vaishnava* system are not to be traced to Egypt or Greece, and it is very far from having been at any time, a system homogeneous with the *Sauram*.

In the Peninsula at the present day, the worship of *Rama* and *Krishna* chiefly prevails. The case of Coorveerim is an exception, a warlike form of *Vishnu* having been there devised, in consequence of an extensive extermination of the primitive inhabitants of the country. The *Vaishnava* system is more modern in the Peninsula than the *Sana* system. Traditionally, the *Sri Perumattur* temple is said to be the first *Vaishnava* temple in the south, at all events it became the most famous, though smaller than the temple at *Sri tongham* near Trichinopoly and much less resorted to than Tripity, a shrine of *Govinda* or *Krishna*. The system had to struggle with the *Sana* system previously introduced, and not always with success. The twelve *Alvars* or Rulers were mostly plain men, who, with great zeal, led the way in the first establishment of the system. By their followers they are next to deified but some of them were grievously lampooned by their adversaries. The most remarkable of these *Alvars* was the latest whose Tamil name is *Yempramanor* but better known by the Sanscrit name *Ramanujacharya*. The twelve men composed the works known as *Tiru mori*, or sacred word, being matters from the *Vedas* transfused into Tamil in a very obscure and foreign idiom. The *Sri vilupputur Alvar* in the Southern Panditan country is next in fame. His battles were with the *Sanas* there but *Ramanuja* effected a revolution, as regards the *Jaina* religion, in Mysore. It was bloodless. *Ramanuja*, caused an inscription to be recorded, declaring that the difference between the *Vaishnava* and *Jaina* system was not material, and so, under color of union the *Jaina* system was superseded, whereas the *Sanas* in other localities, exterminated both *Buddhas* and *Janas*.

In the far north (in the division termed *Gauda*, by distinction from *Dravida*), the introduction of the *Vaishnava* way is not marked by historical or legendary record, as in the case of the *Sanas*. It would seem to be more ancient than the latter, and in effect the system anterior to the extensive schism caused by *Bullha*. Most of the *pranas* are of this class, the *Mahabharata*, *Rama janam* and *Hari Janasa*, were

by votaries of *Vishnu*. The collector of the *Vedas*, named *Vyasa*, is acknowledged to be a *Vaishnava*. To his pupil *Suta*, many *puranas* are ascribed, the latest one to the son of that pupil. The connection of these early *Vaishnavas* with Persia, or the region beyond it, is not perfectly clear, but there are too many traces (see *infra*) to be merely incidental. The *Jyotishas*, or astrological *Brahmans* are mostly *Vaishnavas*, and under the heading Astrological (vol. 1), is an argument tracing the astrology of this country to Chaldea or Babylon. They accord with the *Ghasdim* of the book of Daniel. In the Madras Journal of Literature and Science (vol. xvii, 1), is a paper by the gentleman at the head of the Presidency College, which mathematically traces a sidereal problem to a latitude and longitude N. W. of Madras, and agreeing sufficiently well with Babylon. In the *Uttara Rama charitra*, the author *Bhava bhuti* introduces the father of *Sita*, and other primitive persons, and puts into their mouths language which Prof. Wilson translated according to the sabaism of the *Vedas*, but being doubtful he gives the original, and this is strictly consistent with the belief and language of ancient Hebrews. The Professor remarks on the killing of cows, for a welcome festival, as not consistent with modern Hinduism, but it was quite consistent with the customs of the old Hebrews. Next to the mathematical and astrological, the strongest argument is the fact that, the *Matsya avataram* or first manifestation of *Vishnu* is strictly that form of deity which was worshipped at Babylon, under the name *Oannes*, and the idol *Oannes* was half man, half fish, just as the said *avataram* is represented in some Indian sculptures. Prichard in his Analysis states just so much as his own conclusion. In effect the legend of *Nisuthrus* ascribed to Saneounthion is substantially one and the same with the statements in the *Bharata* and *Blagovestari* concerning *Vishnu*'s appearance to *Vasudeva* or *Satyaevata* and then piloting the vessel in the shape of a fish, a rope being attached to his horn. The adornments may differ as two poets may differ, but the essential fact commemorated at Babylon, and in northern and southern India, is one and the same. I may add a slightly inferential argument which, I would not introduce, if it stood alone but it may help in company. The popular account of eclipses in India of Jauranic origin, is that a serpent (*Sanskrit*, *Shesha*) swallows the sun or moon at such times. We have *rathe* and *lith* (as *plat* etc) for the moon's nodes, or dragon's head and tail. I count it at *Varaha* we learn that, Bel and the Dragon were worshipped at Babylon. Bel is well known to be a name of the sun, and as such occurs at least once in these manuscripts (noted in loco).

The dragon (draco) might not so readily occur as identical with the serpent of which *Rahu* and *Kétu* are the head and tail, but here I am aided by the remark of an English writer, to the purport, that the moon in its orbit, passing from node to node, does in effect draw on the line of sun's path the figure of a serpent, and returning fills up the other side, so as to produce the figure of a Caduceus (such as was put into the hands of Mercury by the Greeks) having the head, body and tail of a serpent on a straight rod. The popular paucic legend is by consequence of Babylonian origin and since at Babylon they worshipped Bel and the Dragon, they worshipped the sun and the moon, or *Vishnu* and *Siva*, though the latter is subordinate, as in *Vaishnava puranas*, and not supreme as in Egypt, and among the *Juddha Satvas* of the Indian Peninsula.

As regards the first or oldest system of the *Vaishnavas*, it is very nearly the one offered to the learned world, by Sir W. Jones, as Hinduism, only it must be detached from all reference to the three or four latest *avatara*s, that is, from *Parasu Rama* to *Buddha*. The name of God as the synonyme of *Para Brahm* of the *upanishadas* is *Narayana*, the only one of the thousand names of *Vishnu* that cannot be tampered with, or twisted by *Saivas*. This name was rendered *moving*, or *dwelling in water*, and hence, by Sir W. Jones, a forced analogy with the *Roach* ELONORU that brooded on the waters (Gen. 1, 2) and a variety of figures in his hymn to *Narayana*, stolen without acknowledgment from the Christian scriptures, and applied to Hindu writings. *Nara* has more than one meaning and it is unimportant to be particular, the puranic hieroglyphic is, that from the navel of *Narayana*, beneath the water, a lotos flower rose to the surface, and bore *Brahma* the Creator, who disposed or set all things in order, from *Maya* or matter, and handed over the preservation to *Vishnu* and destruction to *Rudra* both emanent like himself from *Narayana*. Further *Narayana* is identified with the sun or the sun is his dwelling, or most striking emblem. The name *Vishnu* is not used in that primal sense all the adjuncts show that the idea of a man is blended with the term *Vishnu*, but afterwards identified with Deity. *Vishnu* was with *Satya vrata* during the deluge, but *Satya vrata* seems to have lent him a name *Vish Nu*, or "the man Nuh" by which the deity was known. The idea of a *sakti* did not belong to the original system. That was superadded, at a much later date by *puranas*, and possibly after observing the effect produced by the *Saivite* dogma of a female energy. In the *Matsya avatara* the eight persons that escaped the deluge *Satya vrata* and the seven *rishtis* were all males,

by páuranic account, but in the next, or *curma avatara*, *Lacshmi* the *sacti* of *Vishnu* was produced from the Ocean, whence Noah's wife certainly came. We may disentangle the theology from the mythology, and hieroglyphic, and every idea "ridiculous" in the view of such writers, as Prichard,* and we then find the idea of one sole self-existent, and eteroal Being; either existing under a threefold hypostasis, or manifested under a threefold operation, that is creation, preservation, destruction, and though the system recognizes *Maya*, or pre-existent matter, yet this, in the feminine gender is connected with *Brahma*, or creative energy, not with *Narayana*, the Supreme. The system differs, therefore, but little from that of Hebrew Rabbis, which recognised One Supreme, but with three *sephiroth* or lights the emblem† of which was a circle enclosing three yods. Another emblem was the letter *shin* thus engraven on a metal plate, or written on parchment was placed on the forehead of votaries, and fastened behind, and this letter *shin* differed from the *nama* (or name) worn by *Vaishnavas* on their forehead, only by the addition of three dots (or yods) on the points of the trident.

The identification of *Vishnu* in the *matsya avatara* with the half-man, half-fish, of the Babylonian *Oannes*, has been above adverted to, but I refer to the heading *VEDAS* and *UPANISHADAS* for my views as to the way in which Hebrew theology, and Chaldean sabaism came to be mingled together, and so imported to India by the *Brahmans*. Modern ethnologists write about the *Aryas*, and the *Arya* races, what do they mean? other than *Brahmans* and the *Brahmanical* race, for *Arya* is only another word, as a title, for *Brahman*, that is, *one pure*, and *Arya desam*, as applied by them to the mountainous Central India, is only a translation in terms, of *ARETZ HAKDOSH* or "the holy land" the centre of the earth, the *Jambu dīpa* of the *putanas*.

In this place, I propose to add a few observations towards an explanation of the five first *avatara*s of *Vishnu*, or special manifestations of a power assumed to be divine, but, in the present day, accepted by

* On *Oiris* and *Isis* whom he adds some writers have ridiculously identified with Noah and his wife. But it so happens that Wilkinson (subsequently to the issue of that opinion) has given drawings of *Osiris* and *Isis* seated on the platform of an ark, with attendants, which ark used to be carried about in procession. Wilkinson must share in this ridicule and he is fully able to do so. *Oiris* is so comprehensive a name, that it may be cut into three parts one for *Lral* na one for *Ful* one for *Sca* hence it is possibly a synonyme with *Vedraja*.

† See Maurice's *Indian Antiquities* a work of no authority as to Hinduism but of great use as to Hebrew comparison and affinities.

Brahmans in a literal point of view, and by poets with their *alancaram* or poetical rhetoric, magnified to hyperbole, and absurdity

The first or *matsya avataram* is by common consent the Noachic deluge. If Sir W Jones wrote the preface to Richardson's folio edition of Meninski's Arabic Dictionary, as there is all evidence, external and internal, to believe that he did, then this is full to the point. In that preface, the existence of the Deluge was denied, and the proof was referred to Hindu records, in preference to the Mosiac writing. On coming to India, early attention was directed to that point and Sir W Jones was candid enough to record his conviction and conversion, by publishing a translation from the eighth book of the *Bhagavatam*, on the deluge and another reference to the same as the *matsya avataram* from the *Gita Govinda*. Prichard a physician at Bristol, one in no wise inclined to the ridiculous, in his Analysis of Egyptian mythology, identifies the *matsya avatara* with the flood, and the Babylonian *Oannes*. There are other witnesses, but two may suffice.

In the second or *curma avataram* (according to the *alancaram* of the *puranas*) *Vishnu* taking the form of a tortoise, supported beneath the mount *Mandara*, with which the *devas* and *asurs* churned the milk sea whence came up the nioe jewels, the physician *Dhanvantari*, the goddess *Lacshmi*, and last, not least the *amrita* or beverage of strength, named 'undying'. *Mohini*, or a personification of illicit love is connected with this *avataram*. I was early of opinion that, allowing the extravagance of metaphor to go to the credit of other products, the discovery of the properties of the fruit of the vine was the main point involved. But after considering and reconsidering the extreme hyperbole employed I wavered, and, thinking the main pillar too feeble to bear the building, tacitly withdrew the opinion. I was first induced to revise that conclusion, by the perusal of Layard's researches on the site of ancient Nineveh. I found that the vine was regarded as a sacred plant, as such was represented in temples and received a sort of divine honor. On one of the slabs extracted is the figure of a vine on a sort of espalier trellis, before it the figure of a royal hierophant holding a vessel evidently containing therein *amrita* or juice of the vine. The *asuras* (Assurs or Assyrians) were one of the parties in the first discovery, and are stated in Hindu books to have derived their great strength from the use of *amrita*. Afterwards I perused Bryant's Analysis, and with his successful identification of Dionysios and Bacchus, with Noah is connected a great extent of authorities, as to the sacred nature of wine with the

Greeks the Bacchanalian sacred processions, and much other like matter. After this perusal, I could doubt no longer. It became perfectly clear that, in the judgment of Assyrians, Greeks, and other people the discovery of wine deified the discoverer, and led on to acts of worship, in which the use of wine, even to intoxication, formed a part. In such views, hyperbole of the Hindu poets seemed borne out by the *comet* alone. But certainly, when the discovery of gems, of medicine as a science, and of a goddess to rival the *sacts* of the *Saivis* are thrown into the scale. I remain no present doubt, and consider that any other interpretation on equal evidence, is impossible.

In the third, or *Vaishava avatara*, an *asura* named *Ilisaryascha* and *Somaca* (Assyria and Egypt were always related), stole the *redas*, rolled up the earth as a mat and hid himself with the *redas* in the sea. *Vishnu* took the form of a boar, slew the *asura*, recovered the *redas*, and bearing up the earth out of the water on his back, reanimated and reinstated the oppressed people. The allegory here also is immense and incongruous, but, being guided by the two preceding, and supported by the next one following it appears that we need not be aloof among all nations, but must look simply to the Hebrew records disguised by their descendants but simple in the original. Egypt worshipped the moon. *Somanat ha* is a name of *Sua*. *Somacasura* is the Pharaoh of the Hebrew writings, who grievously oppressed the *Beni Israel*, made them forget their religion, and lose the observance of their sabbath, and was at length slain with his host in the Red sea, from which the oppressed people were delivered, and soon after the LAW (or *torah*) was given to them, with many miraculous accompaniments. The metaphorical language used is not *above* the subject, by any means. It is only strange, mixed, oriental. Admitting the facts, we must admit the majesty of the subject, much more so, might the people, and descendants of the people, immediately concerned.

In the fourth, or *Vamana avatara* it is stated that *Vishnu* assumed the form of a dwarf, and coming to *Mahabali*, a *clucraverts* or universal sovereign, asked as much land in gift, as his foot could cover. The grant being made, the dwarf assumed the *tri Isterama* form, one foot being on the ground, another on *Malabali's* neck, and rising to gigantic proportions, he placed his third foot in the heavens. As *Mahabali* was a virtuous sovereign, he was not destroyed, but was made a king in the infernal regions. All this is, of course hyperbolical meroglyphic. Before attempting a solution, it may be noted that, in some of the manuscripts, the *Vamana jayanti*, or birth-day of the dwarf, is fixed on

the fourteenth day of the lunar month *P'halgun*. The three preceding *avalaras* are not commemorated by *Vaishnavāḥ*. The *Saivas* observe the *Siva rātri*, commemorating the distress of *Siva* in the second *aratūra*, and this, according to *Bryant*, was also commemorated in Egypt. But the fourth *avalara*, from its great importance at the time, still retains a faint commemoration in India. We find from the book of *ha-da'sah*, that is, "the *dasi*" or slave girl, otherwise *Esther*; that the day fixed for the general slaughter of the Hebrew people, and the one on which they subsequently obtained deliverance, was the thirteenth day of the lunar month *Adar*, corresponding with *P'halgun*. In this, there is a marked coincidence as to time. The occasion was a great one; and it is commemorated by the descendants of the "captives of *Juda*" as the festival of *Purim*, that is, of lots; and it is one of their greatest festivals. If in India, we find the "outcasts of Israel," then circumstances may have impeded the more solemn celebration; and time may have worn out the impression first made. Let us consider other points of comparison: *Mahabali* was a universal sovereign. *Ahasuerus* of the Greek Septuagint, *Artaxshashta* of the Hebrew, probably *Ardaschtu* of the Medes and Persians, ruled over one hundred and twenty-seven provinces, from India even to Ethiopia; or from the western bank of the Indus to the Caspian sea; and southwards down to the banks of the Tigris: that is, quite a sufficient extent of dominion. A dwarf is by no means an unsuitable emblem, for a little slave girl; brought into the royal palace merely on account of her great beauty; from no more honorable motive than Circassians were taken into the harem at Constantinople. There was a request made. A foot of land is a standing place. And the request of *Esther* simply was that she, and her people, might occupy the ground they stood on, without being cut down by the sword, where they stood. No riches, honors, or possessions were sought, besides this one simple gift. On the request being granted, and the before-devoted people allowed to defend themselves, and slay every one that assaulted them, the once insignificant dwarf exercised a power of no small magnitude, throughout the aforesaid one hundred and twenty-seven provinces; symbolically putting a foot on the neck of the royal authority, or order previously issued and unchangeable, "to destroy, to kill, and to cause to perish," men, women and children, in one day; the aforesaid thirteenth of *Adar*. The third foot placed in the heaven, may be a symbolical allusion to the hanging of *Haman* and his sons, on an unusually lofty gibbet of 50 cubits, or 75 feet high, which *Haman* had prepared for his chief victim. *Mahabali* was not killed, and of course

Aidasclur was not, but the making him, at the natural close of life a king of *Patula*, is the utmost that could be conceded, considering his drunkenness, injustice to his first queen, his subsequent licentiousness, and were there nothing more, for the extreme levity of consigning an entire captive people to a cruel death, merely at the solicitation of a favorite, and boon companion. In this analogy, I have not strained the Hindu *alancarai* but have rather exemplified it, and the reader is left to judge of its correctness.

In the fifth, or *Varasinha aratara* we meet with a king of golden-form (*Hiranya cusipu*) who had a son named *Prahlada*, one who was a devoted servant of *Vishnu*, and much celebrated for his piety, and many amiable virtues. On these accounts, and especially as being a votary of *Vishnu* his father hated, oppressed, and persecuted him. At a time when *Prahlada's* life was in danger, *Vishnu* burst from one of the pillars of the palace in the shape of a man lion, killed the tyrant and drank his blood. Now for the matter of the persecution of the true religion in its votaries, we know that Nebuchadnezzar set up a lofty golden image or of golden form, on the plain of *Dura*, and commanded all to worship it. Three Hebrews refused, and were with great fury cast into a furnace heated to extraordinary intensity, by the royal command. But we must look further on, another forty years for the proper development. Darius is latinized, the Persian word is *Dara* and this was applied to gold coins (as in France, a gold coin was termed a Napoleon). Darius was enticed into an indiscreet, and unjust proceeding by the enmity of certain Satraps against Daniel who fully answers to the character of *Prahlada*. As next to the king in authority, he might, by a Hebrew idiom, be termed his son. Daniel was cast into a den of lions, and remained there for a night, being taken out the next morning unhurt. His adversaries were then cast in a body into the den, and their bones were broken their blood and flesh consumed by the lions. When I first read Layard's researches on the vicinity of ancient Nineveh, I felt an intuitive perception that the site of the man lion *aratara* was not in India, but somewhere in the neighbourhood of a country in which the pillars of kings' palaces were made in the shape of a winged lion with a human face. Yet, I should not have ventured on the explanation given, unsupported by previous conclusion. Sir W. Jones fixed on Nineveh for the site of this *aratara* but too far N. W. and too early there being nothing in the fate of Nimrod similar and no just comparison arising from the overthrow of the tower of Babel any identification of *Prahlada* being wanting. It is to be observed that

this occurrence, in my view at Babylon, was twenty years earlier than the event (*supra*) under Ardaschir at *Shushan* in Media, the modern Armenia. But the overwhelming importance of the latter event, as affecting an entire people, probably gave it precedence, in order, to the instance of an individual, however distinguished, while his high place and character, and his representing the religion of his countrymen probably, secured him the distinction of being recorded as a special *protège*, in a singular and very distinguished manifestation of Divine Providence.

The sixth *avatara* is that of *Parasu Rama*, and it brings the *Vaishnava* system to the purities of India. *Jamadagni* was a *rishi* or sage, who with his wife *Renuca* and his son *Rama*, lived in a sort of hermitage, in some place north of India. The wives of such sages were *pati vrata* pre eminently chaste, and so cold, that ice did not melt when held by their fingers. If it did, that was proof positive of libidinous thought at least, if not more. One day *Jamadagni* sent his wife to a river to fetch a block of ice, and, on her bringing it, it was found to be partially dissolved in her hands. In great wrath the sage commanded his son to strike off her head which he did with (*parasu*) an axe. Some women of the villagers (*paras*) interposed, and *Rama* struck off their heads likewise. The sage, repenting his rashness proposed to restore his dead wife, but, in the hurry of the moment joined her head to a pariah's body, and the head of another *para* to her body. Hence the Pariahs worship *Renuca* as a goddess. *Jamadagni* had with him the cow *Cama dhenu*, or cow of plenty, which a neighbouring chief or king coveted, and, on its being denied, took it by force. The *rishi* sent his son *Rama*, who fought with the powerful king (having a hundred arms) and in a severe combat lopped off his arms one by one, with his battle axe whence the name *Parasu Rama*. Not only so, but he exterminated all the *Cshettriyas*, or soldier tribe and gave their lands to *Brahmans*. The *Kerala Ulpatti*, and the *Kerala mal utmyam*, add to the legend that *Parasu Rama* demanded from the sea a further domain, which was granted to the extent that, he could throw his battle axe. Standing north at *Golernam* (near Goa), he threw his axe a distance of forty *yojanas* or four hundred miles, and, to that extent, on a parallel with *Golernam*, the sea retreated. He placed fishermen on the recovered land, and made them semi *brahmanas*. He returned to *Hasthetram* and thence afterwards brought a colony of pure *Brahmans* disgracing and displacing the former colony.

This legend seems to have a back reference to Joshua, the war

like leader of the Beni-Israel; who slew many *Cshetriyas*, or chiefs of villages or towns, yclep'd "kings;" and divided their lands among his followers; and this is recurred to in the name *Hai-cshetram* (or town Ai) But the real locality was very different. It would appear that the precursors of the *Brahmans*, towards India, were not military men, but sages; here and there a wanderer, who separated from his tribe, and wended his way easterly; followed by others, gradually, in greater numbers. Such was the case also in the Peninsula. Its first explorer was a *Brahman*, named *Agastya*; and thence in course of time, the millions of *Brahmans* now holding the serfs in subjection. The tale of the ice points out a northern track, as for example, from the banks of the Tigris, by way of Bokhara, or Samarcand, to Thibet, and thence southward into India. There are said to be no pure *Cshetriyas* now in India; the Rajpoots and others claiming the title, being spurious. But in reality the entire hieroglyphic legend of *Brahman*, *Cshetriya*, *Vaisya* and *Sudra*, demands scrutiny. There are now only two, the *Brahmans* above, and the *Sudras* under their feet; though there are such as term themselves by assumption *Cshetriya-putras*; and others who term themselves *Vaisyas*, but merely because they are traders.

A very wide-spread legend makes the two *Rāmas* coteremporary. I do not here enter on the *avataaras* of *Rāma Chandra* and *Krishna*, but refer back to the heading, ROMANCE historical. These altered the old *Vaishnava* system into herolatriy; and, as such now, it chiefly subsists around Madras; and in various other localities. The *avataara* of *Ruddha* for a considerable period, caused a revulsion of another sort; as making a naked mendicant greater than a king. I have treated on that subject elsewhere, and do not here enlarge. The final *avataara* in the shape of a horse, so much resembles like prophetic statements in the Hellenistic Apocalypse, that there can be no dispute, on minor points, where all substantially agree.

If the foregoing premises are correct, the *Vaishnavam* is originally old Talmudic Hebræism; modified, in passing through Chaldea, and still more greatly modified on the plains of India.

VIDAS AND URINSHADAS

It may be well to prefix what I may have to state, on this heading, by an extract from some papers supplied by the Honorable Walter Elliot, Esq., as follows —

"The *Big* is the first in rank among the four *Vedas*. Its name is

derived from the verb *rich* "to laud," and contains hymns and prayers for the most part encomiastic, or laudatory, addressed to the elements of nature, or the regents or deities who are supposed to preside over them. The collection is divided into eight parts (Ogdoad) called *ashitakas* or *chanda* each of which is subdivided into as many lectures (*adhyayas*). According to Mr Colebrooke, another mode of division also runs through the volume, distinguishing ten books (*mandala*), which are subdivided into more than a hundred chapters (*anuraca*), and comprise a thou and hymns or invocations (*sukta*). A further subdivision of more than two thousand sections (*raiga*) is common, it is suited to both methods, and the whole contains above 10,000 verses, or rather stanzas of various measures. The composition of successive chapters and even of entire books of these hymns, is attributed to a single (that is distinct) author, and invocations too, addressed to the same deities, hymns relating to the like subject and prayers intended for similar occasions, are frequently classed together, the reason of which is explained by Mr Colebrooke. Some passages of the *Vedas* are in the form of dialogue, and in such cases the interlocutors are alternately considered as *Rishi* (saint) or 'he by whom the *mantra* is spoken, and *Devata* (deity) or "he who is therein mentioned." Prof Wilson is of opinion, that of the four *Vedas* the *Rig* is the most ancient, and in support of this view, he states that parts of this *Veda* are found in each of the others. This fact has also been noticed by Dr Stevenson who considered that most, if not the whole of the verses of the *Sama* *Veda* are taken from the *Rig* and on search he found it to be the case. It is therefore not very unlikely, as he thinks, that a similar inquiry would give the same result in regard to the others. Mr Colebrooke also had long before observed that many passages of the *Iajush* have been found to be identical with passages in the *Rig* and to this cause probably, it is, that the *Puranas* ascribe unity to the *veda*, as it originally existed. This arrangement, or recurrence of passages seems to have been made either capriciously or to suit particular services, for the compilation is nothing more than a miscellaneous collection of sacrificial hymns.

"The number of *Sanhitas* of the *Rig Veda*, is reckoned in the *Puranas* as sixteen. Other authorities reduce it to five. In the *Muktikopanishad*, ten are enumerated as belonging to the *Rig Veda*, and the number of its *sac has* or branches is said to be twenty one.

"*Sanhita* or *Sayumhita*, signifies a collection of prayers, invocations, or hymns and every such collection belonging to one *Veda* is entitled its *Sanhita*. The *Sanhitas* constitute the *Sac has* or branches.

of the principal *Upanishadas* is said to be 108, which is borne out by the *Maharajya Retnawali*. A list of them is given by Mr Elliot, in the Journal of the Asiatic Society of Bengal, Vol xx, No vii. The whole of the above 51 *Upanishadas* were translated into Latin, by Anquetil du Perron, and published at Paris in 1801, in 2 vols, under the title of "Oupnekhat, seu Theologia et Philosophia Indica." As his translation was made from a Persian version, undertaken by order of Prince Dara Shikoh, it is considered to be as unintelligible as the original Sanscrit. The *Oena Upanishada* of the *Sama veda*, the *Ishopanishad*, and the *Aithopanishad* of the *Yajur veda*, and the *Mundoolopanishad* of the *Atharvana veda*, were translated into English by Rajah Rammohun Roy and printed at Calcutta separately, and at London jointly in 1832. These were likewise translated into French, and also into German, with the addition of the *Vishvadevanyakam*, by M. Poley, and printed respectively at Paris and Bonn. Other versions, &c are enumerated by Professor Gildemeister, in the "Bibliotheca Sanskrita specimen."

It is stated above, that the *upanishadas* are intended to mould the *sanhitas*, and *brahmanas* into one consistent whole. From this statement by a learned Native, I am constrained to differ. My information on the subject of the *vedas* is confessedly not extensive, but, such as it is, it leads me to conclude that the three first *vedas* are sabaistic, or relate to the worship of the sun and planets the elements—fire especially—the *asuricumara*—and a few other personifications, while it is plain from the *upanishadas*, contained in this collection, that they recognize no special divinity in such objects, but almost uniformly acknowledge one Supreme Being, by the name *Para Brahm*, and a great portion of the mystic theology of these later appendices treats on the mode by which men under severe penance, may raise themselves to various degrees of approximation towards the nature of the divine Being according to them the *paramatma* is one who is superior to mortality and a deity in human form, not very dissimilar to the attainments of a *buddha* according to the *Bauddhist* system. The recognition of Deity however is decided, and as far as I have seen that Deity is monarchical. As I have elsewhere observed *Vyasa*, after the collecting the three first *vedas*, could reduce their substance to the pantheism of the *Brahma sutras* or *Vedantism* and did so, but the *upanishadas*, are much later compositions, and not so reducible. They teach the doctrine of one Supreme

The date of *Vyasa* is a point of some consequence. We need not consider him as *chiranjivi*, or immortal, and reap[er]ing at distinct

intervals, but may leave that fiction to the *Brahman*. As the son of *Parásara*, and collector of the before scattered fragments of the *Vedas*, he had a definite chronological existence. The date of *Parasara* is said to be fixed, by his recorded observation of the place of the colures, to 1391 n c. How far the observation was accurate—considering the probable imperfection of instruments, and the very slow motion of the colures and possible error by refraction not understood—may be justly doubted.

On the imperfection of astronomical instruments, and the consequences, it may be sufficient to refer to Vince's quarto work, or to Herschell's little duodecimo in the Cabinet library. A striking instance in the former was Dr Bradley, who, after immense care in observations on the nutation of the earth's axis, on coming to a small difference at the end of twenty years, ascribed it entirely, to error in the instrument, right or wrong must be left *sub lite*. Next, the motion of the solstitial points being extremely slow (about 1½ degree in a century), a small error of observation would tell greatly as to number of years. Nautical men always allow five degrees for refraction. If this be an element in the case, and not understood by *Parasara* it at once reduces the 1391 n c, to about 1000 n c. And if *Vyasa* could be placed thereabouts, every object that we have in view would be answered. For then, the three first *vedas* would have been collected by 900 n c, and a foreign people brought in about 725 n c, would have been able to compare the vedic salatism with the theology of their own country, and to write corrective appendices, if they judged it needful to do so. The doctrines of the better portions of the *upanishadas* are not dissimilar to those of the Essenes, a very retired, and rigidly ascetical sect among the Hebrews. If such person were among the first captives from Palestine, they would be able to read the *vedas*. I am supposing that *Vyasa* collected them in *Mesopotamia*, or north of the *Tigris*—and they would approve, or disapprove as they found occasion. To supersede them might be impossible, but to attach modifying appendices, in more modern language, would be both possible and probable.

I am not unaware that *Vyasa* is stated in the *Mahabharata* to have been born on, or near, the banks of the Ganges. But that is an exceedingly accommodating river the Godavery is held to be the Ganges, the *Careri* river is mystically the Ganges, and by credible authority of local *puranas*, the Ganges flows into many bathing pools which they celebrate, and the *Tigris* also would have every requisite

for the Ganges, if its real name were forgotten, or concealed. The language of the three first *vedas* is not the language of the *Uahubharata* or of the *Ramayana*, which are among the most ancient Sanscrit works. What it is, I hope to be able to indicate, but, at present, let it be Scandinavian, rather than the language in which *Calidasa* wrote.

As regards the *Attharvaveda* it is more modern, and more like the Sanscrit language. It contains the *Tantra*, or magical rites and ceremonies. It is very much on the *sakti* system, and, in the worship of *Cali*, deals in human sacrifices. It would seem to have been the work of *Saras* and *Vyasa* was not such. So also among the *upanishads*, there are some which appertain to the fourth *veda*, and are of the female energy class, and some use the names of *Rama*, *Hanuman*, and *Krishna*, marking modernity, and a wide departure from the primitive dogmas, whether of oldest *vedas*, or older *upanishads*.

If these latter were brought to India proper by early colonists, coming by way of Tibet, then with them, they would bring the sanction of venerable antiquity, and received authority, to be impressed on others. That Tibet was the road, appears probable from the oldest alphabets in the extreme south of India having a Tibetan impress, and *Agastya*, the inventor of the first southern alphabet, was an acknowledged native of that country, as well as from the fact the oldest inscriptions in northern Sanscrit could not be read until M. Csoma de Koros came from Tibet, having there learnt its language, and at once helped the savans at Calcutta to come at the meaning of letters, that looked something like *déva nagari*, without being such.

There still remains one consideration, which is how the sabrism of the older *vedas* and the theology of the oldest *upanishads* came to be reconciled, for they do not appear at a glance to be accordant. This union was evidently effected by means of astrology, once all-prevalent in Chaldea, and still all prevalent throughout India. If the captive Hebrews came under its influence, and found it capable of giving them influence over others, and so aiding their subsistence in foreign lands it follows that they would receive the sabrism of Chaldea with so much the less of reluctance, and, in proportion as they received it, the purer theology would wane. When hieroglyphics led on to statues, and images being formed, and symbolically worshipped, the theology of the *upanishads* (except with an occasional *Sancaracharya* or *Ramanuja*) of course would become speculative only, and very little known. Such is the case at the present day. The *vedas* are honored, in a few of their

formules, little understood ; the *upanishadas* are merely the shadow of a great name.

I have thought it might not be amiss to give specimens of the *Veda*-language, in the *Jonesian* orthography, used for eastern words, in this work. As I cannot pretend to skill of selection, I have taken one specimen *ad aperturum libri* from each one of the three volumes of Prof. Max Muller's edition of the *Rig Veda Samhita*.

Navami mritcha māha

Tam vra vājesu vājman vājyāsaha sata krati

Dhanamanda sātaye.

Tam vra vājesu vājman vājyāsaha—sata krati dati sata—krati—

Dhananām danda sātaye.

Dasami mritcha māha

Yo ray o-davanir mahuntsu paraha minvata saklū—

Taramā dandāya gāyata.

Yah—raych—rivatū—mahān—su—pārāha sunvatapa

Saklū—tasmāi dandāya gāyata.

Volume I, p 83.

Tattrāisha sukre prat'hama

Yo jāta prat'hami sana khāndevò devan kratunā parya b'hāshat—

Yasya sushma dodasi ab'hyasetām nrinnasya mahi sa janasa danda—

Yah jāta rāva prat'hamab—manākhan—devah—devan—

Kratuna—pari—ab'hushat—

Yasya—sushmat—rodasi dati—ab'hyasetām—nrinnasya—mahā—sah—

janasha—danda

Volume II, p 469.

Vrishasi devò vrishab'bah prit'hivya vrishā sundhumām vrishab'bah
stiyānām—

Vrishva ta dandur krishab'ha pipāya khadū rase madhapeys varaya—

Vrishā—risi divah—vrishab'bah—prit'hivah—vrishah—sundhunam—

vrishab'bah—stiya nām

Vrishne—ti—danduh—vrishab'hapipāya—k'handuh—madhu—peyah—

varāya.

Volume III, p. 919

It will thus be seen that the composition is evidently designed for measured intonation, by more than one person, and with recurring alliteration (as to words and letters) of a peculiar kind. The accents marked, I know not how to give but from books in the Catalogue, specifically on the right intoning of the *vedas*, I made out the usual

accents; that is, the acute, barytone, circumflex-rising, circumflex-falling. These the Greeks used, which made their speech musical in the ears of foreigners. Many years ago, when at school, I noticed such alliteration in the choruses of Grecian tragedies; but, on looking again, they do not seem to me similar to the above. The reader may judge from two specimens.

Oudeis tôn agathòn zòn kakòs
Eukleian aise'hunhî thelei
Nónumos, ó pái, pái—ós-
te kai su pagklanton ai-
óna koinon eilón

Electra l., 1089—1092

—————eith'ho Kullanas,
Anassòn eith'ho Bacc'heios
Theos naìòn ep' akròn oreòn
Eurēma devato nump'han
Elidikōmiadòn, &c.

Œdipus Tur. l., 1123—1127

If read aloud, a resonance is very perceptible to the ear. In the last extract—"Bacchus, god of ships on, the mountain peaks," illustrates a remark above, under *Varshuata*. I believe it is one of the passages adduced by Bryant.

There are books carefully and well preserved, which are probably quite as old as the *Vedas*; and I notice in them greater similitude as to rhythmical consonances, than in any other productions that I know of. For example—

Mi ghimogháh nehuddài bakkodesh—
Norah t'híhlot h nyasheh—p'hele—
Nami'hà yimkà t'híblanyemò haretz—
Naklat h bîhasdika uyana—zu g'híslit'hà
Nihali ha binyaz ká el—nureh kadshelà
Shamanyu—nyaminyu—nyanim—Yirgar 107—
K'hil hakbaz Yushbi—phelásheth.

Exodus, chap. 15, v 11—14, Circiter a. c. 1490.

The resonance is chiefly on the broad open *ā*. The measure of the sixth line is quite Indian-like, and the beginning lines 2 to 4 are also similar: only that Hindu poetry usually makes the second syllable resonant. The above is a chant, like the *sanhita* of the *redas*. The following specimen is partly prose, and partly rhythm

Az yidabri Yihoshuan la—Yihovâh biyôm t'leeth, Yihovah het h—
hannemdrî lî p'hâmî bimî-Yishrahîl—va—Yomer linyiney Yishrahîl.

Shemesh bî Gibayôn—dôm—vî

Yareakh bî-nyimek ha—Yâlôn

Va—yidom ha—shemesh vî—Yareakh nyâmîd nyâd—yikôm

Joshua, chap 10, v 12, 13, Circiter A. c 1150

The resonance here is on the long vowel ô, a favorite one in the plural of nouns by Grecian poets

The following specimen is of elevated Chaldee, though not poetical, of a date posterior to the *Vedas*, but, as supposed anterior to the *upanishadas*

Khazîh hîyî't'h vâ hâlû lûlâz bigôhâ araneyâ vî rumî shagîyâ
ribîh lûlânî vut'lu kâp h vîrumî Yimîlîhî lîshma yâ vakhazyot'hîh
lîsop'hî ghâl arîmyâ Daniel chap 3, v 10, 11.

The word *aranya* which twice occurs, in the sense of *earth*, is a very common word in Sanscrit, in the sense of wilderness or paradise, and it might be so rendered, in the above passage without injury to the sense. The *shad aranya*, or “six fold woodlands” is of perpetual occurrence with reference to a *pauranic* residence of *rishis*, and this word *risht*, of such frequent use, is pure Hebrew for *acer*, or *sage*—It is not *via Greece* or *Rome*, but in the direction now pointed at, that research may possibly clear away the mist, as yet, hanging over the origin of the *Vedas*

VIVANTU

As above stated, after *Iyasa* had completed his collection of the *vedas*, which are regarded as the foundation of the *pûrta mimamsa*, he formed the *uttara mimamsa* by a metaphysical abstract entitled the end, or substance of the *vedas*. This operated like a dissolving view, in which *Agni*, *Varuna*, and other personified elements, with sun stars, earth with its inhabitants, and natural productions, melted away into one homogeneous Being and were reproduced, as that Being evolving itself and causing the manifestation of existing forms only as the varied God. It does not appear that *Iyasa* denied the real existence of the world, and of its visible objects, so properly as that he maintained the non-existence of any thing out of deity, or apart from deity. So taking a map, as a type of the world, this may be rolled up and is then one

thing, it may be unrolled, and it then presents to the eye—seas, continents, rivers, countries; but they are only seen in the map. The European philosophy, which is traced up to Aristotle, and his “sensible species,” may be further illustrated by one man denying that any thing further exists than the sensible species, or ideas presented by the map to the sensorium, while another man affirms that these sensible species are representations of continents, seas, countries, which have a real existence. The sabaists who preceded *Vyasa* had gone on with hieroglyphics, and metaphors, until they had made deities of the sun, and planets, of the elements, and personifications of creating preserving and destroying energies, and other inventions for the purposes of worship, somewhat as astronomers have given the visible heavens to bears, dogs, serpents, fishes, for the purpose of science. *Vyasa* taught to resolve all these hieroglyphics into one simple Being, whose worship was the great end of the *vedam*. It might be anticipated that this dogma, if it obtained prevalence, would seriously affect the practice of sacrifices in the *vedas*, directed to different personifications, for the traditional doctrine of sacrifice was preserved intact by one people alone, to which people *Vyasa*, in all probability, did not belong. His dogma did get hold, and gain ground, and it superseded sacrifices, as detailed under the heading, *Mimamsa*.

The mind is not always in tone for such speculations, but when I have been more metaphysically disposed than usual, I have thought much of the system of *Vyasa*, and have endeavoured to place myself in his position, surrounded by ancient hieroglyphics, and personifications, and trying to look through them to truth and simplicity. It has then appeared to me, that an ingenious mind, otherwise uninformed, might readily enough give into his notion of an evolution of deity, and all things seen only in deity, as we know a modern writer* did, notwithstanding superior advantages.

All are but parts of one stupendous whole
Who e be th Nature is, and God the soul.

The term “soul of the world,” traced up to Plato, appears to correspond with the original sense of *Paramatma*—the heavenly soul. But writers of this Indian school, especially such as learn over to the *advaitam*, use the term *chit akasham* for an exceedingly subtle-ether, as the vehicle, or substratum of deity. It certainly is not immaterial, yet it differs so little from one Omnipresent spirit, as to seem hardly

* Boilingbrooke by Lepe

worth disputation. We may however distinguish. One of the most subtle fluids we know of, is the galvanic fluid, yet it is only the instrument of deity—not God. Light is a very ancient emblem of deity, yet, like the other fluid it is subject to polarisation, as also to refraction, and other laws. It can be guided and controlled by man, it is not God.

The bearing of these remarks, if I mistake not, is that on this topic we have to do with an existence, beyond and above the unassisted powers of human intellect and reason and that we ought to be thankful for aid. I think it is Florian, a French writer, who, in an ingenious apologue of a Parsee worshipper of the sun has laid down the axiom, that reason is a lantern to guide our feet in darkness, not a luminary to irradiate the skies.

The dogma of *Vyasa* was made popular and influential in consequence of being moulded into the latter portion of the *Bhagavat gita*. Thence forward, three schools of divinity were formed, of great influence in the Peninsula of India. *Madhia* insisted on the ritual doctrine of sacrifice, and, as *Jaimuni* was one of the writers of the *veda*, this came to be termed the *Jaimuni carman*. He also insisted on the distinct existence of God, and the world, not as one but as two, and separate. This view came to be known as the *Mudhvam*, or *dwa tam*. *Sancarâcharya* took a different view, both as to sacrifices, and as to the duality. He depreciated sacrifices below knowledge (*gnosis*, *gnânam*) and particularly insisted that the soul of man is one with deity. Hence the *adiantam* (non duality). *Ramanuja*, the latest of the *Vaishnavia uluvâr* struck out a medium course. He held the distinct existence of God, and that the human soul was almost, but not quite one with Deity, as a thing that is finite, though similar cannot be quite one with infinity. This is the *visishta adiantam*, held by most *Vaishnavas* in, and around Madras. A few learned men (termed *Vedantis*) go back I believe, to the original system of *Vyasa* in the *Brahma sutras*, and the *Bhagavat gita*, rejecting later glossaries. That the controversy should have become so extensive and so animated, as it once was, is matter of reflexion on the philosophy of mod. Nothing so absurd, said an ancient, as not to have been held by one or other of the philosophers.

It may perhaps demand apology, if I remark, that the system introduced to Europe by Spinoza and Malebranche, and patronized by Lord Bolingbroke, whose ideas were embodied by Pope, in the *Essay on Man*, is substantially one with the ancient *vedantam*. It has an atheistical

bearing. I was surprised to meet with it in such a writer,* as the Earl of Roscommon; and that too in a paraphrase, on an ancient poem, in which it is not contained. The passage is—

Fairest, as well as first of things
From whom all joy, all beauty† springs!
O praise! th' Almighty Ruler of the globe,
Who useth thee for *his empyreal robe*.
Praise him ye loud harmonious spheres!
Whose *sacred stamp* all NATURE bears.
Who did all forms from the rude chaos draw.
And whose command is th' universal law.

After this may I desecrate the reader's mind by the burlesque of Butler in his *Hudibras*; who had this philosophy in the scope of his quizzing glass:

By help of these, as he profess'd,
He had first Matter seen undress'd,
He took her naked, all alone,
Before one rag of form was on!

This is the *sacti* system tacked on to the *Vedantam*; and in Hinduism they have been found to bear a very friendly relation.

VIRA SAIIVAM.

Otherwise known as *Shad st'hala margam*, and its votaries are termed *Vira Sairas* or *Jangamas* or *Lingadharis*; the first term indicating their destroying tendencies; the second one, that they are moving symbols of deity, the third, that they wear a male symbol only, not together with the female symbol. There is a class of them who are termed '*Arádhis*, or worshippers; who retrograde towards the old system, and are not approved by zealots of the new one

This quondam ferocious sect arose at *Kalyana pura*, the capital of the northern *Chalúkyas*; and probably the Galien, visited by officers of Alexander *magnus*, who reported their conversations with some Brachmanes, on the subjects of religion and polity. From a remote time, ascending to near the commencement of our common era, the ruler and people of that town were *Jainas*; and the *Jainas*, I apprehend, were

* Termed by Pope, the only moral poet in the time of the Second Charles.

† These two lines agree in sense with the *Sundari láleri* of *Sancarachúrya*

those sectarian *Bāuddhas*, who, in one of the great Convocations at *Magadha* were cut off from the body, because of their persisting in the worship of fire, which *Bauddhism* disallowed

At a date somewhere about A. D. 1000, the ruler of *Kalyana puri* was named *Biyyala* or *Bizzala*. From some adventitious and recommendatory circumstances detailed in the *Basava purānam*, he took one *Basava*, a man of low caste and obscure origin, to be his Minister of State, which individual, in the judgment of his followers, was an incarnation of *Nandi* the vehicle of *Siva*, the word *Basava* in Canarese and Telugu, meaning a bull. The Minister of State took offence at the pride of caste and the ascendancy of *Brahmans*, and resolved to break the bonds of the one, and degrade the pretensions of the other. He was a *Saiva* of high notions, directly the opposite of the system of the *Jainas* as to the female energy. Though a married man, he reputedly cohabited with his own sister *Nāgamma*, and by her, had a son named *Chenna Basava*, the "mark of *Basava*" (not *chinna* or little, which is properly a Tamil word). There is no other way of accounting for the fact, that *Nagamma* being unmarried, had a son, and yet retained the confidence of *Basava*, as an inmate of his family. *Basava* associated with himself one *Allama* to whom was afterwards given the title of *prabhu* or chief. With the aid and counsels of this individual—subsequently taken to be a form of *Siva* himself—the outlines of a new phasis of the *Saiva* religion were planned, and the measures proper to be taken were settled.

Basava began to be very liberal with the treasures of his master and to feed large numbers of people, but on condition that all should eat together, should drink, in rotation from the same vessel, and smoke in turn, from the same *hookah* an instrument that appears then to have been known. Besides this bond of fellowship, a distinguishing badge was the wearing a male symbol of *Siva* without the otherwise common feminine adjunct, and some other signs and tokens were adopted, by which the brotherhood were to know each other. A number of *Brahmans* accepted these terms, on condition of stated maintenance. In the manner of *Pudhla* (his predecessor in an opposite direction), several early converts or votaries, were taken into special confidence, and became heads or leaders. They are named in the *Basava purānam* and were not *Brahmans*, or at least not all of them. Such proceedings produced enemies, and *Basava* was denounced to the king, as wasting his treasures, and pouring contempt and desertion on the religion of the country. *Basava* was more than once called to account. But by some means (he'll

by his followers to be miraculous) he contrived to show the king that his treasures were safe, and then he the more easily answered the other charge by silly quibbles, at least they appear so, as detailed in the aforesaid *puranam*. But such evasions could not last for ever, at the rate of expenditure now attained to, and, as the confederacy had become numerous and strong ultimate measures were resorted to. An individual appointed to assassinate the king quailed before the attempt, and in consequence was rejected with scorn by his own mother. In the end, this man with two others to help and encourage him, assassinated the king in the apartments of his palace, and in the consequent confusion, the trusty followers of *Basava* drew their swords, and slew all the *Janas* that came within their reach in ante St Bartholomew. A complete revolution took place, and a new form of religion was inaugurated.

Similar massacres occurred in various parts of the south—as at Warankal, in the modern Caranatic and especially at Madura, where the *Saivas* still annually commemorate the impalement of the *Baddhas*.

Either previous or posterior to the said revolution, a new cosmogony was framed. The account of the creation and origin of all things differs from the *Sauva puranas*, and is made more complex and particular. The future world also became more accurately defined. Six stages or ascents were marked out leading up to the highest one that of absorption into deity. The ordinary *Saivas* have a three fold beatification, that is, *samipam* nearness *surupam* likeness, and *sauchchyam* identity, but the *viras* doubled the stages, making them localities with distinct names, which will be met with in the Catalogue. Whether the idea was borrowed from the Parsees, who have a like revelation, or from another common opinion as to seven heavens, cannot be determined.

Chennabasa wrote a supplementary *puranam* containing more legends of the class, and keener lampoons on the Brahmans. He also drew up a regular treatise, borrowing much from the *tatva* system, and embodying the so to say theology of his clan. The *Prabhu linga lila* though chiefly panegyrical of *Allama*, is also dogmatical, and there have been some later works exegetical.

As in the twelve *Alurars* of the *Lashnavas* of the south, the last one the most learned, and the most successful there is a coincidence with the twelve apostles, so in the first outset of the *Vira Saivam*, there is a distant resemblance to the community of goods, and fellowship

of Christians, after the day of Pentecost. One dogma of proof, which the *Jangamas* term *anubhavam*, is similar in name and nature, to what divines term, the *experimental* evidence of religion. The final hearing of the temptation of *Allama*, harmonises with apostolic precepts, but then, this is brought out through a long series of luscious, sexual details, adapted to produce quite opposite effects on votaries just as Richardson's *Pamela* might become a guide to *Squires Booby* (as *Fielding*) so as to dispense with marriage. I do not know that it is important to mention such coincidences, but as they occurred to me in the progress of my work, I do so with the addition that, when brought to the test of "fruits," the one system is seen to have had good supernatural aid and the other one bad supernatural aid, and the latter under a principle of imitation conformably to a keen remark of a French writer, to the effect, that "there is no vice which does not assume the semblance of some virtue and even derive aid therefrom." We all know that counterfeits imply genuine originals, and that if there were no diamonds or pearls, there would be no paste imitations.

It may be added that the *Ira Sattam* as a religious mode, is scattered over the Peninsula. Carpenters, bazarmen, and others have been noticed as belonging to it. They usually have a small silver box on one arm or pendent from the neck. Their hierophants have the title *Tambiran*, or lord, and they go through the rites of their *pūja* in private houses. At Madura a *matam*, or monastery of this sect was seen, and probably it still exists. One of the ascetics therein had a high repute for Tamil learning. So far well, but to term their system "mystic quietism" or a "religion of love," if not tending deplorably to mislead, would be simply ridiculous.

ORTHOGRAPHICAL NOTE

Rather from inadvertency than design, the 1st volume of this work was issued without remark, as to the mode used of spelling Asiatic words. It was taken for granted that Oriental scholars would recognize the system as JONESIAN, the one most commonly used in literary works, readily perceiving the few anomalies, and that so much might suffice. As the subject has recently attracted very great attention, a few brief remarks may not be in this place superfluous.

The defects of the JONESIAN system are—

1 The use of *a* for the sound of *u* in *but*. This objection was the foundation of Gilchrist's cumbrous scheme. It is moreover a practical difficulty with the press, from the greatly disproportionate quantity of the *a* required. *Native Compositors add to the difficulty*, by fancying that they can spell Oriental words better. The occasional use of the apostrophe as *at'nearam*, when perfectly free from equivocation, may be suggested.

2 The Jonesian *C*. This was objected to by Prof. Wilson, who returned to the *k* of Wilkins. Sir W. Jones consulted elegance to the eye, and he reserved the *k* for a Persian letter, best represented (as by Gilchrist) by *q*, which is besides the identical hollow palatal. I like the *C*, but never use it before *e* and *i*. For the rest, I have not been particular. If *K* were always used, a practical difficulty, with the press, would occur.

3 The use of *s*, for *s* sibilant and *z* palatal. This confusion occurs in European languages, *s*, between two vowels, being correctly pronounced as *z*. The Sanscrit has two distinct characters, and the representing one of these by *S* capital with an accent, and *s*, by a dot subscribed is inconvenient, for, sooner or later, the diacriticals are sure to be omitted, and the number of capital *S*s required, is double that of any other letter than *r*. Sir W. Jones wished every thing native to be made as elegant as possible, and perhaps his eye was not pleased by—*Zna, zastram, zastri, zudra* and the like. I have not ventured to rebel against his authority, but, I think, in correct orthography, the *S* should be always the sibilant letter only, and the *z* always used when that letter and sound occur in the original.

In various discussions on the subject, perused by me, I observed it stated by all that the Sanscrit sounds absolutely could not be expressed by Roman letters, without the aid of diacritical points. My own recreations in Locution, some years since, led me to observe, that

we use in our vulgar orthography (*recte*, *æcography*) all the sounds of that alphabet, without any diacritical mark whatsoever the connected consonant being the guide. To enable the reader to judge, I give a tabular view of the Sanscrit letters as represented by (slightly modified) JONESIAN signs for them, and the corresponding sounds in words containing them—as follows —

a	u	i	f	u	u	r	r	ē	ā	o	au
suitable	father	inn	police	bush	rule	thro'	threw	there	aisle	bone	cov
ca	cha	ga	gha	ng,	cap,	pack	horse,	gang	burgher,	banging	
cha	chha	ja	jha	ny,	chap	church	hill	jug	large	hall,	manyard
at	t'ha	da	dha	na,	cauter,	boat	hook,	commander,	remand	him,	
interval											

ta	t'ha	da	dha	na,	tap,	rat-hole,	mode,	bad-horse,	tanner		
pa	pha	ba	bha	ma,	pat,	pot	him	bat	disturb	him,	man
ya	ra	la	ra		yard,	rest	launch,	valiant			
za	sha	sa	ha	esha,	cozen,	sham,	sir,	have,	section	(seishan)	

l (palatal) as in bull, rarely used in Sanscrit, commonly in Southern languages

Whoever enunciates the above words correctly, at the same time enunciates Sanscrit sounds, which it has been stated, Roman letters cannot represent. So that the expressing Asiatic sounds by them is not so difficult, as, by labored explanations, has been made to appear. For instance, what plain Englishman outward bound, and forcing a path through the forest of Gilchrist's verbiage would suppose so near an affinity? between Oriental and Saxon sounds, as the above table evinces.

The authority of Sir W. Jones, as an Orientalist, was once so great, and his taste was so refined, that a departure from his rule could not always be hazarded. Hence, *rishi*, *Krushna*, *Siva*, *Sudra* and the like, though these words would be better spelt *rushi*, *Krushna*, *Zira*, *zudra*, and the like for other words. In cases where he established no precedent, I have not been particular. Hence, *graha*, *gritha*, *gruha* and *vrata*, *vruta* will be met with, the last mode the best. If *rishi*, *Krushna* &c, be written with *r*, simply as was Sir W. Jones' practice, it leads to a wrong pronunciation. A Freachmae would pronounce *re chi*, and a German *rushi*, both correctly. In this work a severe discrimination of long vowels does not always occur. They are properly *a* initial or medial *a* final, *i* *u* *o*. If a word appears correctly, once or twice in a page, it may two or three times appear without the long prosodial mark. This was judged better than stopping the press, and giving never ending

annoyance, while waiting till more letters could be cast. No system-builder probably has given so extensive a test of practical working, as is found in this catalogue. At the outset, much delay did unavoidably occur; and that admonished me not to be over-particular. The Orientalist is requested to blame *me*, in all such cases of apparent oversight.

The above system, founded on either the *grantha* or *dēva nāgarī* letters, answers perfectly well for the Mahrattī, Canarese, Telugu, (with a little exception, as to the *ch*) Malayalam; and, upon the whole, for Tamil. This last very ancient and original language has various anomalies. A system constructed for the Tamil, and fitted on to the others, is presumed not to be so suitable, as an endeavour to attach the said anomalies on to the more general system—in which for my own part I do not include the Persic or *Hindustani*. In Tamil, the vowels are the same, omitting *ri*; the vowel *uch* is never used, in modern times, but by pedants. The peculiar form of *pp* is perhaps best expressed by *tt*: only it alters the sound of a foregoing *t* to the slender sound, as in *hat*. The *ṡ* was expressed by Mr. Ellis *zh* (as in his *paṡha mozhi*;) but this is an imperfect, and a hisping sound. The letter is neither more nor less than the Greek *τ* aspirated; as in Rhodes, rhoda, murrhine. Mr. Ellis's *zh* will be met with, in the 1st and 2nd volumes; but I have subsequently adopted *rḥ* as the correct expression. The rough palatal Tamil *ṡ* and Telugu *ṡ* is perhaps best expressed by *rr*, though the English *r* has both sounds; as in *review*, and in *hoarse*. Any difficulties, as to three *n*'s are obviated by noting that the palatal *n* is always followed by *d*, the dental *n* by *t*, and the lingual *n* by *r*, the *ṡ* then becoming also lingual. Hence, I conceive no diacritical mark is required for the three *n*'s. As the Tamil alphabet has no *j*, nor *b*, nor *h*, nor sibilant *s*, nor *sh*; it cannot express Sanscrit sounds, but by adopting *grantha* letters, usual at Madras; or by change, as common south of the Cauvery river. There also, they express the *ṡ* by *er* *l* which is censurable, and equivocal: for instance, one not well disciplined as to the lingual *l*, and palatal *l*, would not distinguish the word for *hill*, from the word for *rain*.

My first Oriental work published in 1835, exhibited an awkward adaptation of the *Jonesian* system to Tamil words. It was, I believe, the first attempt of the kind in the Madras Presidency: the Gilchrist*

* See Campbell's Telugu Grammar, and Dictionary.

system having been rather favored. When I was editing Dr Rottler's Dictionary, in 1837-9, I came to the resolve to express Sanscrit words in their own orthography—writing, for example, not *sepam*, but *japam*, not *Taklan*, but *Dacsha*, or *Dacshin*, not *turasa*, but *dvaya*, not *santodam*, or *varudam*, but *santosham*, *varusham*—and the like, and this rule I have usually followed in the catalogue. The lingual *l*, and the paintal *l*, have not been always distinguished, but the latter might be put in different type.

And it is of importance to observe, that the using many diacritical points, presents a practical difficulty. Your manuscript may be carefully written and correctly pointed, but to get this thrown off by the press is the difficulty. Hence, it is believed that only one press in Madras can print a page of this catalogue. The matter was managed by consulting with the Superintendent beforehand, and by reducing, as much possible the quantity of the diacriticals. There were two founts of types, newly from England, but neither had any italic letters, or prosodial marks. Italics, and the few signs used, were cast at Madras. Acknowledgment of the tact and energy displayed, is fully due.

This may be the place perhaps to observe that, notwithstanding great care employed there are a few typographical errors, both in the 1st and 2nd volumes and in words, European as well as Asiatic. They are generally such as can be readily corrected by an intelligent person with a pen. A list of *errata*, besides being unsightly, has the disadvantage of implying that there are no other errors, which never can be safely asserted, and should not be implied.

W. TAYLOR

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DONATIVE MANUSCRIPTS.

Sancara bhāṣya is a comment by *Sancurāchārya* on the *sūtras* of *Vyāsa*, which the latter termed *Vēdantam*, the end, or sum of the *Vēdas*: this book is an illustration, or explanation of that comment.

A definition of *Brahm* (the Supremo Being). He is the alone source, whence all elements, and beings, or things composed of them proceed; by whom also they are protected, or preserved. He who in the time of *pralaya*m (*Brahmā's* flood) is not destroyed, HE is *Brahmam*,

All the world is only a manifestation, or appearance of the divine soul. Even so, there is no proper distinction between existing beings or things; so that one may be accepted, and another rejected; all alike are parts of God. Such abstracts as *vidhi* and *avidhi* (knowledge and ignorance) exist; but ignorance must be left behind, and overcome; and then by means of knowledge is beatification.

There is nothing apart from, or outside of *Brahmam*. One alone divinity is spread out into diverse forms, as human, bestial (horses, cows, &c.) or inanimate things. Wisdom, self-control, mildness (*gnānam vāragyam xānti*) and the like qualities are needful to any one who desires to obtain (*mōcsham*) beatification. Moreover there is no (*avidhi*) ignorance in *Isvara*. He dwells in every one's mind. He is perfect in blessedness (*ānandam*). He is (*jyoti mayam*) formed of light, or wholly light. Besides there is matter similar to that in No. 1026 *supra*; both might be translated.

This book is long, thick (23 leaves not numbered, then 44—132) old, worm eaten, without boards.

3. No. 1028. *Sancara bhāṣya vyālyānam*.

By *Vācha spati misra*—prose—another incomplete copy of the same work, as the foregoing one.

Leaf 1—20 Telugu letter.

„ 1—127 Grant ha letter. and 58 blank leaves, like the written ones, rather old.

The book is long and thick, on talipat leaves, worm eaten.

II. ART of POETRY.

1. No. 1019. *Cārya derpanam*, mirror of poetry.

By *Rāja chudāmani dīcshada*.

Nine *vilāsas*, prose and *ślōcas*. On the conduct of any poem of some length, and consequence.

- 1.) Definition of, *cāryam*, that is a work that is free from faults as to words, and tropes, or rhetorical figures; what are faults defined.
- 2.) Properties of words, and faults concerning them; and also as to the right meaning of words.
- 3.) Details as to how both words, and meaning should be managed.

- 4) Excellent poetry defined, as that which, together with a direct meaning, also carries a secondary, or indirect sense e g a woman is represented as saying to her lord, when he is about to go out—"the sun is setting, where are you going —this, besides the direct meaning, implies jealousy, and a wish that he should remain within

[There are entire poems highly valued which throughout contain two meanings, and much of the Hebrew prophetic poetry carries a primary, and a secondary sense.]

- 5) On poetry of medium quality
 6) On poetry of (*adama* or) worst kind
 7) Further observations on rhetorical faults in poems
 8) On the nature of rhetorical ornaments in poetry as to phrases
 9) On the *abha alancara*, or tropes, a figure embodied in a single word
 Various details on the above points are mingled with quotations as examples, or as authorities leaf 1—206 complete

The book is of medium length, thick old, a little injured It seems to be of value, and worth translating

- 2 No 1018 Sect 2 *Kuralāyanantam*, & commentary on the *Chandra loca* of *Calidasa*

By *Appaiya dicshada*

This is a comment on perhaps the earliest work on this subject, the contents, and their order are as in Sect 1 of No 1029 *infra* The general subject is on the composition of poems, and rhetorical rules It also contains *slocas* in illustration of the different rules, or definitions, taken from many different works leaf 1—55

This section is much injured by insects

For section 1 see III

- 3 No 1029 Sect 1 *Alancara chandrica* a comment, or critique on the *Kuralāyanantam* of *Appaiya dicshada*

By *Vaidhya nat ha son of Rama bhattacharya* (see 2 *supra*) prose, complete

—On *upamanam* comparison with its subdivisions.

—*Alca* various points of view in which the same person or thing may be taken, very different in reference to different persons, &c

—*Smriti* remembered; *brahmd'* doubtful as not common, *sandeca* doubt from any cause *atizaya yucti* wonder hyperbole, *drishtanda* example or simile *rajatireca* many points agreeing one only differing, *ti estha-yucti* specialty *laraca dipica* one nominative to many verbs, *rishada* sorrow *arigunya* shame disgrace and many others one hundred are

said to be specified, in the original *Chandra lōca*. The whole relates to the composition of poems ; and the author does not entirely agree with the *Kuālāyānantam* leaf 56—145.

Sect. 2. A lexicon of rhetorical terms, 8 leaves.

By *Sambu dāsa* : prose.

From *ka* down to *ja* complete, not finished. Technical terms in poetical rhetoric explained ; o. g. *Kāhātalyāna*, false inference, or *non causa pro causa* : a crow is perched on a palmyra tree ; at that time a thoroughly ripe fruit falls ; it is falsely, or sophistically inferred, that the crow caused the fruit to fall.

Sect. 3. A continuation from *ja* down to *t'ha*. *Slōcas*.

By *Nila kunt'ha dicshada*. *Cavi vñlambaram*, a discourse on poetry. A few ethical examples are introduced : as on the terms 1. *griha avēsha*, 2. *sura mata*, 3. *lacshmi mata*.

1. The possession of an evil spirit causes madness for a short time ; 2, ardent spirits for a watch of three hours ; 3, wealth acquired by a churl, produces the like effect to the time of death 4 leaves

One leaf medical is added, on the medical use of *tippili*, or long pepper.

The entire book is long, somewhat thick, very old, and much worm eaten.

III. DRAMATIC.

1. No. 1018. Sect. 1. *Avalōhanam*, a comment on a book entitled *dasa rūpuca*.

By *Dhanamjaya cavi* : *slōcas* and prose mixed, complete. Author of the comment not known. The original was composed in the time of a king (*Manyi mahipati*) for his gratification.

This is a work on dramatic composition ; and as such, related to the foregoing head ; but the drama is not included in *Caryam*, or elevated poetry.

The *prākarnam* is said to be limited to less than 5 *ancas* or acts, like a melo-drama.

The *nātaca* is not so limited, but may extend to ten *ancas*. The *bhānam* is a monologue recitative—describing the conduct of one individual, during one entire day ; usually vicious buffoonery. [e. g. Matthews at home, with his tour to Paris]. The *prahasnam* is a farce, limit not stated. The *nātaca* may be tragic, or tragi-comic, the *prākarnam* only comic.

In the regular *nātaca* there are five *sandhis*, relations, or agreements ; 1, *muc'ha* prologue ; 2, *prati muc'ha* opening ; 3, *garb'ha* plot ; 4, *amarisa*

uniting, 5 *vimarśa*, full developement And 64 *angas*, or subdivisions are included in those five, not abstracted

A material part, is to describe the *lacshanas*, or properties of *nayaka* hero, and *nayika* heroine (*nayakā* in other compositions)

The hero

- 1 *Dīrgha* tall, one who has performed some previous heroic act such as killing an enemy in combat
- 2 *Dīrgha zanta*, one who leaves his kingdom and returns to it, as *Dushyanta* in *Sacountala*
- 3 *Dīrgha lalita*, one occupied with pleasures in his palace and leaving affairs of state with his *mantri* or *mayor de palais*
- 4 *Dīrgha udhata*, one violent, bad, in some dramas tyrannical, one forcing the wives of others (*sent Maximian*)

The heroine.

- 1 *Ugda*, a young woman come to puberty
- 2 *Madhya* one of medium age
- 3 *Pragalbha*, one skillful, intriguing
- 4 *Srija*, proper wife 5 *Parakrija* another's wife
- 6 *Sadarana*, common with others

Rules as to their appropriate gestures, personal appearance, mode of conduct, and also matters relative to the conduct of an amour in a drama.

For Sect. 2 see II 2 *supra*

The entire book is long, somewhat thick, without boards, old, much injured by insects

2 No. 1033 An ethical drama, with comment

1) *Prabhoda chandrodāyam*, the rising full moon, by *Kṛṣṇa mīśra*

Complete in 6 *angas*, or acts, *ślokas*, prose, with *pracurita slokas* and *rāgya*

Kama, *erodha*, *loba*, *moha*, *mata*, *ahancara*, *damha*, *drishira*, or lewdness, anger, avarice, lust, fanaticism, pride, ostentation, pretension, and other evil dispositions; *Vireca*, *zanti*, *karuna*, *ekama* *turagya*, *sraddha*, *mahavireca* or wisdom, gentleness, kindness, patience, self control, and great wisdom, these and other good dispositions, are represented as personified on the stage, with language, dress, gestures, &c suited to each, and the whole intended to support, and illustrate the *advaita tatra* system, (see I), or that of the *smartas* leaf 70—91

[This came out first, and it was followed by the *sancēpa sūryōdāyam*, on like personifications, and principles, advocating the *Taishnara* system.]

2) *Prāuda pracasa*, a commentary on the foregoing *Prabhōda*, &c prose

By *Subrahmanya sūri*, complete

It follows the outline of the preceding book which is paraphrased: leaf 59—90.

The book is long, of medium thickness, on broad talipat leaves, without boards, slightly injured.

IV. EROTIC.

No. 1023. For sect. 1. 2 see VIII.

Sect. 3. *Anangarangham*, Cupid's theatre.

On four classes among women termed *Padmini*, *Sankhini*, *Hastini*, *Chitreñi* (*chitreñi* is usually second in order).

Their personal appearance, habits and mental dispositions. The tempers of women, occasioned by flatulency, bile, and phlegm; the last mildest, and best.

Some quasi medical details, as to the binding up the womb, turning grey hair black, giving fragrance to the hair—medicines for bringing over; philtres; on turning black hair white; to cause the female breasts to be up, not to hang down; incense to give fragrance to the hair; spells, or charms to draw over to any purpose—dispositions of a young unmarried woman, and young unmarried man; faults of the latter as to evil dispositions: against intercourse with wives of others; character of a female messenger; some other matters are best left *sub silentio*.

The chapters are termed *st'halas*, or places, nine of them; but not complete: leaf 1—25.

Sect. 4 two leaves Telugu letter.

On the herb, or root *muli*, some Sanscrit *ślokas* with a *tica* in Telugu: this plant together with its root, is much used in the preparation of philtres, as above.

[It is very probably the herb *moli*, mentioned in the Odyssey].

V. GRAMMATICAL.

No. 1030. *Siddhanta Cāumudi*.

By *Bhattoji dirshada*—36 leaves from *ka* to *sca*, old mode of reckoning by letters of the alphabet.

Three authors preceded—*Pāṇini*, *Vararuchi*, and *Patanjali*. This one made a collection from the three in an abridged form. The chapter on *Samāsa*, or collection of nouns, the last one only being inflected: and of the kinds termed *tat puruṣa*; *avyayi*; *bhāva*; *bahu*, *vrihi*; *dravṇa*, &c. incomplete.

Tatva bōdhini, is a comment on the above *Siddhanta Cāumudi*, by whom not stated. The portion herein contained does not follow the above; but relates to *sandhi* or coalition of letters; as to vowels, consonants, and final *h*. also *śrāti sandhi* or of words ending with *s*. sibilant.

—*Tilkac'i artha niruṇanam*, this is in Telugu letter a simplification of differences in meaning, caused by the cases of nouns

—*Samasa prakarana*, from the *Siddhanta Cūmudi*, on the same topics as above, only being in another letter

The leaves are numbered 125—153 and 1—39, being parts of two different books

The book is long, but the leaves of different lengths, thick, much injured

VI LOGICAL

No 1020 Three tracts

- 1) *Anambhattiṇyam*, a commentary on the *Tarkha sangraha*, by *Anam Bhattu* author of both, prose leaf 1—22

The four leading divisions, *pratyacsha*, self evidence, *anumanam*, inference, *upamāna*, comparison, *śabda*, testimony

Seven *padartha*s, or common places, *dravya*, *guna*, *carma*, *saṃanya*, *vizēsha*, *sama raya*, and *bhava*

They are distributed through the four divisions

- 2) *Nyaya bodhini*, another commentary on the *Tarkha sangraha*, by *Gopardhana Suri*—prose, leaves 1—13

- 3) *Tarkha bhāṣha mulam* only

By *Kisara*—two leaves only

On the *pramānya ratam*, or discussion, if the *Vedas* are a rule, or standard

This book goes on the ancient system of sixteen *padartha*s. A comment termed *Ugrala* is by *Gauri kanta*

The book is long, of medium thickness, without boards, injured by insects

VIII MIMAMSA

- I No 1021 *Jaimini nyaya mala viztarana*, prose mixed with ślokas

By *Madhacīya*—and relating to the system termed *Madhaviyam* or old ritual code, opposed to the *Vedāntam*

A selection of *sūtras* from the *Vedas* with an explanation of their meaning, concerning various modes of sacrifices, such as—*jyotya stoma darasa purna masa, sarvajit, raja suya* &c &c. *purca dasa ajya*, mode of using the *aryhya* in those various sacrifices. On rawrice put into boiling vessels, and afterwards used for *homam* or fire offering. Some other matter

on sacrifices; the material of sacrifice; the various shares of individuals in any sacrifice. Mode of tying an animal-victim to the sacrificial post; sacrifices during twelve days detailed. Mode of calling in the officiating hierophants to share in the sacrifice.

The fruit of the *darasa pūrṇa māsam*, and other sacrifices, is to obtain (not *mocsham* but) *sarga*, or paradise.

Many other matters as to the *cārma cāṇdam* or *purva mimamsam* in the matter of sacrifices.

7th. *Adhyāyam* and 1st *pāṭam* to 12th *adhyāyam* and end of the 1th *pāṭam*; wanting the beginning 49 leaves with letters of the alphabet, and also 1—104; of value.

It is long, somewhat thick, much worm eaten.

2. No. 1022. *Bhatta pradipica*.

By *Khanda dēva*.

On the *pūrva mimamsa* of *Jāimuni*: it contained 16 *adhyāyas*, 113 *adikaranas* 76 *pāṭas*, these were formed into a *sangraham*, or abridged compendium, by *Khanda dēva* and entitled as above; *grantha* and Telugu letter, the latter prevailing.

After learning the proper recitation of the *Vedas* the writer asks should the meaning also be studied or not, and it is decided that the meaning ought to be known.

Dharma (virtue, or active beneficence) defined; its fruit or benefit; both visible, and invisible: the former in the present life, the latter in a future state; *adharma* is defined as a doing what is evil, or as a defect in virtue.

The *Vedas* were not given by any man; but are *anādi* without beginning, or from eternity. The *mantras* and other portions of the *Vedas*, being so recognized, the question is mooted according to native logic, are they a rule or not? decided that they are a rule.

The *Smṛtis*, or law books of *Menū* and others, are they a rule? as to *dharma* and *adharma* (*ut supra*); decided that they are a rule.

When *Vedas* and law books do not decide any point there are authorities, or precedents of great men; such, for example, as concerning the *Vaśāntōtaraṁ* (a sort of opera, closing the spring festivals of *Vāishnavas* fairs) and the like. Are such sanctions to be taken as rules, or not? decided that they are, but in so far only as deemed good, and right, by a competent judgment.

The case of the *sacti pūja* or worship of the female energy (or "Nature" as a goddess) is that practice a rule, or not? decided that as the

said custom is not mentioned in the *Vēdas*, it is not to be followed ; but to be rejected.

Concerning sacrifices various passages from the *Vēdas* are adduced ; and the meaning stated ; as to the fire offering by butter oil, and the instrument by which it is poured on the fire ; on the *yāya stambham*, or sacrificial post to which an animal victim is fastened. Some other details ; concerning *sēsham* and *sēshi* (peculiar meaning ;) *sēsham* is the benefit, or present good sought by the giver of the sacrifice, *sēshi* the invisible benefit, not enlarged on here ; the mode of performing sacrifices ; a *sūtram* of the *mīmamsa* termed *ccasmam* a paraphrase on which closes the book ; which appears to be incomplete. From the first *adhyāyam* 1st *pātam* to 3rd *adhyāyam* 3rd *pātam*, not more. Pro-c, with obscure *sūtras* and comment on them, intermingled.

Leaves 1—13 and 1—31. The book is long and thin, on broad talipat leaves, much worn eaten. Though a fragment ; yet valuable.

VIII. MISCELLANEOUS.

1. No. 1023. Seven pieces.

1.) Two leaves Telugu letter, *ślōcas* on playing the game of chess—incomplete.

2.) Four leaves, same letter—sixty five *ārya ślōcas* (sanskrit) in praise of *Perun dēvi*, the *sacti* of *Varada rāja*, at Conjeveram.

• 3.) and 4.) see IV, *supra*.

5.) *Patālānjanam*. Telugu and *grant'ha* letter mixed.

Pātāla is here used in the sense of *under the earth* ; *anjanam* eye ointment, a composition to enable any one, whose eyes are anointed with it, to see what is concealed under the earth, as gold, jewels, &c. Also a medical remedy for *nir suruca*, burning heat of urine : and another remedy for the sting of a scorpion. Another *lēpanam* or ointment, *knud honeste scribere*.

6.) *Lalita stavam*—*ārya ślōcas*.

Telugu letter leaf 1—12.

By *Sancarāchārya*.

Praise of *Parvati*, the *sacti* of *Sua*.

7.) *Kriya gupti*—hidden sense.

16 *ślōcas*, Telugu letter, distichs in which the verb is not expressed, but understood ; hence difficult, a sort of enigmas.

• One leaf, with ornate *ślōcas* on women, and 18 leaves left blank. The whole book is more or less of a profligate cast.

It is of medium size, without boards, injured.

2. No. 1024. Various matters.

—*Vidpatti vāta vyakyānam*, a comment on a particular mode of dispute in logic.

By *Apna Pandita*—prose incomplete.

It turns much on verbal subtleties. leaf 1—35.

—in Telugu letter. The most difficult words in the 5th and 6th *scandams* of the *Bhagavatam*, explained.

—*manana prakarnam*, 66 *ślocas* on the *vedanta* system.

By *Vasu deva yeti*—incomplete.

—*jiva surūpam*—*Iśvara surūpa-mukti nirupanam* nature of the life, or human soul; nature of God; and an account of beatitude.

—on three kinds of *duc'ham* or sorrow, by sickness, by bites of reptiles, &c. by lightning; termed *ādi daivicam*, something like—“fore-appointed.” *Iśvara* is *nyānam* wisdom, and *ananda mayam* blessed, and *ānanda surūpa* of blessed nature. To be learnt only by *sātvicas*, or meek men. These, and some other matters, on the *vedāntam*.

—*Māhātma stōttra*, 60 *ślocas*, Telugu letter; praise of *Dūrga* or *Parvati*, as the great woman, or great lady.

—*Siva stuti*—8 *ślocas* incomplete.

Telugu letter—Praise of *Siva* 3 leaves.

—other 3 leaves Telugu letter, prose and *ślocas* on the *Vedāntam*; and on the first formation of the foetus.

—definition of *Brahmā hatti*, or madness, as a punishment for having killed a *Brahman*—Telugu and *Grant'ha* letter mixed. The names in the *Chandra lōca* of *Calī dasa*, rhetorical terms for tropes and other figures. Some *ślocas* on a kind of ethics—such as

“The hand (or safeguard) of the eye is the eye-lid, and of a child his mother and father, the safeguard of a people is a king, of a woman her husband, a safeguard of the ignorant is a learned man.”

Some *ślocas* on letters of the alphabet; and some on the *nigandu* or lexicon. Others from the *Murari nataca*; quite a hotch-pot good, bad, and indifferent.

The book is extra medium, without boards, much worm eaten.

IX. SACTI, or female energy system.

No. 1017. *Kāula dersanam* mirror of the “koolin” system (*vulgo* “koolin *Brahmans*”); *ślocas* with prose, mixed.

By *Visvānanda*.

Kula gnāni, is a general term for sectaries of this kind, "family sophists", whence they derive the term *kāula* to designate rank, which they arrogate to themselves, it is said, terming others *pasus*, or beasts.

There are three divisions

1, *kula durtta*, 2, *dambhika*, 3, *shat'ha* their daily rites (*achara lacshana*) and *snāna vidhi* mode of bathing—mode of putting on cow-dung ashes—mode of morning, noon and evening homage—*yōga vidhi* mode of sacrifice, *calasa sthapanam*, placing pots for water of lustration, *sri chakra puja* homage to the sacred diagram—*chakra* is not merely a circle, but sometimes a decaedron, and sometimes a triangle, which last has a peculiar signification, with this class of devotees, the daily fire offering—and *sakti puja kramam* mode of doing homage to the female energy, which is by taking *wulver nuda in camera*, and doing homage, specially to the triangle, as a representation of the invisible power invoked. These, and like details occupy leaf 1-46

Other leaves

Maha tripura sutra stava rāja, royal praise of a form of *Parvati*, with homage

Leaf 1—13

Sri nat ha Parayani maha mantram powerful spell to a goddess, so named, with mode of homage and praise—magical in kind

Leaf 1—18

Kaulica nirbandanam—*sloca Siva to Parvati*—brief on the *sakti*, ceremonies, and with it *dicsha* or mode of initiation to discipleship

Leaf 1—4

Kula pradipam, caste explanation

By *Siva anandacharya*—leaves 5-85

Not complete—details as to the rites and practices of this sect

Kulapija prasamsa—excellence of the mode of homage by the caste (or craft)

Some rules concerning the *sakti* worship and those articles, technically designated required for it, as flesh, wine ardent spirits, or the like. The mode of homage, its fruit, or benefit. The entire contents of the book relate to the female energy system, or worship of *dea Natura*, the secondary or material cause of the universe. The leaves are strung upon a cord, and other 60 leaves blank in the midst, and at the end.

The book is of medium length, very thick, much worm eaten

X. VEDANTA.

1. No. 1025. Three tracts.

1.) *Brahma sūtras*; Telugu letter.

By Vyāsa 1st *adhyāyam* 1st *pāṭam* to 4th *adhyāyam* and 4th *pāṭam*; complete.

The original work ascribed to Vyāsa, after he had collected the matter of the *Vēdas*, as their sum and substance; reducing the whole to Pantheism or, God throughout all things, and all things only seen, or developed in God. This system was expanded in the *Bhagavat gīta*; and from both arose the *advāitam*, and *viśiṣṭa advāitam*, differing from the ritual system of *Madhava*: leaf 1—16.

2.) *Nyaya tṛtīa*, a comment on a work, entitled *Nyaya māla sangrahaṃ*, ascribed to Vyāsa; the comment by *Bharati tīrt'ha muni*. *Nyāya māla*, so called because it contains some sections from the *vēdas*. They are *nyāyam*, equity; and *māla* or wreath, is a stringing them, or putting them in order.

Brahm is the essence of the whole *Vedantam*; it proceeds from Him. The *Sanḥya matam* (atheistical) is opposed, and declared to be a mistake, and a crime. Some *sruti* verses from the *Vēdas* which appear to be contradictory, as to the five great elements, are reconciled. On *vidhi*, not as fate, but as the result of the *sud* elements. A paraphrase on several verses of the *Vēdas*. Attributes of Deity: Omniscience; including all souls in one essence, entire freedom from sin (or holiness)

Objection; what certainty is there that there exists any God? Existence of deity proved from many sources

Vaishnava nara; this is fire; not in the human body; not in the sun, but in *Brahmam*.

The *uttara mimamsa* of Vyāsa, contain 192 sections. In *grānt'ha* letter leaf 1—86.

3.) *Nyāya māla sangrahaṃ*; a fragment of 3 *pāṭas-slōcas* in Telugu letter, leaf 1—4.

The book is long, of medium thickness, somewhat old, and worm eaten, without boards. It is evidently of a superior class of writing; and quite capable of a better interpretation than is usually given.

2. No. 1031. Two books.

1.) *Vedanta pari bhāṣya*; *mūlam*.

By *Dharma raja Indra*: prosp.

Complete in eight *parich'hēdas*, or sections.

Leaf 1—29 This is the original work, and the contents will appear from the following commentary

2) *Vedanta sic'hamani* prose, complete

By Rama Krishna son of the above author, 8 sections as above

The *Brahma gnanam* or knowledge of the Supreme, according to the system of the *Vedanta*, is explained or asserted by the logical sources of intuition, inference, comparison, and testimony, and that knowledge leads to beatitude. On the being of *Isvara* and his *sakti*, the *sutras* of the *Vedas* are a rule or standard. *Sarvatman* is the universally diffused soul (*anima mundi*). The *Sarvatma surupa*, or soul clothed with universe is *Brahman* (the Supreme divinity)

To suppose that the soul of man and God are distinct, and different is (*mayam*) delusion. There is other matter similar, in effect, to that in other books on this system, and though not expressly *Advaita*, yet the learning is towards the system of *Sancarucharya*. The mode of discussion is by objection, and answer, according to native logic, leaf 1—113, valuable as complete.

The book is long, and somewhat thick, worm eaten, and one side, injured by termites.

3 No 1032 *Vedanta kalpa taru parimalam* perfume of the *Vedanta* tree of plenty

By *Appāya dīśhada*, there should be four *adhyayas*, but they are defective

As the world existed before the deluge so *Brahma* created it again afterwards the same in all respects and with the same names, as sun, stars, &c

The *vedas* are (*nitya*) eternal. All souls (*jīva*) are the breath of a former state of existence

The soul of any one who obtains (*mōcsham*) beatification, issues out from the crown of the head, and goes by the way of the (*surya mandalam*) solar orb to (*Brahmaloka*) the world of the supreme. Notes as to the meaning of special words in the *Vedas*. *Hiranya garbha* (the golden womb) in the *Veda* means the supreme *Brahm*, and also *Brahma* the creator. *Ātman* is one substance, but many kinds of pottery vessels are made from it. Tree is generic, but there are many species or different kinds of trees, and individuals, so the supreme *Brahm* is the all prevailing one, and various existences in the world are all so many parts, or portions of *Him*, and various names or appellations all different designations of the same being. As we see various unrealities in a dream so all we see in the world is deception, a lie, or mere visions. *Para Brah* is *ananda mayam* of blissful form. The author quotes from the *mīmamsa* (the *uttara* portion) to prove his own dogmas.

The book wants the beginning, and the ending. The 1st *adhyayam*

wants the 1st and 2nd *pātas* and beginning of the 3rd *pātam*. The 2nd *adhyāyam* wants part of the 1st *pātam* at the beginning. The 3rd *adhyāyam* wants the 1st and 2nd *pātas*, and has only the beginning of the 4th *pātam*. The 4th *adhyāyam* wanting. The book is long, thick, old, and much worm eaten.

[Apart from Pope's Essay on man, elsewhere referred to, as teaching this system, there is a remarkable coincidence with the above book, in a Hymn by Thomson attached to his Seasons; in some passages of the poet Akenside, and in a multitude of other books wherein the word 'Nature' is used as a substitute for God. This philosophy with the "revival of learning" was imported from Greece.]

b Telugu letter.

I. ADVAITA.

1. No. 374. *Yōga Vasistham*, ślokas; *Vasistha* to *Rāma*, in some places comment. From 11th to 34th *sarga*; appears not to finish, and the 10th and 15th *sargas* are incomplete.

Definition of the right rule, as to the *advaita* system. The world which we see, and use, with its enjoyments, is a mere visionary deception like that termed *Indra jalam*, explained below. Any supposed difference between the human soul, and *Brahmam* is *mayam*, a delusion. A description of *mocsham*, on this system: it is a perfect union, and unity with deity; of the which the wisdom of the *advaita* man is a sort of earnest, or foretaste. On the practice of asceticism. The world, and things in it, compared to the *mirage*, a deceptive appearance of water. The world is a lie. In exemplification, *Bhargava upākhyanam*, or tale of a *rishi* is given.

Bandhanam is the tie that binds soul and body together: at death this tie is broken.

A tale is narrated to illustrate the phrase *Indra jalam* (atmospheric water, or *mirage*)

There was a certain king to whom a magician appeared, and unfolding a peacock's tail, a horse was seen. The king was told to mount it, that he might see all the world. He accordingly mounted, and the horse carried him at full-speed into a forest. He laid hold of a branch of a tree, and the horse went from under him. He fell from it to the ground; and became faint from hunger. A *chāndālā* woman appeared, of whom he asked food. she said she would give him if he would marry her. At first he declined, as being of high caste; but at length, he complied. He lived with her, and had children by her. Many years thus appeared to pass away. At length he awoke from sleep; and found the whole transaction only a dream, that had occurred within a very short time, not a great many minutes: such is *Indra Jalam*, a sort of magic; and such is the tale of human life, a mere dream thus illustrated. leaves 73—223.

The book is long, and thick, injured by insects.

2. No. 401. Two subjects.

1.) *Gīta ar'ha sangraha* ; one copy *mūlam*.

1—18 *adhyāyam* complete ; one copy *tīca*, to the same, also complete.

The *mūlam* is the text of the *Bhāgarat gīta* ; and the *tīca* explains the meaning in an *adraitā* sense.

2. *Uttara gīta, mūlam*, in *ślōcas*, incomplete. From the *asvamedha parvan* of the *Bhāratam*.

1—3rd *adhyāyam*. On modes of *yōga*, or bodily austerities : pulses, vital airs in the human body. From the tip of the nose to the top of the forehead, are two sections, called *Brohma nadī* and *sushū uma* : between both is a space, which is the seat of the soul ; and like matter : some pertaining to the *sanc'hya*, and other systems of philosophy.

The book is long, rather thick, having a brass pin, recent.

3. No. 401. *Srūta prācāsica—sūtras*.

By *Sudarīsana suri*, with a *tīca* to each *sūtra*. One *sūtra* is then taken as a text ; and the remainder of this large book is a comment, or exposition of the entire subject.

Jieśtma Paramūtma bhīdam ; on the difference between the human, and divine soul ; the latter *nitya* eternal, the former *anitya* finite, limited as to *gnānam* or knowledge.

An enquiry as to the deluge ; *arantara pralāyam* is a partial deluge ; perhaps a *Menu's* flood : *mahā pralāyam* is a total deluge, or rather perhaps an entire dissolution of all things, when creation ends, and *Brahmā* dies.

Brahmānda pravānam, on the measure, or dimension of the universe.

Enquiry as to *varnas*, colors, or castes, and *āśramas*, orders ; and as to the *carma* or duties, or deportment proper to each one.

The existence of *Para Brahm* the supreme proved by the logical sources of evidence, inference, and comparison ; and, in like manner, proof of the existence of *pramānam* a rule or standard of judgment ; usually considered to be the *vēdas*, or "Scripture rule." The *tīca* means ; "an illustration of the *vēdas*."

On *srjshṭa*, *s'hitī*, *layam*, or creation, preservation, destruction : all referred to *Para Brahm* ; no mention of *Siva* or *Vishnu*. On the *jūāna surupa* or spiritual form (or nature) of *Para Brahm*.

The book is long, and very thick, with a brass pin, and in good order.

Although placed here I am not quite sure of its being *advaita* in kind. It is clearly monotheistic, quite superior to modern idolatry, and such as perhaps a Hebrew Rabbi would not disown. I was told that, as a scarce book, it had been sent to the college at Benares, and thence returned. A translation would be very desirable, though possibly difficult to be made.

- 4 No 407 *Vaiyasica nyaya mala*, it has both *mulam* and *tica*. The comment by *Bharata tirtha muni*, 1—4 *adhyayam*, to each chapter 4 *patas* or quarters, and is complete, but injured.

The intention of the *Vedānta* word is to make known *Para Brahm*, the Supreme.

Jiva and *Param*, the human soul, and the heavenly are united or one.

Para Brahm is without body, and without *gunas*, dispositions, qualities, or attributes. On the *pramāṇam*, or rule.

The elements, *prithvī*, earth, *appu*, water, *tījas*, fire, *vayu*, wind, *akasa* other (or electricity). The union of the elements by the power of *Para Brahm* forms the human body. Even so a potter forms a vessel of clay, large or small just as he pleases, and breaks it again if he pleases so to do.

As things seen in a dream so all visible things in the world are uncertain, & lie.

On the *surupa* form, or nature of *Para Brahm*. Various *advaita* details.

93 leaves, one at the end *atmanātma vācānam*, of which there is a fuller copy in the collection.

The book is long, of medium thickness, without boards, eaten on one side by termites.

- 5 No 408 *Gita bhasya*, *mulam* with a *tica*, by *Sancaracharya*, incomplete.

1—6th *adhyayam* the 6th incomplete. This comment gives an *advaita* sense to the *Bhagavat gita*, which is not generally admitted. 53 leaves.

The book is long, of medium thickness, without boards, recent.

- 6 No 419 *Sancara bhasyam*, a comment on the *Bhagavat gita* the *mulam* and *tica* in 18 *adhyayas*, complete.

This is the *gita* as narrated by *Sanjaya* to *Draṇishtra* — *Sancara charya* so terms or interprets, the names and titles of *Krishna* as to make them designate some name or property of *Siva* and by means of this work teaches the *advaita* system.

Leaf 1—160. The book is somewhat long, and thick, old, with a few leaves broken.

- 7 No 425 *Itma bodha prakarana dipica*, an illustration of a chapter in some book entitled "soul instruction", *slocas* the illustration by *Sancurúcharya*, not complete

On the unity of the human soul with the divine soul, or God no division, or difference. *An adwaita comment on the vedanta*

As the rays of the sun are hidden behind a cloud, but re appear when the cloud has passed so the mind of man is naturally clouded, by ignorance, but when by *tapas*, or penance and a comprehension of the secret meaning of the *ved* is the mind becomes enlightened then the cloud of ignorance departs, and the human intellect shines forth clear as the sun

[The pur is that in this state of *c'tirogyance* the mind sees no difference between good and evil] 1 af 8* 94]

The book is of medium length, thin, very old, damaged, without boards

- 8 No 471 *Vivéca chudamani*, *slocas*

By *Sancaracharya*

This book contains a brief digest of the *adwaita* system

—On the birth of man, it is after great trouble sustained On inferior births, as of animals &c.

—The best stage above those lower births is to be born a male, above that to be born as a *Brahman*, above that a *Vaidica* or religious *brahman*, above that a *pandita* or learned *brahman*

—*átma anatma*, on rational and irrational being, including trees, hills, &c,

—*Parama Brahma gnanam* the wisdom of the supreme is the acmé of all attainment.

—Identification with the supreme, or *mocsham*, cannot be attained to, until after many births by transmigration

—so far appears to be introductory

On the mode of rendering homage to *Paru Brahmam*—on knowledge, as finite and infinite, limited or eternal

He who desires to obtain beatification must possess the six good qualities, meekness, &c

Brahmam is truth, the world a lie

Mode of homage to a preceptor

On the (nature) *surupa* of *Brahmam* The entire world is the visible form of *Brahmam* Distinct species of visible objects are seen as in a dream Example clay is one substance but different kinds of vessels of divers appearance are made from it, even so the human soul universal is one, though it appears as *Arishna*, as a king as a *brahman*, as a laborer, &c &c

--spiritual nature of *Brahmam*; immeasurable, infinite, eternal *à parte ante et posteriori*, without defect, fulness (omnipresence?) very splendid, as light, and the like. By ascetic meditation *Brahmam* may be mentally seen.

For the rest the *advaita* system, in detail: the book ascribed to the author of that system; as such, and as being complete, of value.

It is of medium size, without boards, and much injured near the end.

9. No. 375. *Jivân mukta virēcam.*

The wisdom of one beatified while living—*ślocas* with prose, complete.

There are many differing kinds of *Sannyasams*, or ascetic modes.

The ascetic of the *advaita* class cuts off the (caste) hind lock of hair, and rejects the scholastic thread; he wears only one garment and adheres to the use of sacred ashes. On the duties of such an ascetic. Mode of ascetic practice (*Yogābhyaśam*). The *jivân mukta* defined, as one who has no remaining earthly passions, to whom pain, and pleasure are alike: And though alive, in a human body, his existence is *mocsham*, or beatification. *Virāṭa* (whence *virāgyam*) absolute self control (Greek *entrasteia*) the case of one pure and zealous; one who has no desires as to house, or home, or friends, or relatives; but possesses an entire control over his senses, or animal nature.

The world is *maya surūpam*, a deceptive form, or appearance. The image of the sun seen in smooth water is one: if the water be agitated the appearance is manifold; even so to the troubled human soul, there seems to be many human souls, while there is only one.

That kind of deception is bewilderment:

The soul is one, without duality. It has no (*vilāsam*) mutability; it has no (*dōṣha*) defect or crime; it has (*nitya suddha*) constant pureness, a spiritual form, and like properties.

The *Jivân mukta* is one who represses anger, does not kill any living thing, is true, faithful, liberal, meek, no slanderer, benevolent, not variable, or desiring every thing seen, tender or compassionate; modest (or sage) pure; possesses fortitude; such should be his qualities.

On *Yogābhyaśyam*, or the practice of asceticism. Use of the pilgrim's staff, platter; these are described. Motive must not be to acquire earthly fame, or praise, or favor, or to gather disciples to himself; but he should gather them with a view to their eternal benefit. He should not so much as hear mention of gold, nor ask its nature, nor desire things procurable by it; he should not look at it, nor touch it. Such a one is *aham Brahṁ* (I am god). possessed of a divine nature (confer 2 Pet: 1 v. 4).

The temper—duties—worship of the *Yeti*, or close ascetic, is the sum, of the whole, but, in this book, according to the *advaita* interpretation of the *vedas*

It is on 61 leaves, in tolerable order, It would seem to deserve translation.

- 10 No. 476 *Bṛihadaranyā bhāṣya tīca*, a verbal glossary upon a comment, on an *upaniṣada*, termed the "spreading forest" This comment is otherwise termed *nyāya nīrnayam*, a spiritual discrimination

By *Bhagavatānanda gnanu* prose.

In eight *adhyāyas* or chapters, complete The whole of ritual ceremonies, including all kinds of sacrifice, is here so designated *carma* The designed effect of *carma* is to produce mental purity

The result is to qualify for, and to attain beatitude

But *gnanam* or knowledge is a more direct path By *gnanam* the result is immediate, as a second step beyond it is *mocṣam*, or beatitude

On *dharma* beneficence, and *adharma* its defect. From the former results the attaining *svarga*, a sensual paradise and from the latter come sorrow, pain, disease, and other evils

As clay is one, but is moulded into many different kinds of vessels, or utensils, so *Brahm* is only one, but assumes many and differing shapes, or forms in animated beings

In worship the homage of the soul is needful, the mode, or method of that homage

From being entangled with family, and family cares, comes *arūḍha* ignorance

When that ignorance departs, then *gnanam* or wisdom is acquired the result is beatification

Brahm is not born and does not die, or is without birth or death, and does not suffer destruction, or is eternal

The above positions are illustrated and defended in the comment according to the *advaita* system, they exhibit a system of pure theism the *advaita* matter probably being only in the comment leaf 1-- 294 and 12 blank leaves.

The book is long, very thick, with a brass pin, and quite new

- 11 No. 478 *Bṛigu cala bhāṣya vyāly*: an explanation of a comment on the *Bṛigu cala*, otherwise known as *carā vilā* the first wreath in prose complete

By *Achyuta Krishna ananta tīrṭha*.

An inquiry on matter and mind, and on the relation of the human soul to the divine nature. The soul has no division from deity, and is indivisible. This book is taken from ancient *advaita* authorities : and contains a digest of that system : leaf 1---130.

It is long, and somewhat thick without boards, recent.

12. No. 491. *Siddhanta lēsa ; sangraha*.

By *Appaiyya dicshada* ; prose, complete.

A compendium of the *advaita* system ; in 4 *parich'hēdas*, or chapters.

On the cause of the entire universe ; its birth and origin. On the nature of *Brahm* ; his properties ; on the nature of the soul, and of *Isvara* ; being one according to this system. *Jīvāikyam*, the unity of life or only one universal soul, not many different souls.

Brahm has universal knowledge of these varied forms of soul : and of all other beings or things.

In *Para Brahm* is found the *Vedanta* or substance of the *vēdas* ; the *upanishadas* refer to his being, and properties.

The visible world is falsehood, a deception ; which the author labors to prove.

Other matters, in a brief epitome, similar to those detailed in foregoing notices : leaf 1---66.

The book is long, of medium thickness, without boards, a little injured by insects.

13. No. 494. *Vedanta pari bhāsha*.

By *Dherma rāja advari Indra* prose. In 8 *parich'hēdas*, complete.

By the logical sources of intuition, inference, and comparison with testimony of the *vēdas* and other authorities, the author maintains that *Isvara* exists ; there is no difference between the human soul, and *Para Brahm* ; the world is delusive or a lie ; this point argued ; *Para Brahm* has no parts or members, as hands, feet, &c. and no visible bodily form (apart from the universe) ; is *nirguna* without properties (the *Vaiṣṇavas* say no bad qualities the *Smartas* deny qualities altogether.)

In the way of question the author asks is there a *pralaya* ? meaning usually a lapse of the universe, but used technically by *Smartas* for life as a dream or delusion of the senses ; and he replies in the affirmative. What is *mocsham* or liberation ? he describes it. He gives an exegesis of many passages from the *vēdas* ; but on the *vedanta* principle of interpretation : of the *Brahma gnānam* or knowledge of God ; *mocsham* or beatification is the reward.

(Hence this is a sort of Gnostic system) Other *redanta* matters on the *advaita* mode of explanation leaf 1—31, 7 leaves blank

The book is long, of medium thickness, without boards, recent

14 No 511. *Vacya vrulta pracāsica*, a comment on an *advaita* book, prose

By *Vistessara pandita*, complete

An enquiry as to creation, preservation destruction the cause of the being the *jīratma* human soul and *Paramatma* divine soul. Discussion concerning them, with their nature, and properties. Concerning *rairaggyam*, or abnegation of self, and other good dispositions, assumed to be within the human nature. Also concerning evil disposition, the six great crimes, lust, anger, &c,

The book is of medium size, without boards, recent

15 No 518 *Pacha spoti vitaranam* This is a comment on the *sancara bhāṣya*, or explanation of the *redanta* system by *Sancara-charya*, or the *advaita* principle. Incomplete, only the 1st, 2nd and half of the 3rd *pata* of the 1st chapter

The human soul, and the divine soul are one. On the *padart has*, or classes of things existent, how many, and what things. Inquiry as to birth or origin. *Para Brahm* is lord of the entire world. Concerning *dharma* (virtue, or active beneficence) and *adharma*, its, negative. On the fruit of *carma*, or ritual sacrifice, &c. Concerning *mukti* liberation, or beatification. Other details, knowledge (*gnanam*) is stated to be the chief, and superior to all other homage. This knowledge is that of the soul being one with god the usual consequence from which is, that good and evil are alike of divine creation leaf 1—137

The book is long, thick, old, without boards slightly injured

16 No 519, 520 Both numbers appear, the former on the side label, the other on the end label

1) *Naishearmya siddhi*—the *mulam* or original, *slokas*, complete in 1 chapters

On the *advaita* sense of the *redantari* leaf 1—26

2) *Naishearmya siddhi chandrica*

By *Nyuna uttama*, a prose comment on the original, also in 1 chapters

On the vulgar notion or opinion, as to difference between the human, and divine souls, or human beings and God,

There is an *śikhyam* or unity of the two, herein illustrated by an awkward simile, to wit— "if any one, after the moon is risen, be seated under a tree having various branches and these agitated by the wind, he sees the

moon, in appearance, not as one object, but as many ; even such is the deception of the senses, as to visible forms ; but all beings, and things are in God, seen in him only, and one with him "

Condemnation of family life, with its cares ; it is a want of sense.

On the *padārthas*, or generic classes of worldly objects. They are to be regarded like as the human soul ; all are in God : besides this wisdom or knowledge, there is no other (*mukti*) beatification.

Leaf 1---66 with the above 26---92.

The entire book is long, somewhat thick, old, without boards, slightly damaged.

17. No. 521. *Brahmāṇḍam*, or *pañcha dasi*, *ślokas* with *tīca*, or glossary.

By *Kṛṣṇa vidyān*. In 5 chapters including 10 *prakaraṇas*, incomplete.

On the five elements in the human body. Discrimination of the *Jhātma*, and *Parāmātma*, or human soul, and God.

On their unity and eternity. Fruit or benefit of *carṇa*, or various kinds of sacrifice ; enquiry as to *mukti* or beatification.

The *dvaita-mata* described, and condemned ; in order to the establishment of the *advaita* system.

On *Yēti* or strict ascetics, what they may do, what not do.

On the great bodily, or mental, sins *kāma*, *cródha*, *lōha*, *mōha*, *māta*, *mācharyam*, or lewdness, wrath, avarice, lust, fanaticism, malice ; their evil nature, and bad effects on body and mind.

Leaf 1—117.

The book is long, thick, recent.

18. No. 550. *Gīta bhāṣya*, complete.

By *Sancarāchārya*, *mūlam* and *tīca*.

In 18 *adhyaṃyas* corresponding with the *Bhagavat gīta* ; on which this book is a comment by the founder of the *advaita* system. It gives the meaning of the song of *Kṛṣṇa* in the sense of teaching the oneness of the divine, and human soul, leaf 1---206.

The book is long, very thick, worn eaten : it should be restored, in a copy ; being of value as a leading work.

19. No. 666. *Tatva sūda*, a comment.

By *Seayampradāsa Yēti*, on the *Dakṣhaṇa murti stava*, or praise of the *Saiva* god of learning, by *Sancaracharya*.

It inculcates, or insinuates the *advaita* system The original *stara* has only 11 *ślékas* with the comment 20 leaves, or leaf 231—251

The book is long, and thin, without boards, recent

20 No 946 *Tatparya bōdhini*, instruction on the meaning (of the *vedas* ?) the *mūlam* with a prose *tīca* or glossary The original by *Vidyaranya* (or *Sancaracharya*)

The glossary by *Rāma krishna Pandita*

The subject is the *advaita* sense of the *vidanta* system The world is only a lie, or deception, or outward manifestation of *Isvara*, or God illustrated by water bubbles reflecting various colors, &c.

The *jivatma* and *para natma* are one Concerning inward faculties of the body, as *prana* life, *manasu* mind, *buddhi* sense, reason, *indriyam* heart reins, and other *deha tatva*, or material metaphysics

Mukti vicāranam, enquiry as to release, or absorption or beatification, that is freedom from any further transmigration of soul into various bodies and unity with deity, with other details of the *advaita* system leaf 1—25 with 12 blank=38

21 No 947. *Advaita suddhi* prose

By *Sassa dhara* A comment, in 3 sections, on some other book, not named 1st and 2nd sections right, 3rd unfinished

Jivatma paramatma surupa—Oh the nature of the human, and divine soul

Illustration by comparison, or example, as to how they are both one

As people see objects in a dream so is every thing in this world, with its *yugas* (ages) all illusive, unreal, finite, n lie

If any one proffer an objection as to visible objects—the cause why and how they appear to be real stated Some talk of seven worlds, the *how* illustrated—‘as the moon seen through a latticed window, or through the branches of a tree appears as if five or six moons, so from the illusive nature of *Isvara* is the appearance of various worlds—as if merely an optical illusion

[A logical mistake as to the value and extent of comparison as a proof, it will be seen pervades this system with all its writers it is a common Oriental failing to mistake a comparison in illustration for proof and there is mental weakness in the ostentation of mental strength]

The human soul is not self sufficient to discern, and understand this universal prevalence of illusion

The five elements induce various *gunas* (dispositions, or tendencies) in the human body, such as the great sins, *kama*, *crodhā*, &c how the elements operate to produce them

As the sum of the whole, no one has any right or property in this world. He cannot say "this is mine;" for every thing is *Isvara*; as all things belong to *Isvara*, or emanate from God: leaf 1—187 plus 20 blank leaves.

The book is long, and thick, broad talipat leaves, very small writing, strong boards.

22. No. 949. Fragment.

One chapter in 3 *scandas*, on the *advaita* scheme—Sanskrit prose, with a verbal glossary, in Telugu.

Paramâtma surûpa, nature of the divine soul; as a *bindu*, or atomic form, it enters the human body, and forms the soul of man, a common soul in all. There are six kinds of *indriyas*, or internal faculties; their *surûpa* or nature described.

An enquiry as to the five elements and on the mode of formation, or origin of the world, with its destruction: both ascribed to *Isvara*: so far only.

(The leaves are marked by letters of the alphabet, an old mode of reckoning)

The book is long, and thin, without boards, and very much worn eaten.

23. No. 950. *Advaita védântam*—prose.

By *Janga nat'ha sisha*. It has also a verbal glossary by the same author.

The world is *nityâi* a lie.

The *jivâta* or human soul is an *anu* or atom. That atom in the body, is the *paramâtma*, or God: *Jivatma paramâtma âikyam* on the unity of the two, or their being simply one.

On defects or evils affecting the body; such as sleep, pain, sorrow; these hinder the soul from possessing real knowledge (*tatva gnânam*) like the knowledge possessed by God. On the five elements as composing the body, and other like matters.

On the nature of five internal faculties derived from the five senses, sight, touch, taste, smell, hearing: leaf 1—60.

The book is long, of medium thickness, without boards, injured.

II. ARITHMETIC.

1. No. 755. *Lilavati vyâkyâ*—otherwise entitled *Ganita pûtti*, a comment on the *Lilavati* by *Câli dasa*. The comment by *Bhascarachârya*. The *shlokas* or *sûtras*, and a verbal glossary.

On arithmetical problems. The *shlokas* are so contrived as to give answers to geometrical problems, as to superficial contents of various diagrams; by giving measurement in rods and looking for the results in the *shlokas*. Also various problems, as to how many birds in a pond? how many flowers

offered to an idol? answered by certain *data* from the *ślokas*, apparently an amusement rather than useful

Two leaves of another copy of the same book are at the beginning, leaf 31—43 plus 18 blank.

2 No 890 for sect I see X

Sect 2 *Sapta śloki*, *ślokas* with a verbal glossary, amplified

On the measures of the world length and width of seas (not *pauranic*) orbits (or orbits) of the sun, moon, planets (these are *mandalas*) regions, on some unknown system 3 leaves only, following sect. 1, which has 50 leaves.

The whole book is long, on talipat leaves, much worm eaten

III ART OF POETRY

1 No 650 *Retnapana*, jewel market, a comment on the *Pratapi, rudriya* (sec 5) of *Vidyanaṭha* by *Cumara svami soma pilhi* in 9 chapters

Art of poetry, relative to rhetoric

On the *rasas* or poetical feelings, or sentiments, both as to heroic poems, and dramas, their respective properties described On the *ultima*, *madhya*, *udama*, *catyam*, or best, medium worst kind of heroic poems Descriptive properties of the *nayaka* hero, and *nayaki* heroine. On figures rhetorical ornaments, and the like matters, 1—228

The book is of medium length, very thick, on very narrow leaves.

2 No 652 Sect 2 *Alancara chandrica*

By *Iśidhya nāṭha*

This is a comment on the *Kurala ānanda*, itself a comment, on an original work by *Cāli dāsa*, and it has various *ślokas*, extracted from different works, as proofs or examples. From the *upamāna* or comparison, or simile thenceforward one hundred kinds of rhetorical tropes leaf 1—37 For sect 2 see XXII

3. No 667 *Kurala anandam*, a comment on an original work of *Cāli dāsa*, by *Appayya dicshada* It has both *mulari* and *tīca*, complete

An enumeration, and illustration of one hundred kinds of rhetorical figures, as *upamāna*—*anambhaya*—*pradja*—*rupaka*—*varjita*—*brantimat*—*atichaya*—*yocti*—*ślēṣa*, &c &c The comment adduces illustrative *ślokas* from other books and describes properties more fully than the original, leaf 1—67

The book is of medium size, a little injured by termites

4. No. 685. *Cārya pracāsam—ślocaś* with prose.By *Mammarda*.1—10 *ulāśas*, complete.

Proof as to benefits of poetry.

Meaning of words defined. A definition as to the differences of the *rasas*, or poetical sentiments.The states of mind, or disposition, inducing the different *rasas*. There are

1. *Vibhāva*, state of mind preceding any action.
2. *Anubhāva*, existent state of mind, as evidenced by external indications.
3. *Vibochāram*, wavering, unsettled state, 33 kinds specified.
4. *Sātīca*, mild, composed state of mind.

On the *nayaca* hero and *nayaki* heroine.

On passions or sufferings to which both are liable; and on mental effects produced by the one, on the other.

Various passions described, and traced to the *kāranam* or source.

Many similes, and other rhetorical figures, specified.

On equivocal words; an apparent sense, but carrying also another meaning.

Faults as to the words employed with like matters, examples given : 1—86.

The book is long, of medium thickness, without boards, very slightly injured.

5. No. 697. Sect. 1. *Pratāpa rudriyam*.By *Vidyānāt'ha* (sec 1. No. 650).It contains sanscrit and *pracruti*; and *ślocaś* and prose of both.In 4 *prakaranas*, or sections.

1. *Nayaca p.* rules as to hero and heroine; description of their persons, and like matters.
2. *Alancara p.* rules as to the various rhetorical ornaments, or figures.
3. *Kārya p.* rules as to good and bad words; and the proper, or improper places
4. *Rasa p.* rules as to poetical feelings, tastes, or sentiments.

48 Leaves; for Sect. 2 see XXVI.

The whole book is long, and thick.

6. No. 700. *Pratāpa rudra yasōb'hūshanam*.By *Vidyānāt'ha*, *ślocaś* with prose, three *prakaranas*, one wanting.

1. *Nayaca*—*dīrōdarta* ha, firm, and persevering of himself, *dīra lālitan* acting by counsel of *mantri*, or minister; *dīra zānta* living in seclusion, giving over power to his minister. *dīrōdhata* of evil disposition, such a one as *Rāvana*

2 *Alancara upaśa* : *utpreksha* *hyperbole* *śaṅkha* *śaṅkha* accurate description of *pācān* amplification *śaṅkha* a double meaning *brahmi* metonymy or mistake e.g. a piece of rope for a snake and many others with the peculiarity of each

3 *Carjā śabda doṣha* faults as to words *art ha dī* as to means e.g. *cārya*, *ārya* and if untruth be mingled and others

Leaf 1—6 and 48—88 in all 47 leaves

The book is long, of medium thickness, without boards injured at one end

7. No 768 Sect 2 *Sruta bodha*, *śloca*s only complete, Telugu and *grantha* letter mixed In part a reference to *gramīhar* The eight *ganās* or classes of letters, their properties, and *śloca*s as examples, in order to shew how they are to be used in writing poetry, 8 leaves—Sect 1 has 90 leaves, and, in part, refers to poetry as an art, but is more properly classed under VIII *g v*

8 No 772 Sect 1 *Sahitya retnacaram*

By *Srī dharma manishi*, *śloca*s with a *tica*, and other prose in the middle 1—10 *tarangas*—complete

Properties of a heroic poem of words, of meanings and faults as regards both

On the *upamāna* and others of the one hundred rhetorical figures

Properties of hero, and heroine

Description of nine kinds of amorous or poetical sentiments or affections

One leaf added in praise of *Vishnu* 1—85, for sect 2 see X
The whole book somewhat long, and thick, damaged

9 No 774 Sect 1 An incomplete comment on the *chandra loca* of *Culī dāsa* author not stated it has *śloca*s with their *tica*

On various rhetorical figures, on 17 leaves, not numbered

For Sect 2 see VIII

10 No 813 *Carī kant ha paśam śloca*s By *Pingala muni*
Complete, but damaged

On the eight *ganās* or classes of letters and their right places in *śloca*s needful to be understood, and on the benefit of a full knowledge of these classes, 5 leaves only, being Sect 2, for Sect 1 see XIV

11 No 820 Two subjects

1) Some *śloca*s on 7 leaves from the *Raghu ramsa* and other works apparently as specimens or examples, much damaged

2) *Sarada tilacāra*—verbal glossary, and other prose, being a comment on the *Irīta retnacaram* in 6 chapters

On the letters termed *ganās* or designating classes, of peculiar use in the composition of poetry. Some properties of the *māttiri* prosodial times, or measures, with indications as to *cacuras*, or else pauses at the end of certain feet : 27 leaves.

The book is of medium length, thin, old, without boards, much damaged.

12. No. 826. Three tracts.

1.) *Vṛtta retnācāram, ślōcas*, and prose.

By *Kēdārd* 1—6 *ādhyāya*, complete.

On the properties of the eight *ganās* or class letters *laghu, guru, lacshanam* prosodial long, and short, letters described.

Specimens of some *vṛttas*, or stanzas, according to the different *ganās*.

2.) *Disōdhi*, test of meaning.

By *Tīrtṥha nayaca suri*. This is a *tica* or comment, on the foregoing, and also in six chapters; together leaves 1—25.

3.) *Sahitya kanda Catāram*—a taking out thorns from poems : *ślōcos, sūtras*, and prose.

The thorns are faults in *ślōcas*, these are pointed out for correction, or to be avoided. Examples of defective *ślōcas*, with prose critique, and rules for right composition, put into brief *sūtras* to aid the memory, leaves 1—18 in all 43.

The book is long, and thin, without boards, and variously injured.

13. No. 830. *Vṛtta retnācāra vyākhyā*, a comment on the *retnācāra*—prose.

By *Sri nātṥha pandita*, incomplete.

Two chapters right, the 3rd unfinished on class letters, and on prosodial measures; with rules for *ārya-vṛttam*, or Sanscrit poetry leaf 1—23.

The book is of medium length, thin, without boards.

14. No. 864. *Sruta bodha*, ear guide.

By *Cālī dāsa*, 46 *ślōcas* incomplete.

On the *ganās* or classes of letters, as designated by one of them; and this one used when referring to the entire class. The letters must be used in special places.

On long, and short, and double letters, as to prosodial properties : 5 leaves

Medium length, without boards.

15 No 871 For section 1 see XIV

Sect 2 *Vṛtta retnacaram, slokas* and prose

By *Kedara*

Chapters 1—4 incomplete

On class letters, prosodial measure* rounded stanzas, and *yets* (cæsura) or feet pauses leaf 140—160 both sections

The book is of medium length, thin, without boards, old, a little damaged

IV ASTROLOGICAL

1 No 251 For Sect 1 see XXIV

Sect 2 *Jyotisham*

Discrimination of lunar mansion, and of the ascendant, as proper times for journeying and the consequences, as to auspicious times only

Anigunda, a lexicon of various words as designating lunar mansions, *grahas* or planets, and *sthanas*, places or zodiacal signs

On suitable, and unsuitable times for a first menstruation, what result from each detailed leaf 1—8 This is the smaller portion of the book

2 No 371 *Kala nirṇaya chandrica*

By *Sita Rama chandra*, slokas and prose, incomplete

This work first gives definitions of times and seasons, and special days, and then states the particular ceremonies as they fall due on those days Hence it is a sort of calender or almanac, for direction as to those ceremonies, as they ought to occur, the same regulated by astrological details.

Mahā kalam is a great time or period Its subordinate divisions *laguna* being the zodiacal sign in the ascendant Time is reckoned by moments (an eye wink) minutes hours of $21\frac{1}{2}$ minutes days lunar days, solar days, lunation, bright and dark half, months seasons (*rutus* each of 2 months) *ayana* sun's course in the two hemispheres years. Complement of lunar and solar year, one lunar month being added

Mala masa is that on which either two new moons or two full moons occur, what things may be done therein, what not

The planets Jupiter and Venus are liable to what is termed *alayam*, applied to their first appearance as morning stars after having been in conjunction with the sun A definition as to what things may be done and what things not done, at that time In like manner on their disappearance in the west, by reason of approaching conjunction with the sun, what may then be done what not done

In some lunar days food must be eaten only once *Vratas*, or special facts, proper to certain lunar days

Beginning from the bright half lunation in *chaitra* month, the 1st day of the northern year, detail of ceremonies as they befall in course, throughout the year, to the close Many parts of this detail elsewhere appear, and the whole is only suited to an almanac leaf 1—200.

The book is long, thick, recent

3 No. 551 *Kalamritam* ambrosia of time, original *slokas*, with a comment in prose, on Astrology

On the proper lunar days, days of week, signs in the ascendant for the performance of auspicious ceremonies, such as at birth, giving a name, first feeding cutting birth hair, boring the ears, assuming the scholastic thread beginning to read the *vedas*, marriage especially, and a few others

The mode of performing those ceremonies, as regulated by sacerdotal law

Twins or other brothers, or sisters may not be married on the same day

There are (*ica vimśati dōsha*) 21 faults to be avoided in the matter of betrothal, and marriage the first of which is to avoid improper birth *nacshitras*, in some cases very evil, in others of less consequence. [They will be found detailed elsewhere]

On the *visha nādi*, an evil time occurring once every day for example, on Sunday 3½ Indian hours 1 h —25' reckoned from sun rise, the 26½ Indian hour to 30th, so that if the sun rise at 6 precisely the evil time will be ½ past 4 to 6 P M On Monday it will be from ½ past 7 to 9 P M, but the calculation varies with the sun's rising [another bond of superstition added to the very many already recorded]

On proper times for shaving, and for journeying, and also for renewing the scholastic thread

Gauli cacuna, omens from a hazzard, if it fall on any part of the person, or derived from its chattering sounds Omens from other sources, as to taking a journey

On the *apara vishaya*, or mournful duties, the suitable time, and the mode of proceeding In this case is meant waiting for a good sign in the ascendant, on the day of occurrence

Discrimination as to the *sancranti*, or passage of the sun from one sign to another, so as to pour out water in homage

Also suitable times for sowing seeds in fields leaf 1—249

The book is long, thick, slightly injured

- 1 No 552. *Bhava dipica*, birth lamp—*slokas* only, and incomplete
 —*dhana bhāva laeshanam*, mode of determining from the horoscope, how long the native will be prosperous, or the reverse
 —*suta bhāva laeshanam*, the like as to how many male, and how many female children the native will have
 —*ribu bhava laeshanam*, the like, as to how many enemies, and how many friends
 —*kalatra bhāva laeshanam*, the like as to how many wives, one, two, three, or four
 —*vyaya bhava laeshanam* what losses, and gains, both of different kinds
 —*pūrana* and *sthalpa ayush* long, or short life
 —the *raja yōgam* described, being that of five planets in conjunction, and culminant, indicating the birth of a king leaf 1—64

The book is long, of medium thickness, recent.

- 5 No 553 *Parasarīya* with *tica*, a work ascribed to *Parasara*, with its glossary both incomplete.

On the influence (or fruit) of the twenty seven lunar mansions, from *asvini*

On the nature of influence of the nine planets

Jātaka nirṇayam, judgment on a horoscope as to health, wealth, sorrow, time of death, &c

* *Nava graha stotra* praise of the nine planets, whether belonging to this, or to another book, uncertain The leaves are not regularly strung 1—16 and 64—86

The book is long, of medium thickness, without boards, recent

- 6 No. 554 On astrology and divination, *slokas*—*diagrams*—*calculations* it appears to be complete

On foretelling, from the horoscope, any diseases to which the native will be subject On results from the opposition of planets, good, or evil [It would seem that the native astrology makes the nature of the aspect to depend on the nature of the planets] On the *jannan naeshetra* or place of the moon at birth, results therefrom The result from different (solar) days of the week On the proper time to begin the study of any science On the influence of the zodiacal signs, results stated The *kūlu dosham* described, or results from any one being born on an *amavasi* (The complement between the end of the 14th lunar day, and the conjunction)—life uncertain That is a *punya kalam* or meritorious time, suitable for gifts --On a good time for laying the foundation, and beginning to build a new house On the proper time for entering on a new house, or for bringing a newly married bride home

On horary questions, as to things lost or stolen, or divided ; as to sickness—mode of answering such questions

On omens, or signs, seen by the way ; such as a serpent crossing the road, which is very evil—or if a cat cross it—if a crow fly from left to right good, if from right to left bad, &c.

On the evil of being born in a time of eclipse.

Sita Rāma chacra, a magic diagram with letters—object not stated. *Triśul yentra*, triple trident without letters. *Yātra yentra* serpent figure, to procure good journies : leaf 1—105.

Book is long, of medium thickness.

7. No. 555. *Kālāmritam*—ambrosia of time. [This seems to be a generic title, not limited to a particular book]. *Ślōcas* only, and incomplete.

On suitable times for the *suba śhōdasa carma*, or sixteen auspicious ceremonies ; from birth to marriage and beyond ; the good lunar and solar days, lunar mansions, and zodiacal signs in ascendant.

What times of birth are evil, or unpropitious, both to child and mother.

Proper time for commencing a *vrata*, or religious fast, with other observances.

What lunar days and lunar mansions are favorable as to a first menstruation occurring ; and what are evil.

Rōga nirṇayam, discrimination as to diseases ; if on such a lunar day it will soon end ; on others, not so ; but will be lengthened out.

On driving a stake into the ground before beginning to build a house, or temple : what days of the week are good, or suitable for so doing ; what days not so.

Vāra sūlam, on what days of the week journies should not be taken in different directions, as Sunday W. Monday E. &c. 37 leaves ; one at the end, only numbers.

The book is of medium size, without boards, recent.

8. No. 556. Sect. 1. *Nacshētra śhudāmani*.

On the fruit, or influences of the twenty-seven lunar asterisms ; from *āsvani* onwards ; whether for good or evil. .

For Sect. 2. see XVI.

The entire book is very thick, short, recent.

9. No. 557. *Sūrya siddhantam*, the original, with a verbal glossary, and calculations, incomplete.

—The four *yugas* or ages, and other divisions of time On the five, divisions of time, used in almanacs with the mode of calculating them

—Cycles of the sun, moon, planets, orbits or way, one within that of the other

—Mode of calculating eclipses of the sun and moon, the rest wanting leaf 1—40

[This book runs into the Northern system of astronomy, and astrology See *As Researches* Vol 2 it is not a purely astronomical work]

It is long, of medium thickness, very narrow leaves, old, but not injured

10 No 558 *Brha jatacam*, *sloca*s, the original work, author not stated *Jagat chandrica*, a comment thereon by *Bhattotp'hala*, complete, in twenty-five chapters

On the difference as to influence between the twelve zodiacal signs and also difference as to the influence of the planets

If the day of conception be made known, astrology will determine on what day the child will be born

On the birth of a child, according to lunar asterism, and other matters, to tell how many days, or how long a time it will live On the *rayayogam*, or culminating of five planets together

On the *looking at*, or opposition of the different planets results stated

On differences in the horoscopes of males and females, and prognosis from both

Long, or short life determined from the horoscope If any one be told the exact time of birth, he may state, by aid of this book, how many lights were in the room at the time, how many women inside, how many men outside (if true, silly) leaf 1—164

The book is long, thick, old, slightly injured by insects

11. No 559 *Sarvart'ha chintamani sloca*s from 1st to 9th chapter, for other following chapters see No 564 *infra*

An extract on two leaves is prefixed from a book, termed *udu dasa*, a description of the *raja yōga*, one born to be a king

From the horoscope, or birth aspects it is shewn—

—In what years the native will be rich, or poor

—At what time any one will sell his landed property, and go away a pilgrim

—How many male, or female children will be born to the native

—How many times a man will be married, once, or more than once

—Death (*jataca bhanga*) foretold, in such, or such a year

A supplement to this book on the *raja yōga* or conjunction of five planets *in medio caeli* (of course very rare) leaf 1—46

The book is of medium size, old, without boards, injured by breaking.

12 No 560 *Kala nidana padadhī*, a chapter on determining times, 110 *slokas*, complete

It contains a discrimination of good times for performing certain customary ceremonies, as *nishēcam*, *pūnasaranam*, *simantam*, *prasādha*, *graha punyahatiasam* or on husband and wife coming to live together, on pregnancy at 6 or 8 months, and Instration of the house after child birth Also on first learning to read, on assuming the scholastic thread, on beginning to read the *vedas*

Afterwards on marriage, on a king's learning the use of arms, on anointing a king, on sowing seeds in fields, consecrating an idol, beginning to build a temple leaf 85, 87—95

The book is of medium length, thin, old, without boards, a little damaged

13 No 561 *Jyotisha derpana*, mirror of astrology, 1—12 *adhyaya* incomplete.

On zodiacal signs, planets, lunar days lunar asterisms, but these have other names given them than those usual.

A detail of good and bad times, as common in native almanacs. Mode of calculating almanacs for the different years, and shewing which planet is king, which minister, &c

Details of measures of the earth, and of the cycles, or orbits of the planets On the peculiar customs of countries, in some of them *Brahmans* eat flesh, &c

On dreams, their results, such as occur nearest the early morning are of earliest accomplishment, if before midnight, not accomplished till after many years

On diseases incurable by medicine, for these spells, with intensive meditation on them, are to be used, but only at chosen astrological times On first menstruation as to good, and bad times, and results prognosticated, from lunar mansions &c

Prognosis from the horoscope, as to serious accidents, or violent death

On the *shodasa carma*, or the 16 auspicious ceremonies, the proper time for them determined leaf 1 -135 does not finish

14 No 562 *Damodharīyam*—*slokas*

By *Damōdhara* incomplete

On propitious times for assuming the scholastic thread, beginning study, and on finishing it, for marriage, and going on a journey On the nine planets with a mode of reckoning them, or reckoning by them The nature good, or evil of different planets leaf 75, 101 not ending

The book is long, thin, very old, without boards, and very much damaged

15 No 563 *Dāivagnya vilāsam ślōcas*

By *Lacshmana*—two *vilāsas*, leaf 59, 60 wanting

Some details as to the height and size of images in a temple, where they may be placed, where not, and then the proper astrological times for fixing them

Various chambers are built within side a temple, the good times astrologically determined for putting in doors, and other appurtenances, leaf 1—31

The book is of medium length, thin, and a little injured by insects

16 No 564 *Sartart ha chintamani, ślocas, adhyaya 9—16 1—8* wanting

On the fruit, or influence of the zodiacal signs On the indications as to long or short life On the *raja yogam*, or five planets culminant or nearly so, any one then born will become a king Mode of erecting a horoscope, or "casting a nativity," and giving a judgment thereupon The planetary aspects that indicate insanity, and those which indicate great skill

Results which are indicated by the different planets, in different signs, each planet in each one of the signs

Results which are indicated by each one of the lunar mansions, in some cases parts of two signs leaf 35—91

The book is long, of medium thickness, old, without boards [If a complete copy can be made out by collation, this might be a good compendium for translation the influence of astrology is epidemic]

17. No 565 *P'hala grant ham*, on influences, *ślocas*, incomplete (see 20 No 570 *infra*)

Discrimination of zodiacal signs, good in the case of a woman, and good in the case of a man, or promising benefits

In like manner what planets are good or bad to either of the two sexes

The like as to the lunar mansions

If a man and woman are born in the same lunar asterism, as *āṣṭini*, &c they must not be married to each other

According to the lunar mansion of any one's birth, length of life determined, how often married, how many children, &c.

The book is of medium size, with one board, old, and variously damaged

18 No 566 *Jatnacabaranam*, horoscope jewel.

By *Rama chandrab*—*ślokas*, incomplete

On the friendships and enmities between the nine planets—the benefit conveyed by friendly planets—and the evil by those that are inimical. Also on the influence of the zodiacal signs. If a sign, not in itself good, be in the ascendant together with a good planet, or if the lord of ascendant be a good planet, then the influence of the sign is changed, and rendered good

Leaf 1—12 rest wanting

The book is short, and thin, without boards, recent.

19 No 567 *Parasariyam*, *ślokas* ascribed to *Parasara*, incomplete, see 553

In estimating a nativity, the time of birth, and the *laguna*, or sign in the ascendant, are leading points. From the position of the sun, and other planets, inclusive of the lunar nodes, the *dasa* and *bhakti* are determined, e. g. One born in 10° of *āsrini* the first half of *mesha* (*aries*) has the *kṛtā dasa*, which contains 7 years, which period will include the *bhaktis* of the nine planets, thence are derived prognostications as to future good, or evil. When one *dasa* with its *bhaktis* has been gone through, then another *dasa* with its *bhaktis* is taken in hand, and so on throughout the nine planets—whence good or evil, health, sickness, prosperity, poverty, death, &c. are determined [at all events very artificial] only 5 written leaves, others blank, of medium length, without boards recent

20 No 569 *Sarvart ha chintamani*, *ślokas*, incomplete

—*graha bhavam*, influence of the planets

—*dasa bhavam*, the like, as to zodiacal signs, whether prosperous or adverse (see 19 No 567)

If sol is in *aries* how long good fortune, when a change may occur, &c. Compare as to *dasa artham* with N^o 1208 *Uriya* letter Vol I.

Leaf 169—194

21 No 570 *P'hala grant ham*, *ślokas*, incomplete, (see 17 No 565 *supra*)

On planetary influences

A list of the lunar mansions, by other names than the usual ones, thus *āsrini* is termed *turagam*, &c. a list of the zodiacal signs *mesha* &c. also

called by other than the usual names, as *misha* termed *ājā*, *rishabha* is *uja* &c The sun, and other planets have also altered names

Influences or results from lunar mansions, signs, and planets simple and combined

Good, or bad indicated by the time of a first menstruation Also on good, or bad omens, when setting out on a journey

Health, or sickness in a child, determined from the time of its birth

Ti'hi sulam, *vāra sulam*, on what lunar, and solar days it is not advisable to journey in specified directions, and other days on which allowable; with results in either case

Horary questions as to a cow, whether lost or stolen Mode of answer At the end two *yentros*, or diagrams, with letters of a *mantra*

Leaf 15—33 and 34—59 blank, then 40—50.

22 No 571. *Jata carma padadhī*, a chapter on birth, 20 *slocas*

By *Patī Bhata*, only the 20th *adhyāyam* *Bhava satana nirupanam*, on the *laguna* or sign in the ascendant, at the time of birth of a child, with results, whether good or otherwise, 2 leaves, on two other leaves tables of figures, and a diagram with letters in it.

The book is of medium length, without boards, recent

23 No 572 *Śīhāna nigandu slokas*, incomplete

A lexicon of other than the common names given to the zodiacal signs, planets, lunar mansions, and signs in the ascendant at birth

On the proper time for anointing with oil, not from 6 to 9 A M—after 9 A M it is allowed There are some days suited others not permissible Discrimination of *rāya* an evil time, occurring every day once, but varying according to the days, it is elsewhere noted as *risha nādi*

Leaves 1—6 and 14 left blank.

The book is long, and thin; without boards, slightly injured

24 No 573 *Grāha bhāsyam, slokas*, only the 1st *adhyāyam* without *śīla*

On the powers, and influence of the nine planets, their nature good, or evil

On two leaves horary questions as to property lost, or stolen, with answers: in Telugu then to this portion leaf 1—5

The book is short, and without boards

25 No 574 *Sata yoga manjari*, on the *yogas*

The *yoga* is the fourth astrological division, to determine auspicious times, but, in this book the term is used otherwise, for certain situations

and aspects of the planets, their distance, &c. from the *laguna*, or sign in the ascendant.

—*Vasu yoga* : indicates wealth.

—*Bheri yoga* „ musical skill.

Sira „ „ great prowess, and so on; as is the *yoga* in which a child is born, so will be the results in future life.

Leaf 1—10, at the end 5 blank.

The book is of medium length, no boards.

26 No. 575. *P'halos*, influences, diverse leaves collected together.

—Place of the planets To every planet a particular zodiacal sign is ascribed, to some planets two signs, as a *house* : when any planet is in its own house the result is good, and when in the house of a friendly planet good; to some other planets' houses bad. [this accords with the European system]

—*lagunas*—nature or influence of different zodiacal signs in the ascendant described. length of life thence predicted. Horary questions, as to loss of property, thence determined.

—*Ananto yôgo*, what is done on this day will succeed, or prosper.

—*Marano yôgu*, the opposite, and fatal to life.

On the three *gonas*, or classes; that is *déva*, *monushya*, *râcshas*; their results, for example one born under the *rocshasa gona* may go any where at night, without fear or danger.

—Some diagrams, without letters in them.

—*Bhava p'halos*,. On the general nature, or influence of zodiacal signs without any special regard to the ascendant: leaves 1—55.

The book is of medium size, with bamboo boards, recent.

27. No. 576 *Parasariyom*, *slocos* with *tica*, incomplete (see 5. No. 553 *supra*).

On *hâta*, zodiacal sign, *laguna* the sign in ascendant, *grohas*, planets *naeshêtras*, lunar mansions, the different influences, and results from each one stated, down to a description of the *râja yoga*, or 5 planets culminant

One leaf contains diagrams with letters, and figures, in some of the compartments [One figure having two crosses (as in a union jack) is like the figure of a horoscope used by European professors of this art: but I have not met with the mention of *houses* in that artificial sense.]

The book is long, thin, without boards.

28 No. 577. Two subjects.

1.) *Vâcha nadiyam*, *slocas*.

By *Vâcha nat'ha*, complete.

The twelve zodiacal signs, and the differences between them described, with the influences of each one

2) *Parasari, slokas complete*

By *Parasara*

On the influences of lunar mansions, and planets, *jatara p'halam*, results from the horoscope *Ayur yoga* on the length of life, determined by the horoscope

Leaf 13—38 and 10 blank leaves

29 No 578 *Jyo'isham, slokas, incomplete.*

--Indications of short life, and long life

--Indications from planetary aspects, whether wealth, or learning, or lands, may come to be possessed leaf 1—14

Two leaves at the end, at what times instructions in the *Sāiva* credence may be given, and when not given, astrologically determined

The book is of medium length, without boards, slightly injured by insects

30 No 579 *Kalamritam, slokas*

(See 3 No 551 and 7 No 355—*incomplete*)

On auspicious times for performing the *shodasa suba larma*, or sixteen auspicious ceremonies from birth onwards

Also horary questions, as to suitable or unsuitable times, for taking a journey, or for making (*yatra*) a pilgrimage

Leaf 1—75 The book is long, of medium thickness, without boards

31 No 580 *Vastu darasta, slokas*

Details as to building a new house—the suitable times for the different parts of the work with putting in doors, digging a well (the moon in *bharini*, and a good planet in the nadir, suitable for excavations) results that follow those various operations at different times—if not well chosen, evil. Hence if any particular result is desired, an astrologer must be consulted in order to learn the appropriate time

Description of the *rāja yugam*, or conjunction of five planets, culminated leaf 85—97 incomplete

The book is of medium length, old, without boards, much damaged at the beginning

32 No 581 *Laghu manassu—mulam* with a *tica* and calculations, it is a *ganita sastram*, arithmetical in part

On the mode of reckoning, or calculating *ti o tu'hi, raram, naes/etra y'ga karana*, the five divisions used in almanac Rules for calculating the

positions of the planets, so as to know their places in the day time, though not seen. Discrimination as to the exact time of *sancranti* or passage of the sun from one sign into another one so far here but the book does not finish 21 leaves

The book is long, without boards, a little injured by insects

- 33 No. 582 *Jyotisham*, astrology, various *chacras*, or diagrams, incomplete. Horary questions and answers to them by a sort of divination, that is, reckoning the number of letters the question contains, and then answering by certain rules

6 leaves *suddhi yogam*, good or propitious times for journeying, or other proceedings

—*amrita yogam*—this is good *ex gr* if the fifth lunar day fall on Wednesday, or on Monday

—*maiana yogam*—this is bad, auspicious occurrences, such as marriage, or the like, must not then be attempted, as the results are fatal to life

—the *vacshasa yogam*, is also a bad time

—(*trair* *pānchāṅgam* from it are taken the *tāra p'halam*, or discrimination of what is suitable, or unsuitable to be done on different days of the week (solar)

—2 leaves *nushta Jatacam*, the horoscope being lost early or premature death of an infant predicted in some cases from the lunar mansion and zodiacal sign in ascendant, if known at the time of birth in all 12 leaves

- 34 No. 583 *Phalas* influences, *slocas*, with prose, and glossary in Telugu, incomplete

On the zodiacal signs, and differences of results from each one *Dasa naita p'halam* certain periods allotted to the sun, and other planets, as successive reigns, and results as to health, sickness, and various other matters, thence predestined, the entire course of these *decennus* extends to 120 years (see 19 No. 597 *supra*)

The book is of medium length, thin, without boards, slightly injured by insects

- 35 No. 584 *Deva keralam*—*slocas* Fragment

A king of *Kerala desa* named *Achyutam* performed severe penance, when *Vrihaspati* (regent of the planet Jupiter) appeared to him in a visible form, and instructed him in Astrology. The result of the *davas*, cycles or periods of the different planets, with indications of health, sickness, &c. Notice of some *gandas* or ill conjunctures, when according to the horoscope, accidents may be expected to happen to the native

—Not finished leaf 1—11 The book is somewhat long, on broad talipat leaves, without boards, injured by insects

V. DRAMATIC.

1. No. 412. Sect. 2. *Prabódha chandrodayam*, Sanscrit and *Pracriti*; *ślōcas* and prose of both. By *Kṛṣṇa misra*.

1st to 6th *aneca*, an ethical drama.

Evil dispositions, *kāma*, *cródha*, *lōba*, *mōha*, *damba*, are personified, with appropriate dresses and language, and also good dispositions in the same way, as *chama*, *śradāha*, *zanti*, *trishma*, the evil as men, the good as women; and the dialogue is intended to support the *sāira adrāita* system. [The *Sancalpa suryōdaya* is the converse *Vāishnava* drama].

For sect. 1. see XI. Sect. 2 see XXXII.

The book is of medium size, old.

2. No. 603. *Prabódha chandrodayam*.

By *Kṛṣṇa misra*, *ślōcas*, *pracriti*.

1st to 3rd *aneca* right, and about half of the fourth.

Part of a drama, as above, advocating the *adrāita* system, leaf 1—38 and 10 blank.

The book is long, of medium thickness, bamboo boards, recent.

3. No. 604. Three dramas.

1.) *Sacotala*, *ślōcas*, prose, *pracriti*.

By *Cāli dāsa* 7 *anecas*, complete.

King *Dushmanta* when out hunting saw, and fell in love with a very young girl, brought up in a hermitage. A *gandharba* marriage followed, with gift of a ring, which was lost, and miraculously recovered; birth, and recognition of *Bharata* a sovereign of the northern empire.

2.) *Vicrama Urvasiyam*, *ślōcas*, prose, and *pracriti*, in both. 10 5 *anecas* or acts complete.

By *Cāli dāsa*.

The enemies of the *dīcas* captured *Urvasi*, a courtesan of *Indra's* court. *Pururava*, an early monarch, went and conquered those enemies, and released her. Both became enamoured; a *gandarbha* marriage; with passion, sufferings from absence, according to the *ars poetica*.

3.) *Mālarica agni mitreyam*,

By *Cāli dāsa*, in 5 *anecas*, complete.

Haradhatta and *Ganadāsa* had a dispute concerning their skill in teaching music, and dancing. The latter of the two had trained *Mālarica* a *figurante*. She was of royal descent, and was brought to exhibit her teacher's skill, and her own talent before the king. He became enamoured, and she also. Poetical matters, devices; and, ultimately, a left handed marriage.

The above three come under the term *Sringara* ornate, amorous : leaf 1—192 and 40 blank.

The book is of medium length, very thick, a little injured by insects.

4. No. 616. *Cumara giri rajiyam*, a new comment on the *Sacontala* of *Cāli dāsa*.

By *Cumara giri rāja*; prose, incomplete.

—There should be seven *ancas* but they are not all here. [There is an older comment, entitled *Vāikanasiyam* by *Vāikanasa*].

Leaf 1—82 and 74 blank.

The book is of medium length, thick, recent.

5. No. 626 *Vicramōrvasiya*, a drama.

By *Cāli dāsa*; Sanscrit, *pracruti*, *ślocas*, and prose in both 5 *ancas* complete.

Urvasi having been taken captive by an *asura*, king *Purūruva* went with a car; recaptured her; became enamoured, and married her *ut supra*.

Cumara giri rajiyam, a comment thereon.

By *Cumara giri rāja* in 5 *ancas* complete.

Leaf 1—60. The book is long, of medium thickness, without boards, recent.

6. No. 633. *Naracāsura vyayōga*.

By *Dherma suri*; *ślocas*, and *pracruti*; both verse and prose, complete, 00 *ancas*.

On the general subject of *Kṛṣṇa's* killing *Naracāsura*, with varied details, and illustrations leaf 44—55.

The book is somewhat long, without boards, a little injured by insects.

7. No. 663 Three subjects.

- 1.) *Sacontala*—By *Cāli dāsa*.

ancas 1—4 wanting. only 5 to 7.

- 2.) *Vicrama urvasiyam*, by *Cāli dāsa* 1—5 *ancas* complete.

- 3.) *Mālaraca agni mitram*, by *Cāli dāsa* 1—5 *ancas* complete.

Agni mitra, the name of a king See 3 No. 604. 3) *supra*.

Leaf 31—117. The book is long, of medium thickness, injured; notched as a mark.

8. No. 675. *Prasanna Rāghavam*.

By *Jaya dēva cavi*, *ślōcas*, prose, with *pracruti* verse and prose :
 anca 1—4 complete, with only part of the 5th anca.

A selection of incidents from the *Rāmāyanam* ; the marriage of *Rāma* and *Sita*—*Sita* carried off by *Rāvana*—consequent war—*Rāma*'s encounter with *Pārasu Rāma*.

Names of different kinds of dresses, or costumes, worn by actors, are
sutra dharanaltan—*tāndyāyana*—*vidushaca*—*kubja*—*bechu* : leaf 1—39.

The book is long, of medium thickness, recent.

9. No. 693. *Jagan mōhana nātacam*, only 66 *ślōcas*, incomplete.

A drama contrived to exhibit the costumes, and toilet of different women.

—*Saira* women—their dress, and mode of putting on beads, and ashes on their body.

—*Cārnata* women—their dress, jewels, personal appearance, gait.

—*Andhra* women }
Varana women } as in the last instance.

Also their modes of painting their eyes, and other parts of their toilet, on first rising, and before going out : their different moles (*dante daradi*) of cleaning their teeth, and manner of putting on the (*tilacam*) forehead spot, and other feminine ornaments : leaf 1—10.

The book is of medium length, leaves narrow, without boards.

10. No. 699. *Sacontala nātacam*.

By *Cāli dāsa*—*ślōcas*, *pracruti*.

1—7 *ancas* complete.

On the amour of *Dushmanta* with *Sacontala* ; *gandharba* marriage, birth of *Bharata*, &c.

Leaf 1—55. The book is somewhat long, without boards, worn
 even.

11. No. 719. *Prabōdha chandrōdaya*.

By *Kṛṣṇa misra*—*ślōcas* and *pracruti*.

1—1 *ancas* the 5th a little defective at the end ; an ethical drama, on the *advaita* system.

In the guise of men—lust, cruelty, avarice, lasciviousness, pride, &c.

In the guise of women, meekness, integrity, friendship, affection, favor or goodness, wit or sense, self control, &c. dress, and language appropriate.

Leaf 1—10. The book is of medium size, without boards.

12. No. 767. *Murāri vyakhyā*, a drama.

By *Harī hara dīśhada—tica* form.

1—5 *ancas*, incomplete.

A comment on an original—the subject taken from the *Rāmāyanam*, but not in a regular order, and adapted to scenic representation: leaf 87—163. The book is of medium size, without boards, very old, very greatly, and variously injured.

13. No. 770. Three subjects.

1.) Title not legible, appears to be a *śhānam* or monologue drama; subject, the amours of *Siva* and *Parrati*: 15 leaves, much injured.

2.) *Murāri nātaca*—rejecting all the prose, the *ślōcas* only are taken out from 7 *ancas*, and put together in a string; this extracting being the work of *Vencatā suri*: the subject, incidents from the *Rāmāyanam*, but not in regular order; 42 leaves.

3.) *Sacontala*—only the *ślōcas*, as in the last instance, and taken from the entire 7 *ancas*: 11 leaves, in all 68. The book is long, of medium thickness, without boards, old, much damaged.

14. No. 771. *Murāri vyakhyā—tica* form.

By *Ramānanda mahā yōgi*.

Another comment on the *murāri* (known also by the title *anar'ha raghavam*) but only to the 1st *anca*: as above, incidents from the *Rāmāyanam*: leaf 1—37.

The book is long, on talipot leaves, very much, and variously damaged.

15. No. 999. Sect. 2. *Prabōdha chandrēdayam*.

By *Kṛṣṇa misra*, *ślōcas*, and *pracruti*—only 3 *ancas*; wanting the others *v. supra* leaf 1—27. For sect. 1. see XIV.

VI. DREAMS.

No. 568. *Bṛihaspati mata grānt'ham*—the *zōpana adhyāyam* or section on dreams only, 21 *ślōcas*, incomplete.

The night is divided into four *yāmas*, or watches; and according to the occurrence, in any one of these watches, dreams are classified, as to force, and period of fulfilment.

Good and bad dreams described, e. g. if, in a dream, a crow is seen to enter a house the import is bad. If a river with a boat, or ship on it be seen, a relative in a distant land will soon return: and the like. Only two leaves broken at one end.

VII. ETHICAL.

1. No. 411. *Bhagavat gita, ślocas.*

1st to 18th *adhyāyam*, the original complete without comment—leaves 1—31.

2. No. 415. *Bhagavat gita, ślocas.*

1st to 18th *adhyāyam*, the original complete, without glossary. Prefixed are 1 leaf praise to *Vishnu* 3 leaves from the 3rd *cāṇḍam* of the *Amara cosha*—leaves 1—73.

The book is long, of medium thickness, old, without boards, injured.

3. No. 126. *Bhagavat gita, ślocas.* Ascribed to *Tyāsa*: it has a *tica* in Telugu, by whom not stated. At the beginning 20 *ślocas* are wanting; otherwise the 18 *adhyāyas* complete: leaf 4—129.

The book is long, of medium thickness, without boards, damaged.

4. No. 428. *Bhagavat gita; ślocas and tica* in Telugu 1—18 *adhyāyas* complete. Original 37 leaves; glossary 73 leaves—110.

The book is of medium size, recent.

5. No. 430. *Gita bhāṣyam*, comment on the *Bhagavat gita*.

By *Rāmanujacharya*.

It is complete, including the original in 18 chapters; the comment is in prose, and gives that view of the *vedānta*, known as *viśiṣṭa vedānta*: leaf 1—156.

The book is long, thick, with brass pin, recent; of value, as the southern *Vaiṣṇava* system.

6. No. 470. *Subōdhini*, a comment on the *Bhagavat gita*; only 1st and 2nd chapters.

By *Sri dhara svāmi*.

It has the *ślocas* of the original, corresponding to the comment; but wants 16 chapters of both: leaf 1—19. The book is long, without boards, slightly injured.

7. No. 471. *Uttara gītāyaka*, matters founded on the *Bhagavat gita*.

He who has the knowledge of *Brahm* must attend to the following things; that is to say: He must bring the mental idea of God to be within the space between his eye brows; and fix his meditation upon that idea; the mode of doing so.

The *suripam* form, or rather nature of *Brahm* described, or defined; as *nirmalam* without defilement, *prabha sunyam* light, *manassu* mind, *butti*

sense, *nirmayam* without bodily pains, or concerns—*sarta sunyam-nirabāsām* without trifling cares—so far matter of the 1st chapter. In the second chapter, on *úruda* one perfect, or accomplished in asceticism; *arurucha* one who ascends towards perfection. The two described. There is a unity between the human soul, and God. On pulses in the human body; these are *Brahm's* seat or residence: with some other like matters. 3rd *adhyáyam*, he who properly venerates, and honors *Brahm*, does what is right, and ought to be done. The nature of *Brahm* again described.

A copy of the original of the *Bhagavat gita* is attached in 18 chapters complete, *ślōcas* only. And also the 49th *adhyáyam* from the *xanti parvam* of the *Bhāratam*, *Bhishma's* homage to *Kṛṣṇa* 137 *ślōcas*.

And further *Kṛṣṇa stuti*, praise of *Kṛṣṇa* from the *mōcsha dharma* 82 *slocas*; with two other small pieces containing praise of *Vishnu*. The book seems made up of different pieces, as the leaves are numbered 1—10 and 1—34 and 1—10, and 3 without No.

The book is long, of medium thickness, without boards, slightly damaged.

8. No. 510. *Jivān mukti vitēcam*, *ślōcas*, prose. (see 1. 9. No. 475).

This is an incomplete portion, chiefly ethical, of an *adiasta* work.

On zeal in asceticism—the pilgrim's staff; such a one must not put on sandal, perfume, nor use flowers nor betel leaf, &c. He must avoid the evil dispositions of lust, anger, covetousness, fanaticism, and malice; must control or overcome them. He must not strike or abuse superiors, or aged people. He should acquire good wisdom. Some duties peculiar to the *yeti* are stated. By the various means stated, such a one is *juan mukti*, already beatified while alive: leaf 1—12.

The book is long, without boards, recent.

9. No. 630. *Anyōbadēsa*—100 *ślōcas*.

By *Pandita raya*. 1 *utāsam*, others wanting.

As fable teaches by way of apologue, so one object of this book is to convey instruction to rational beings, by professing to address parts of the irrational, or inanimate creation; as a bee, a bird, a tree, to convey lessons to a husband, or a king.

O bee! thou oughtest not to leave the *Camalam* or lotos, to suck honey from every baser flower.

O bird! thou oughtest not to leave thy own nest, to sleep in other nests

O tree! thou art a standing refreshment from heat, and fatigue giving shelter; so ought a king to be to his people leaf 1—9, with 28 blank.

The book is of medium length, new.

10. No. 636. *Prasanga retnārālī, ślōcas.*

A selection of beauties from various authors ; chiefly such subjects as the following—the duties proper to this last age ; praise of *Brahmans* ; on learning ; and on poets and poetry ; properties of friendship ; on good, and evil people ; on fate ; on desire ; on asking alms ; on a bad son ; on poverty ; on rectitude of character ; on the temper of a *mantri* or chief adviser of a king ; on the art of dancing. Also specimens of *antar lābhi* and *bayar lābhi* : the latter open meaning, the former recondite ; in which letters are taken from different words to form a word, in reply to a question ; for example ; if a woman be asked the name of her husband a direct reply is thought indelicate ; she therefore gives a word or two, from which possible names are formed, and one selected as the right one : 633 ślōcas.

Leaf 1—89 and 15 blank, this book is a copy, from another one β. A. C.

The book is of medium size, new.

11. No. 653. *Vidacta muc'ha māndānam,*

By *Sārangadhāra*—ślōcas, complete.

On good and bad people : on 'poor and rich men, on family concerns ; on poets or learned men ; on women or wives ; on husbands ; on beasts, and birds. In all a difference of good, and bad noted. As to birds the *hamsa* and parrot, good ; the crow bad, &c. (Carzon, a late writer on Armenia, mentions large flocks of red geese ; which species seems to be the *hamsa*, fabulous in India ; but fables derived from the north west.)

Some matter on the *antar lābhi* and *bayar lābhi*. Here the former designates a word concealed in a ślōca, which is to be picked out from many letters.

Rāja nīti, or kingly morals treated on ; and some rules for people how to obey : leaf 1—72.

(This also seems to be a copy. as above.)

The book is long, of medium thickness, without boards, recent.

12. No. 669. *Prasanga retnārālī—slocas* : in *padhātis*, or decades of ślōcas, incomplete.

Elegant extracts, on various subjects, resembling the *Bartri hariyam*.

Sudhashita padhātī—on elegant writing.

<i>Samsāra</i>	„	family duties
<i>Chatur yuga</i>	„	the four ages.
<i>Vidvat</i>	„	on learned men.
<i>Mitra</i>	„	on friendship.
<i>Sayana</i>	„	on good people.
<i>Durjana</i>	„	on bad people

<i>Dariddhra padhata</i>	—on poverty.
<i>Bhagya</i>	„ on prosperity.
<i>Karma p'hala</i>	„ fruit of destiny.
<i>Yachaca</i>	„ on alms begging

Leaf 1—15. The book is of medium length, thin, without boards, slightly injured.

13. No. 683. *Prasanga retnāñli, ślocas.*

63 *padhatis* or decades, of which the following are a few subjects.
(See 10 No. 636).

Eulogy of *Brakmans*; on the poor, their becoming temper; on the rich, their conduct, with an eulogy; on the good and bad dispositions of family men; good people described, and praised; bad people described, and censured; description with praise of the ten *avatara*s of *Vishnu*; covetousness condemned; on those who live by begging alms; praise of good offspring; evil dispositions condemned: benefit from gifts; duty of hospitality to guests: and various other matters: leaf 1—50, not finished.

The book is somewhat long, of medium thickness, without boards, recent.

14. No. 692. *Chāttu'sloca*s 90, Varieties.

Various distichs collected, each one distinct in subject, ethical chiefly (as in 9 No. 630 *supra*) example translated.

O bee ! that sup'rt the lotos flow'r,
Why sit about from bow'r to bow'r ?
Can other flowers more honey give,
Than *she* with whom thou ought'st to live ?
O bee ! be wise, in thy frail hour,
And keep thee to thy lotos flow'r.

5 leaves only 66—70. Long, no boards.

15. No. 748. *Anya upadēsa prastābham.*

By *Juganātha pandita, sloca*s, incomplete.

1—3 *ulasas*, the 1st right, 2nd and 3rd defective (see 9. No. 630 *supra*).

Indirect instructions, given under the semblance of addressing a bee, a bird, different beasts, and through such medium conveying moral lessons on good and evil.

Leaf 1—11 and 17—21, at the end 1 leaf, an account.

The book is of medium length, thin, without boards.

16. No. 761. Sect. 1 *Prastābha sloca*s, incomplete; dialogue form: examples—if any one thinks to destroy another, the deity will destroy him. It is not right to associate with a bad man, even

though he may be learned, for if a serpent were twisted in with a long string of beads, and offered to you, would you accept the gift?

For sect 2—3 see XX

17 No 1016 *Chattu slokas, varieties*

Detached distichs on many subjects, not connected, though mostly of moral bearing, 28

For example—other women are to be regarded as one regards a mother, other people's property should be regarded as worthless potsherds, other people should be regarded, as if one's own self he who acts thus is a *Pandit* (learned man) A *śloka* on giving food On inequalities in the present life Some learned men are poor, some stupid men are very rich, some persons unaccountably prevail, some in like manner succumb, some men live by catching snakes, elephants, birds when I see all these things I conclude that *Isvara* is powerful and that such results are from *vidhi*, fate or destiny leaf 1—16 and 35 blank leaves

The book is short, on narrow talipat leaves, without boards

VII Enotic

1 No 81 *Ananga rangha*, Cupid's arena

[*Ananga* (without members) is an epithet of *Cama* or *Manmata*, *rangha* an island in a river, of hieroglyphical reference] No author's name, 10 st *halas* or places the last one incomplete

On the four classes of women *Padmini*, *Chitreni*, *Sankhini* and *Hastini*, their bodily appearance, dress habits, mental qualities Discrimination as to men, their personal appearance, and dispositions Different qualities and tastes in women of various countries described The *lilas*, or sports which they prefer On the means of causing barren women to become pregnant, by aid of medicine On the use of medicines, as philtres with *mantras* or spells accompanying On certain bodily appearances (*dōshana*) in young women rendering marriage with them not advisable, such as long teeth, short arms, bristly hair bearded upper lip On like indications in men, such as short arms indolent habits a being fond of much eating, very tall stature, richly constitution Qualities of heart are to be discovered only by acquaintance, such indications are for the guidance of parents, or friends of a woman

On the mode of imparting a sweet breath to women by medicals for the mouth as betel leaf folded up with nutmeg, mace, cloves allspice, &c. An unguent to turn grey hair black Other details *haud honesta* [Such books as a whole may be mischievous, but the native mind is tinctured by them, and to know the latter, the former must be known also] leaf 1—24

The book is long, without boards, recent

2. No. 96. *Rati rahasya pracsicā*—a comment on a work entitled *Rati rahasya (ars amoris)*. The comment by *Kāma chandra*. Only part of the 4th *parich'heda*, defective at the beginning, and ending.

On the dispositions common to women. On *alinganam*, or endearments by women. Other matters as regards men *non modeste*. Spell used by men, to draw over women. *Tilaca* a forehead spot, put on by a man, with like intent. On medical philtres Ointment for dying grey hair black. Powder to take off superfluous hair from a female's arms, cheeks, or lip. Medicine to cause easy delivery in child-birth. Perfumes; and some like matters: leaf 44—69 and 50 more, not in regular order, leaves wanting.

The book is long, of medium thickness, without boards, worm eaten, and leaves broken. The work, original and conuent, complete or incomplete, is elsewhere found.

3. No. 105. *Rati rahasya, ślōcas*.

By *Hari hara*—the original.

3 *Parich'hedas* or sections. Dispositions of women, classified as *hāmanini* lustful, *mugdā* a girl, *madhyā* a mature woman, *pragalb'ha* ooe bold, and intriguing. Also as *sriya* one's own wife, *parakriya* another's, *sāmānya* common. Dispositions, and demeanour, of each described.

Further classification as *Padmini*, *chitreṇi*, *sanhhini*, *haṭṭini*, a division not pertaining to caste; as this book states that the *Padmini* may be found among the lowest outcast. On the indications of countenance (*diṣṭa bhēda*) as to dispositions. On three classes of men *anukūla* constant, *sa'hā* roving, *diṣṭa* bold. With other matters doubtful, or obscene.

The book is long, and thin, without boards, in a very small handwriting.

- 4 No. 123. *Ananga rangham; ślōcas* and prose.

By *Carī Cālyāna malla*; a fragment of 10 leaves 1—9 introductory portion.

On the *mugda*, *madhyā*, and *pragalb'ha*, as above; how the affections of each are best engaged. The *nayaca*, or lover, described. On the *sriya*, *parakriya*, and *sāmānya* as above. Discrimination of character, and conduct, *et alia haud honesta*.

The book is long, without boards, recent.

5. No. 129. *Rati rahasyam; ślōcas*, with prose. By *Kokota*.

In 10 *parich'hedas* or sections, with a *dīpica* or comment.

By *Cānci nātha*, left incomplete.

Description of the *Padmīni*, *chitrēni*, *sankhīni*, and *hastīni*, with their gestures and demeanor. How best to please each one respectively. On spells and philtres. On roborific medicines to men. Some matters as to lunar days, *mollia sandi tempora*, and other matters obscure.

The comment has 83 leaves, and 3 distinct, on the *kalāst hti*, or varying idiosyncrasy.

The whole book is long of medium thickness, old, a little injured

6 No 230 Sect 1 *Kala sutram*

—a fragment of 13 leaves, without the beginning, and ending, *ślokas* only. On the dispositions of *Padmīni*, *chitrēni*, *sankhīni* and *hastīni*, with a few other matters, not according with western ideas of delicacy. For sect 2, see XLVI

7 No 601 Two books

1) *Kalinda mukunda*, *ślokas*.

On *Kṛṣṇa* of the *Jumna* river. The northern *Vat hurn* described. On *Devaki* the mother of *Kṛṣṇa*, and his birth described. Praise of him. His boyish sports. An *Asura* woman named *Pātana* tried to poison him and he killed her. He also killed *Sacatasura*. A description of the town of *Dwaraka* and of *Kṛṣṇa*'s marriage, first with *Jambavatī*, and afterwards with *Rūkmīni*, sporting in water of the *Jumna* river. leaf 5—69

2) *Hari bhakti sudaranam*

By *Narayana tirtha*, *ślokas* with prose

The milk sea of devotedness to *Kṛṣṇa*

From the birth of *Kṛṣṇa* to his killing his uncle *Camsa* including many details of *Kṛṣṇa*'s life

Leaf 1—7 and 16—20, 22, and 30—38 and 42—68, very defective

The book is long somewhat thick, and a little injured by insects

8 No 602 *Gat ha karpura*, 21 *ślokas* complete

A poetical description of clouds, especially in a rainy time, as generally supposed to excite amorous desires in females. And *srīgīra tilācam* 23 *ślokas* complete ascribed to *C li dīsa*

On amorous matters, by the rising of clouds amorous emotions are caused in women. On various signs, or gestures employed by them, and on their confidential intercourse with female friends.

Leaf 1—5 and 11 blank leaves

9 No 608 *Uttara Catantibari* prose

By *Bhāva Caritaṇu*

The supplementary part complete of an old romance. *Chandra pit̥ha* the hero, and *Cūtambari* the heroine; their mutual complacency, pains of absence, and like common-places.

Tale of *Pundarīca* raised from the dead, by the penance of *Mahavēta* his wife, and being restored to her.

The marriage of *Chandra pit̥ha* and *Cūtambari*, interspersed with descriptions of sylvan scenes; the rising of the moon; evening and morning &c. as usual in love tales; leaf 1—99.

The book is of medium size, without boards.

10. No. 609. *Vasanta tilaca bhānam*.

By *Varadāchārya* of Conjeveram; known as *Ammāl bhānam*, prose and verse mingled.

The adventures of a debauchee from one sunrise to the next day's sunrise, as passed on a festival occasion at Conjeveram, described; including cock fighting, playing with dice, various gestures and conversation with *dāsīs*, or female slaves of the god. A monologue drama, one person coming forward and uttering the narration, as if to a friend, at a little distance; with answers or supposed remarks thrown in; said to have been written in old age, in revenge for sarcastic remarks on the author, by *dāsīs* overheard; but more probably ascribed to him from some sectarial pique.

The book is long, thin, and recent, a copy, and notched as a mark.

11. No. 619. *Vasava dhatta*, original only.

By *Subhanda cavi*, verse, prose, and *ślēshas*, or double meaning words, on the *alancāra* (or ornamental) system.

The amours of *Chintāmani* a king, and *Vasavadhatta* a female, their personal beauty, and confidence in each other, before marriage. The valour of *Chintāmani* described; with a friend of his named *Macaran*, he went into a wilderness called *Vindhyatapi*. The poetical *rajas* are introduced; such as fainting away, sickness, insanity, attended with emaciation of body. The rising of the moon, and the appearance of the stars, described. In the end details of the marriage of the pair; a fictitious love tale; leaf 1—28.

The book is somewhat long, without boards, recent.

12. No. 624. *Nāuka*—a comment.

By *Ganga Rāma*, on a work entitled *Rasa tarangini*, the river of sentiment; divided into eight *tarangas* or waves. The original is not found.

Description of the *Nayaka* hero, and *Nayaki* heroine. Their personal appearance, or beauty. The interchange of amorous gestures described. A

the crimination of looks, as indicating anger, aversion, love, desire and the like. A description of the *rāsa*s, or sentimental emotions, eight are usually enumerated. This book does not exceed limits that is, it is not obscene.

It is of medium length, very thick, with a wooden pin, and recent.

Leaf 1—174, and 32 blank.

- 18 Nos 625 and 627 Properly one book, but divided into two, and the last No is wrong, both ought to be put together as No 625 *Stuti rājanī*—a commentary.

By *Lacshmana suri*, on the *āshṭa pātī* or *Gita Gorinda* of *Jaya deva*, including the original *śloka*s.

The 1st book has 1st to 6th *sarga* complete so far on leaf 1—38.

The 2nd book has 7th to 14th *sarga* on leaf 1—64 and so made two books.

On the ten avasthās of *Vishṇu*, and especially as *Kṛṣṇa*. The amours of *Kṛṣṇa* with his aunt *Rādha*, love pains jealousy, visits, rising of the moon, and other common places, interspersed.

Translated by Sir W. Jones, and published in the Asiatic Researches.

Both books are of medium size, without boards, the first recent, the other a little damaged.

- 11 No 627 *Cumara Sambharam*—*śloka*s.

By *Caṭi dasa*—only the 8th *Sargam*.

Sanjivini, a comment thereon.

By *Kolu chella malli nat ha suri*, prose.

Only the 8th *sargam*—on the amours of *Sita* and *Parvati*, before the birth of *Cumara*. If complete the book would be elsewhere classified leaf 1—31. The book is long, without boards not injured.

- 15 No 628 *Kṛṣṇa Lāṣaamṛita rāṭya*.

By *Tirumala Bhatta putra*, *tica* form.

A comment on an original work, which has three *satacam*s or centos, but in this the 2nd only is found. The subject is chiefly on the sports of *Kṛṣṇa* with the *gopis*, or cowherdesses, in the river *Jumna*. Leaf 1—36.

The book is long, without boards.

- 16 No 651 *Purva Catambari*, prose.

By *Bhattu bhanu*, a fragment.

At the beginning are 3 leaves, on the ornate rhetoric of any poem, *ars poetica*.

The tale itself, leaves 40—210; wanting the beginning and ending. The chief persons herein are *Chandrapit̃ha* n̄ king, *Vaisāmpaya* his minister, and *Cātambari* a female, with *Vilasa saki* her confidante, in the interest of the king. Description of the beauty of the king and of the female, and of the splendor of his court; of the sea; of forests; of the moon &c. The office of *Vaisāmpaya* is to negotiate a marriage. Many other portions of the romance are in the collection.

This book is long, thick, without boards, damaged by insects.

17. No. 655. *Kālinda mukūṇḍa vyākya.*

By *Linga bhāṭṭa*. A comment on an original work (see 7 No. 601—1).

Description of the town of *Maṭhura*; praise of *Siva*; description of *Dwaraka puri*. An account of *Dēvaki* as pregnant; birth of *Kṛṣṇa*. His boyish sports. *Pūtana* a woman killed by him, when presenting poisoned nipples to suckle him. He killed *raēśhasa*, named *Zacata*. Two savages tried to squeeze him to death, between two wooden oil mills; he killed them both. Marriage with *Rucmini*, sports in *Kālinda* river; which, it appears, is another name for the *Jumna*. *Mukūṇḍa* is a name of *Kṛṣṇa*.

The book is long, somewhat thick, old, a little injured by insects.

18. No. 668. *Aṣṭa⁴pati*, otherwise known as *Gita Govinda*; *mūlam*, and *tīca*.

The original by *Jaya dēva*. The comment entitled *stuti ranjini*, by *Laeshmana suri* 1—12 *sargas*, both complete.

On the ten *avatāras* of *Kṛṣṇa*. A description of spring. Anger of *Rādhā*; it was appeased. *Kṛṣṇa*'s sports in the *Jumna*; description of sun rise. Other following matter, as to *Rādhā*: leaf 1—87.

The book is long, somewhat thick, without boards, a little injured by insects.

19. No. 676. *Vasanta tilācam a bhānam*; known as *Ammāl bhānam*, a monologue.

By *Varada*charya of Conjeveram.

Description of Conjeveram and of the *Vaiśākṣa* (May) festival: Praise of *Varada raja* the god. Description of the *Ananta sara*, a pool: and ironical of *dasis*; with the complete one day's transactions of a debauchee; see other notices: 23 leaves.

The book is long, without boards.

20. No. 680. *Kṛṣṇa karnamṛta*.

100 *ślōcas* with a *tīca*, being the 3rd *salācam* or cento.

On the childish, and youthful sports of *Krishna*, and afterwards with the *Gopis*, at *Brindavanam*, and in the *Jumna* river. A description of his person. Incident of protecting the cowherds &c from the anger of *Agni*, by upholding the hill *Goverdhana*. leaf 1—32

The book is long, on narrow leaves, without boards, damaged by breaking

21 No 702 *Krishna karnavirita*

300 *slokas* in 3 *satakas*, complete, the original only, without comment

Birth, boyhood, youth, and maturer age of *Krishna*, incidents therein, turned to panegyric. leaves 1—46

The book is short, of medium thickness, without boards, old, and worm eaten

22 No 706 *Uttara Catambari*, prose

By *Bhatta bhāna suri*, this supplementary portion is complete

On the amours, and marriage of *Chandra pu'ha* a king with *Catambari*, description of their person. An episode, or account of *Pundarica* and *Mahasrēta*, their marriage described. The marriage of *Catambari* to the king was brought about through the intervention of a *mantri* named *Vaisampayan*, and of *Keyu vriga* and *Mahasrēta*. Interpersed with a description of *Catambari's* flower garden, and like details. 86 leaves written on, 24 blank, = 140

The book is of medium length, somewhat thick, quite new, a copy

23 No 713 *Amarukam*, *slokas* with a *tica*, ascribed to *Sancara-charya*

—From the 25th to the 85th *sloka*, and comment on the same—not more

An erotic work, see other notices.

The book is of medium length, thin, no boards, injured

24 No 717 *Vasanta tilacam*, a *bhanam* or monologue drama, *slokas* and prose, complete

By *Varadarācharya* of *Conjeveram*

Description of *Conjeveram*—of the *Ananta saras*, a pool, of spring, and of the May festival, praise of the god, description of the entire day of a debaucher, and the object, *sarva m*, or mockery of the *dasis*, or female slaves of the god, see notices, under *β A b. et alibi*.

The book is long, and thin, without boards—a recent copy

25. No. 722. *Ashta pati, aliter, Gita Gorinda*; by *Jaya deva cavi*; the original and also a *tica* entitled *sanjivini* by *Tirumala raja* 1—12 *sargas* complete. Chief topic the amour of *Krishna* with *Rādhā*; see other notices.

At the end are 5 leaves containing *chāttu ślokas*, on detached ideas: e. g. it is useless to teach any other than a sensible person; what benefit can result from teaching over and over again one like a stone (i. e. a blockhead) leaves 1—105.

The book is of medium size, without boards, variously and much damaged.

26. No. 733. Fragment of the *Bharaviyam*; *ślokas* the 7th *sargam*, and this not complete.

On *Arjuna* amusing himself during his penance, with some women when bathing; if complete would belong to XXVI.

Two leaves a School master's account of his dues, or income.

The book is of medium length, thin, without boards, much injured.

27. No. 736. *Pūrva Cātambari*, prose.

By *Bhāna cavi*. (See 22 No. 706).

This is the first part of the said romance. Details of the mutual passion between *Chandra pit'ha* a king, and *Cātambari*. Description of their persons. The intervention of *Vāisampayan* the king's minister, to bring about a *gandhābha* marriage; which latter is the main subject of the second part. Various poetical descriptions of the moon; sea; clouds; the spring and other five seasons; of the town of *Uch'hini* (or *Ougein*); and other like ornamental matters of fictitious invention: leaf 1—60, one leaf a horoscope.

The book is long, of medium thickness, without boards, worm eaten, and a few leaves broken.

28. No. 737. *Rasa manjeri*, a comment on the *Amārūkam*, having 60 *ślokas* out of 100 of the original, and verbal comment on 40 of them only.

Women classified as girl, young woman, mature, bold and intriguing; and men as bold, changeable. Various gestures, and modes of behaviour. See other notices.

14 leaves and 3½ blank at end. The book is long, without boards, recent.

29 No 739 *Bilhanam*—100 *slocas* complete

By *Bilhana carī*

Divided into *purā* and *uttara panchasati* or first, and second fifty, or part

Matanabirama a chief had a daughter named *Vasanta tilaca Bilhana* was employed to teach her the poetical art, with the intervention of a screen, issuing in an amour, on discovery of which the father threatened the teacher's life. He escaped by telling stories of kings, who died with those they had ordered to be killed. See other notices

This book is merely 4 long leaves, very closely written. One leaf broken

30 No 742 *Amarukam*—*mulam* and *tica*

By *Amaruca carī*, as herein stated

1—74 *slocas*, to each one a verbal comment, incomplete

On the persons, qualities, and manners of different classes of men, and women

See other notices, leaf 1—10, other 15 blank

31 No 749 *Kṛṣṇa karmamṛta*—110 *slocas*

By *Līla suca*—the 2nd *satacam* only

On the boyish, and youthful sports of *Kṛṣṇa* leaf 3—15

The book is of medium length, very old, a little injured

32 No 751 *Vasava dhātta*—*slocas* with prose, but no *tica* or comment

By *Subhānda carī*, incomplete

Chintamani a king had a son named *Kandarpa kētu*—the story of his amour and marriage with a female named *Vasava dhātta* a king's daughter. Description of the beauty, and courage of *Kandarpa kētu*, and the person of the said female from head to foot described leaf 61—70

The book is of medium length, without boards, a little injured (r. *supra*)

33 No 759 *Amarukam*, 100 *slocas* ascribed to *Sancaracharya*, with a *tica*

On classification of women, and men, with various other matters, *ut supra*

31 No 768 Sect 1 *Sringarasaram*

By *Jencata Nārāyaṇa dīśhaka*

1—6 *ulasas*, complete, *slocas* with prose

Some matters on ornate poetry as an art, faults as to places of words in a poem, and faults as to meaning.

Various classes of hero described; such as *Dhīro dhātta* and three other kinds; their temper, and dispositions. Females classified as *Padmīnī*, *Chitrēnī*, *Sankhīnī*, *Hastīnī*; their temper, and personal appearance described. Another classification, as *mugdā*, *mādhya*, *pragalb'hā*, *svīyā*, and *parakriyā* described, with other matters common in such books; but not perfectly decent in detail.

On the *rasas*, or poetical sentiments *śrīngara* and others, nine in number; otherwise detailed; leaf 1—90.

For Sect. 2. See III 7. The entire book is of medium size, without boards, on narrow leaves, worm eaten.

35. No. 774. For sect. 1. See III 9.

Sect. 2. *Amarūkam*, *mūlam* and *tica* both complete.

Reference to various notices; *supra* and in Vol. 1. Leaf 1—50 older than sect. 1.

The whole book is long, of medium thickness, without boards, worm eaten.

36. No. 828. Sect. 2. *Māgham*.

Only the 8th *sarga*; *mūlam* without *tica*.

An account of the amorous sports of *Kṛishna*, at a hill named *Rerati*.

Leaf 4—8. For sect. 1 and 3 see XIV.

IX. FABLES.

1. No. 639. *Pancha tantram*; *ślōcas*, and prose, complete.

By *Vishnu Sarman*.

1. *Mitra dhēdam*, a dividing friends

2. *Sukṛita lābham*, benefit of good rendered

3. *Zanti vighna*, on peace and war.

4. *Lābha nasam*, on loss of property.

5. *Asamprēcha karyatvam*, on rash procedure.

The book is long, of medium thickness, recent, in small fine handwriting.

2. No. 682. *Pancha tantra*; *ślocas*.

An incomplete copy.

1. *Mitra dhēdam*, 2. *sukṛita lābham*, complete

3. *Zanti vighnam*, defective: leaf 1—40

The book is of medium size, damaged.

X GRAMMATICAL.

1 No 395 Sect. 1 *Gana lacshana.*

On 8 *ganas*, or classes of letters, the explanation of their properties, and the results from their use stated, 2 leaves, 3 blank leaves

For sect 2 see XVIII

2 No 621 *Samasa sangraham*, prose

3 copies, each one being complete

On six kinds of *samasa*, or composite words, the last one carrying the sign of inflexion, with verses extracted, exemplifying each one. The six classes are—1, *tat purusha*, 2, *karma dariyam*, 3 *bahu vrishhi*, 4, *deiguhu*, 5, *deandcam* 6 *arrayayam* poetical licences.

The book is long, and thin, without boards, recent

3 No 622 *Samasa sangraham*, prose

Intended for young persons, four classes of compound words that is,

1, *aribhara*, 2, *tat purusha*, 3, *deandva*, 4, *bahu vrishhi* so far complete, 5 leaves

The book is of medium length, without boards, recent

4 No 623 *Samasa sangraham*, prose

On the formation of six kinds of compound words, the same as specified, 2 No 621, *supra* complete on 4 leaves

The book is of medium length, without boards, recent

5 No 635 For sect 1 see XVI

Sect 2 *Sabda pustacam*, prose

On the formation of cases of nouns, ending both in vowels and consonants, incomplete

Sect 3 *Samasa chakra*, prose, complete On the formation of six kinds of compound words, as above with stanzas quoted in exemplification

The book is composed of leaves differing in length, of medium thickness

6 No 772 For Sect 1 see III

Sect 2 *Siddhanta samudra*

By Bhattoji dicshada ullara art ha

A comment on the *sūtras* of *Pāṇini*, the portion known as *lingana-sūssanam* or ¹definition of genders. Three accents are used to distinguish the genders, and a *vara*, or note, when two words are conjoined.

The whole book on 63 leaves damaged,

7 No 801 Sect 1 *Ashta adhyāyī*

By *Pāṇini*, a name by which his grammar in *sūtras* is known incomplete

1st to 6th *adhyāyam* with 4 *patas* to each one without *tica* or comment. On the two leading divisions of nouns, and verbs and matters thereto pertaining leaf 1—54

1 The book is long, and somewhat injured

For Sect 2 see XXXII

8 No 805 *Ashta adhyāyī sūtras*

By *Pāṇini*, complete

1—8 *adhyāyas*, 4 *patas* to each=32 *patas*; 1st division, all matters relative to nouns and indeclinable words

2nd division—all matters relative to verbs, as *prat hama*, *madhyama*, *uttama*, *purusha* first, second and third persons, &c &c

Leaf 1—48 The book is of medium size

9 No 806 Sect 1 *Churadī prakriyā, sūtras* and *tica*, or glossary

On that division of grammar which relates to roots and verbs, a few roots only are given, their formation into words, with variations of mood, tense, persons, and the like, leaf 116—190 or 70 leaves. For sect 2 see XXVI, sect 3 XXXIII

10 No 807 *Kayattam*, a tie to the *ashta adhyāyī* of *Pāṇini*

One chapter is right, but the book is incomplete, as a whole. On the five kinds of *sandhi* or coalition of letters and some of the *śamukas* or compound words, 125 leaves much damaged

The book is of medium length, somewhat thick, without boards, old, broken and worm eaten

11 No 808 Three pieces

1) *Prakriyā Cāumudī—sūtras* and *tica*

By *Rama Chandracharya*

On the *ṭigantam* referring to roots, and *kṛtantam* incremental letters to form complete verbs

By means of ten *l* letters time, in some roots, is discriminated as to past present, future leaf 1—53 and 3 blank

2) *Subanta sutra krama*—*sutras* incomplete.

On five kinds of *sandhi* of vowels and consonants, and also on *saṁāsa* or compound words.

3) *Tagnanta sutra laksana, sutras*, incomplete.

A list of *dhātus* or roots, with their meanings leaf 1—21 in all 77

The book is long, of medium thickness, without boards

12 No 814. *Mahā bhāṣyam*—it contains the *sutras* of *Pāṇini*, and full commentary with the above title, by *Patanjali*

The 1st *adhyāyam* 1st *patra*, and in this nine *anīśas* or pauses

The *subāntam* part, on five kinds of *sandhi*, and on three accents, acute, grave, circumflex also on *vibhakti*, or cases of nouns leaf 26—104 incomplete

The book is of medium size, without boards, old, very slightly injured

13 No 815 *Siddhanta cāumudī*

By *Bhaṭṭoji dicshada*

A comment on *Pāṇini's* work, including the original *sutras*, but incomplete

Chapters on *saṁānya*, letters, *para bhāṣa* foreign words, *acchu sandhi* coalition of vowels, *hal sandhi* coalition of consonants *uvarga sandhi* of the final *h*, *stuti* or nasal *m* The whole of the consonants, and some of the words, have their genders specified, six chapters others are wanting leaf 1—13

The book is long, without boards

14 No 821 *Madhya siddhanta cāumudī*

By *Baṇoji dicshada*, *sutras*, and *vṛtta* or paraphrase complete

The *Siddhanta cāumudī* as above, is a grammar founded on *Pāṇini's* *sutras*, of medium repute This book is an abridgment of its contents, including both the division on nouns and indeclinables, and that on roots, and formations of verbs leaf 1—145

The book is long, somewhat thick, old, much injured, bamboo boards

15 No 823 *Tatva bodhini*, prose

By *Nyaṇendra sarasvatī*

This is a comment on the *siddhanta cāumudī* of *Bhaṭṭoji dicshada*, itself a paraphrase of *Pāṇini's* *sutras*

The beginning on *sandhis* wanting. Then on vowels and consonants which begin words, and the cases of these words, how formed, and on *samasa*, or compound words, of all matters twenty eight kinds. Also a detail of indeclinable words, and how, or in what places, they may, or may not be used. leaf 182—266, or 85 leaves

The book is of medium size, very slightly injured

16 No 825 *Pracriya cāumudī*

By *Bhatta sishya*, *sutras* and *tica*

This is another paraphrase on *Panini's sutras*, incomplete. On six kinds of *sandhi*, as above from *samgnyā* down to *śatī* leaf 1—24

The book is long, on narrow leaves, without boards

17 No. 835 *Dhatu pat haṁ*, *sutras*, and prose, does not begin, nor end

Several *dhatu*s, or roots with their meaning, and without *unadī* affixes or terminations only the mere roots and their sense given. *Pracṛūtī* and *vierūtī* are words technically used to denote root and affix. leaf 46—56 or 11 leaves

The book is long, without boards, recent

18 No 859 *Pracṛūtī cāumudī vyākhyānam*

By *Vitalacharya*, *sutras* and *tica*

The original *sutras* by *Panini* and a comment on them—both incomplete. The *tica* is arranged under the *sutras*

On five *sandhis* *samgnyā*, *paribhasha*, *achū haḥ*, and *visarga*, the ordinary enumeration. 53 leaves

The book is of medium size, without boards, old, and damaged

19 No 863 *Unadī sūtram* *sutras*

On various *ganā*s or classes of letters or words, seven chapters are occupied with one of them

Other two *ganā*s are termed *dhātu mālika* and *guṇa pāṭa*. On vowels and consonants, their union, and formation of cases and mode of forming words from roots. Some roots of the second *gana* are given with the meaning of each stated in prose. The third *gana* relative to the uniting indeclinable words. Of the three classes only so much as is in common use is given in this book.

It is somewhat long, of medium thickness, without boards, recent

20 No 867 Two tracts

1) *Karaca purich hedam*, *sutras* and *cruti*

By *Rudra Bhattacharya*

Only one chapter, complete.

On the meaning of roots, as to past, present, and future time, and also the various words by union (*pratyayam*) of other letters, or affixes to them forming words (*śabda*); with their meaning as to the three times.

2.) *Samāsa vāta ar'ham—sūtras and tica.*

By *Jaya Rāma*, complete.

Twenty-eight *śamāsa śāstras* or modes of uniting words, so as to form compounds, the first one only bearing any sign of inflexion (of course of great service in poetry): leaf 1—43.

The book is long, without boards, and very slightly injured.

21. No. 871. Two pieces.

1.) *Siddhanta caumudi*, prose tica.

By *Bhattoji dicshada*, fragments.

Leaves 1—23 and from 50—70 and 108—172. Subjects by consequence not connected. A little on *sandhis*; a little from the chapter on nouns, some matter on *śamāsas*; and also the *śūraśa śrīya*, ut *supra* 20.

2.) *Aśtādhyāyī*—the 8 chapters of *sūtras*. By *Pāṇini*, complete; 1—8 to each, 4 *paṭas* or 32 sections in all. In this work the different subjects do not come in regular order; as in *ticas*; the matter on *sandhis* is at the end: the *śubanta* and *śignanta* complete: leaf 173—225.

The book is of medium length, thick, on narrow leaves, in one place injured.

22. No. 872. *Prāndha manōrama.*

By *Bhattoji dicshada*—a *tica* to his work entitled *siddhanta caumudi*, itself founded on *Pāṇini's* work. The *pūra ar'ha* or first part only; leaves wanting in the midst. The subject on the *śubanta* only, as to *sandhi*, *śamāsa*, *śvara* accents, and *accryaya*, or indeclinable words.

Leaf 1—76 and 106—210.

The book is somewhat long, thick, not injured.

23. No. 873. *Siddhanta caumudi.*

By *Bhattoji dicshada*, found on the *sūtras* of *Pāṇini*. The *pūra* and *utara ar'has*, both complete.

Pūra, the *śubanta* on 5 *sandhis* on nouns with genders and cases, and 28 kinds of *śamāsa*, or compound words, and on indeclinable words, with *śūraśa śrīya*, or formation of words from roots.

Uttara, the *ṭignanta*—roots (there are 4,000) form of three times, and three persons of verbs, with singular, dual and plural (*cca*, *du*, *bahu*, *vacchana*), leaf 1—261

The book is long, twice the usual thickness, with broken wooden pin, of recent writing, valuable copy.

21 No 881 Sect 1 *Ashtadhyāyī*

By *Panini* 1—8 *adhyāya*, in 32 *patas* 4 to each chapter The *subanta*, nouns and indeclinable words, *ṭignanta*, roots and formation of finite verbs leaf 1—48, long, very much worm eaten For Sect 2 see XXXII

25 No 882 *Vilāsam*, prose *tica*

By *Lacshmi Nivinha*

A comment on the *siddhanta cāmudī* only the *subanta*, the other part wanting on the 5 *sandhis*, cases and genders of nouns, and the various *samāsas* not regular, 209 leaves not in regular order, as to numbers on the leaves The book is long, very thick, old, without boards, much damaged

26 No 884 *Subodhini*, prose *tica*

By *Jaya Kṛṣṇa*

Another commentary on the *siddhanta cāmudī* Three *pralīyas* 1 *śūḍhica*, 2 *svara* 3 *ṭignanta*, under 1, the 5 *sandhis* genders and cases of nouns and *amāsas* 2, various accents, especially rising falling, and prolonged Under 3, roots and their formation into the different moods, tenses, and persons of verbs leaf 1—38 and 1—76=115

The book is very long, of medium thickness, without boards, looks recent, but is much worm eaten

27 No 886 *Siddhanta cāmudī*, *sūtras* and *tica*

By *Bhattoji dicshadā*, incomplete

Part of the *subantam*, on *sandhis* and nouns and part of the *ṭignanta* but both incomplete the numbering of the leaves not uniform, in all 113 leaves and 68 blank leaves are intermingled an unfinished copy, intermediate parts skipped

The book is of medium length, thick, on talipat leaves, damaged

28 No 887 *Siromani*, prose, *tica*

Another comment on the *siddhanta cāmudī*, the latter portion having also original *sūtras* The *ṭignantam*, on the formation of verbs, with *kṛiṇya māla*, a list of roots, of three times, and difference of form, corresponding with such meanings, leaf 3—159

The book is long and thick, without boards, very slightly injured

29 No 890 Sect. 1 *Prāudha munōrama*.

By *Bhattoji dicshada*, a *tica* to his comment, entitled *siddhanta cāumudī*, prose, incomplete, it has only the beginning. On the *subantam*—the 5 *sandhis*, genders of nouns, how formed from the root, termed *karacam* leaf 1—50

For Sect 2 see II. The book is long, and much worm eaten.

30 No 891. *Tatīa bodhinī*, prose, *tica*

By *Njanendra sarasvatī*, incomplete.

A comment on the *siddhanta cāumudī*, including the original *sūtras*, without quoting the *siddhanta cāumudī* it proceeds upon it, and is more copious, or particular where needed

Only the former part, on the *subanta* and this not fully—the 5 *sandhis* on nouns, their genders, and all the *samāsas*, also indeclinable words, and *karaca kriya*, or forming words from roots, by increment leaf 1—81, and 1—28, and 1—59=168 leaves

The book is long, and thick, without boards, old, injured by insects

31 No 1007. Sect. 1. *Siddhanta cāumudī*

By *Bhattoji dicshada*, *sūtras* and *tica*.

The *tignanta*, part only, incomplete

Among four thousand roots, some few selected, with formation from them of tenses and persons of verbs leaf 175—237.

For Sect. 2 See XV. The book is long, without boards, injured by insects

XI HYMNOLGY.

1. No 26. Eight short tracts

1) *Gayatrī sahasra nama, śloca*

A form for repeating 1,008 names of the *Gayatrī*, taken from the *Vēdas*, complete

Worship of the sun, if repeated, good results.

2) *Gayatrī bhūjangam, 13 śloca*, complete

Brahma to *Nareda*—praise of the *gayatrī*, put into the form of a serpent, if repeated, good results

3) *Gayatrī chakra stavam, 66 śloca* complete.

Sica to *Parvati*, squares subdivided, one to *Ganesa* one to *Subrahmanya* &c

"Benefits will follow homage to these diagrams."

4.) *Gayatri hrudayam*—*mantra* and *ślōcas*, complete. Sign by fingers, and touching different members of the body. Origin of the *gayatri* from the *Vēdas*. *Vishnu* caused the heat of his spirit to enter water, by which a bubble was produced, and on its bursting *Aūm* issued, from which came the *gayatri*.

5.) *Gayatri cavacham*, *mantra*, *ślōcas*, complete.

The *mantra* used with motions of fingers, followed by the *stōtra*, praise.

6.) *Parāshotttra satam*, *ślōcas*, 108 names of a *sacti* of *Siva*, in praise.

7.) *Parā sahasra nama*, *ślōcas*, complete.

1,008 names of the said *sacti*, in praise.

8.) *Nama sāra stavām*—*ślōcas*, complete.

Praise to *Syama*, a *sacti* of *Śiva*, including homage. [The three last have a relation to the female-energy system; but it is not needful to separate them, as they come under the present head]: leaf 1—33.

The book is long, without boards, one leaf broken.

2. No. 68. *Siva sahasra nāma stōtra*; *ślōcas* 1,008, names said to be from the *Padma purānam*; used in praise, to procure the favor of miraculous aid from *Siva*, with motions of fingers, and eulogy of the benefit: leaf 1—16, and 18—28, and 30—32.

The book is short, and thin, without boards, damaged.

3. No. 72. A collection of short pieces in *ślōcas*, and some *dandacas*, long chants.

—*Siva oshtacam* 8 *ślōcas*, praise

—*Siva bhujangam* 8, put into the form of a serpent. By *Sancarāchārya*.

—*Bhujanga prayata st'hava*, 23 *ślōcas*, imitating the trail of a serpent, praise of *Siva*

—*Uma Mahēsvara sahasranama*, *stōtra*, incomplete—praise of *Paratī* and *Siva*, part of 1,008 names.

Siva bhujanga st'hava—*tika* in Telugu, the *ślōcas*, and Telugu version

—*Rāvana bhujanga*—praise of *Siva*, ascribed to *Rāvana*

—*Tandava stava*—praise of *Siva* dancing at the time named *pradōsha*.

—*Ashtacas* or octaves, named after *Vira*, *Bhadra*, *Ganga*, and *Chandra śē'hara*.

—*Aditya hrudaya stōtra mantra*

Praise of the Sun said to have been taught by *Agastya* to *Ruma* to enable him to kill *Rāvana*.

—*Aditya cavacham*, spell for protection by the Sun

—*Syamalā dandacam* a chant

By *Calī dāsa* to a *sacti* of *Siva*.

—Other *dandacas* or long chants to *Ramalinga* a stone placed by *Rama* to *Somesvara* the moon, to *Vignēśvara* and to *Surya* the sun

—*Ambā dandacam* in Telugu, praise of *Parvati*

—*Agama ślokas*, *Sāstra* in kind

—*Karuna hasagi*, *ślokas* with a Telugu *tica*, *Vira Sāstra* in kind—on the 'tatva' system, as to the members, and faculties of the human body
Some other *Jangama* matters

—*Aparadha ślavam*, praise for the pardon of any fault, addressed to *Sita*

—*Sita puja vidhi*, mode of homage to *Sita*

—*Rudra cavacham*, aid of *Sita* invoked

—*Sita vātri vrata calpam*, benefit of observing the night of *Sita*, in February, and many others similar in kind

The book is long, and thick, a little injured by insects

4 No 74 Two pieces

1) *Savundarya lahari* 60 *ślokas*, incomplete

By *Sancaracharya* Praise of the person of *Parvati* from head to foot

2) *Sita ananda lahari*, 108 *ślokas*

By the same Praise of *Sita's* greatness and glory, with invocation no personal description leaf 1—20

The book is of medium length, thin, without boards, slightly damaged

5 No 75 *Saubhagya verddhani*, prose

By *Kanālya Ārama*, 102 *ślokas* of the *Savundarya lahari* commented on, having the original, and made to relate to *Kamācāsī* the consort of *Ecambēśvara*, at *Conjeveram* The goddess described from head to foot leaf 1—53

The book is long, of medium thickness, without boards, a little injured

6 No 76 *Malimna stotra vyakyanam*, a prose comment on 30 *ślokas*, including them Praise of the glory of *Sita*, complete leaf 1—14

The book is long, without boards, a little injured

6½. No. 78. Three pieces.

- 1.) *Guru stuti*—from the *seconda purānam slokas* in 4 *adhyāyas*—*Mahēvara* to *Uma*. Praise of preceptor; a term sometimes applied to *Siva*.
- 2.) '*Ananda lahari*—41 *slokas*, complete.

Praise of *Siva*.

- 3.) *Sāundarya lahari*—43 *slokas*, incomplete.

By *Sancarācharya*. Praise of the beauty and members of the person of *Parrati*; accommodated to *Kāmaeshu*, her form at Conjevaram; leaf 1—20 and 1—8.

The book is of medium length, thin, without boards, slightly injured.

7. No. 84. A collection of many small pieces, chiefly *stōttas*.

—*Vira Bhadra ashtaca*—two octaves, praise of *Vira Bhadra*.

—*Ganesa ashtacam*—an octave in praise of *Ganēsa*.

—*Linga mahatmyam*, and in Telugu, *mangalashitocam*—two octaves, relative to the symbol of creative power—*Saiva*.

—*Vishnu ashtacam*—an octave in praise of *Vishnu*.

Nandikēśvara Siva—*Arthanisvara*—*linga ashtacos*, octave in praise of each one.

—*Marcandēyastuti*—praise of *Siva* as having spared *Marcandēya's* life, when in danger.

—*Rudra cavacham*, with *stōttra*, a spell for protection, or safety of soul.

—*Vyāsa ashtacam*, praise of *Sūta*, ascribed to *Vyāsa*.

—*Siva ashtōttra sata nāma talu*—praise of *Siva* by 108 names in prose.

—*Indraesha mantra*—spell of the sakti kind for gaining matters desired.

—*Vira Bhadra badda bānala mantram*, a malignant spell, to kill enemies.

—*Śaṣṭha haṅkha stōttra mantram*—praise, and spell to the 'blue-throated' *Siva*.

—*Sançara ashtacam* (in Telugu)—an octave in praise of *Siva*.

—*Dacsha vāti Isvara ashtacam*—an octave, in praise of a local god.

—*Sivasthacam*—an octave in praise of *Siva*.

—*Vṛuhabha stuti*, praise of the bullock vehicle of *Siva*.

—*Visvanātha ashtacam*, an octave in praise of the form of *Siva* at Benares.

—*Linga stōttra* (in Telugu)—praise of the *Saiva* symbol.

—*Bhuranēśvari ashtōttra sata nāma stōttra*—praise by 108 names of a sakti; on the female-energy system.

—*Anna pura ashtacam*, octave in praise of a local Ceres, (a form of *Parvati*) at Benares, &c.

—*Prasada panchashtakam* a spell or prayer, used over offered food, and some other of like kind leaf 1—53

The book is long, of medium thickness, without boards

8 No 88 Various small pieces, laudatory

—*Siva puja vidhi*—fragment on *Siva* mode of homage

Mahésa manasotsava slokas,

By *Indra kant ha konda*

1) *Puja kanda*, sect on homage

2) *Stotra* „ „ on praise

Each section has 16 *padadhis*, or decades, worship to *Parvati* with praise at early dawn, at noon, at evening, at night

—*Arthanathinara varna*, praise of the form, which is *Siva* on one side and *Parvati* on the other side.

—*Kant ha uparivarna*, praise on the neck (of *Siva* supposed)

—*Sarva uparivarna*, praise of all the members of *Siva's* body

—*Hari hara brahma abhida varna*, praise of the undivided *Vishnu Siva Brahma* (*Sancaracharya's* doctrine)

—*Siva mantra prasamsi*, spells, or prayers of special use to *Siva*

—*Vibhuti, rudracsha stuti*, panegyric of ashes, and beads, deemed sacred

—*Siva stuti*, praise of *Siva*, with an ascetical bearing

—*Siva puja vidhi*, repeated, and complete

Leaf 1—108 and 5 blank leaves

9 No 92 Three pieces.

1) *Siva ashtottra, sahasranama stotra, slokas*, the 1008 names of *Siva* complete, used with praise for obtaining any desirables, classed as beneficence, property pleasure, or beautification, as the mind of the devotee may happen to be

2) *Surya namascara vidhana* with the *puja vidhi* Mode of doing homage, and reverence to the sun with the benefit; that is health, cure of diseases, or things desirable complete

3) *Siva ashtottra, sahasranama vali* prose list of 1008 names of *Siva*, used in praise complete leaf 1—20, and 24—35, no chasm in the sense

The book is of medium length, and without boards

10 No 107 a Six short tracts (No 107 b comes under XXXIII)

- 1.) *Chitambara stotra*, praise of the other-clothed *Siva*; used as a spell to gain things deemed desirable.
- 2.) *Chitambara shodasa upasāra pūja vidhanam*, on sixteen modes of complimentary homage to *Siva*.
- 3.) *Chitambara ashtacam*, an octave in praise of *Siva*
- 4.) *Mangala pātas* (in Tolu), epithalamium, addressed to *Siva*.
- 5.) *Chitambara Svam Saijaya padrica* (Telugu), two epistles addressed to *Siva*.
- 6.) *Chitambara pūja nāma valī* (Sanskrit)—a list of some few names used in *Saiva* homage: leaf 1—12 and 14 others.

The book is short, and thin.

11. No. 108. Various short tracts, chiefly *stōttras*.

—*Siva sahasranāma stotra*, *sloca*s complete, from the latter part of the *Pōdma purānam*, the thousand names of *Siva* in praise, connected with a discourse of *Kṛṣṇa*, *Mārcandēya*, *Vyāsa*, and others

—*Siva sahasranāma stotra*, *sloca*s, incomplete; the same as if related by *Vishnu*.

—*Siva sahasranāma valī* prose-list of 1,000 names, with *p'hala sruti* or benefit of hearing them, *Agastya* to *Raghava* from the *Siva gīta*, the 5th *adhyaya* of a *yoga sastra*

—*Siva sahasranāma stotra* the same, but delivered by *Siva* to *zanmuc'ha*.

—*Siva nāma mahima*, a few *sloca*s; glory of the name of *Siva*.

—*Siva ashstotra sata nāma valī*, prose, complete; praise of *Siva* by 108 names.

—*Sarabha Siva ashstotra nāma stotra*, praise of a fabulous animal by 108 names, complete.

[*Siva* assumed that form in order to punish *Vishnu* in the *Narasimha avatara*. The Sanscrit *karabha* a lion, and *sarabha*, appear to me radically the same words, with the Hebrew words *C'herub* and *serap'ha*, but with different reference; and I think the allegorical reference of both probably illustrated by the winged lions, and bulls of Assyrian antiquities]

—*Nila kanī'ha stotra*—*sloca*s, complete; praise of the blue-throated *Siva*.

—*Rudra cavacha stotra*, a charm invoking protection from *Siva*; said to be taken from the *Vayu puranam*.

—*Siva cavacha stotra*, the like in import, said to be from the *Brahman-da puranam*.

—*Rudra bhashyam* or *Madhātīya vēdarī'ha pracāsa*, by *Narayanāchārya*. A comment, or explication of the 11th *anuvāca* 5th *prasa*.

1th *Cāṇḍam* of the *Pājur vēda*, on the supremacy of *Siva*: leaf 1—83.
The book is long, of medium thickness, recent.

12. No. 111. A collection of *stōttras* (the first twelve appear to belong to the *sacti* systems: see XXVIII, but are in place here).

1.) *Lalita sahasra nāma stotra*, from *Hayagrīva* to *Agastya*; praise of *dea Natura* by 1,008 names; usually taken for a form, or name of *Parrati*.

2.) The same—both in *slocas*, and complete.

3.) *Lalita sahasra namavali*, a prose-list of 1008 names of the same; panegyrical.

4.) *Lalita ashstotra sata nama stotram*.

The like praise by 108 names; *slocas*.

5.) *Lalita ashstotra sata namavali*, a prose list of 105 names, panegyrical.

6.) *Bhuvanēsvari ashstotra sata nama stotra*, praise by 108 names of *mundi dea*, a form of *Parrati*, complete.

7.) *Kirarta varāhi stōttram*, praise of a forest form of *Parrati*.

8.) *Varāhi cavacham*, invocation to the same for protection.

9.) *Indracchi stōttram*, praise of a form of *Parrati*, or a subordinate energy.

10.) *Sāubhagya vidyā Isvari Brahma vidyā* together with *Tripura sundari mahā mantram*, felicitous knowledge, and spell, directed to a form of *Parrati*. It appertains, to the *kāulā matam*, or worship of the goddess *Nature* as *rerum causa*; not borrowed from Greece, as in the case of our modern moral philosophers.

11.) *Kirarta varāhi mantram*, a spell directed to the forest-dwelling *Parrati*, the object malignant—to kill enemies.

12.) *Bhagalā mantram*, a spell directed to the female *verendam* 'deified!' in order to obtain plenty: so far the *Kāulā matam*.

13.) *Dēvi puja vidhanam*, mode of doing homage to *dēvi*, the consort of *Maha dēva*, on the ordinary *Saiva* system.

14.) *Sitalā stōttram*, praise directed to a *sacti*, for cure of small pox, or of *erisypelis*; to reduce it, or to lessen the evil called *spot'hacam*.

15.) *Anna pūrṇa mantram*, a spell to a local *Ceres*, a form of *Parrati*, for plenty.

16.) *Sarasvatī pūja* and *stotra*, homage to *Sarasvatī*, goddess of learning, with praise.

17.) *Kirarta varāhi*, and *Lalita sahasranama* see 3) and 11) *supra*.

- 18.) *Surya sahasranama stotra*, praise of the sun by 1,008 names ; said to be from the *Scanda purānam*.
- 19.) The same, ascribed to *Visramitra*.
- 20.) *Surya cavacha stotram*, invocation, with praise to the sun, for protection.
- 21.) *Aditya hrudayam*, "heart of the sun," an original spell, ascribed to *Agastya*.
- 22.) *Aditya malā mantram*, a string of secondary spells, founded on the last ; with an invocation to the sun for protection.
- 23.) *Tricha calpa vidhānam*, on the mode, and benefit of homage to the sun.
- 24.) *Basava ashstotra sata nāma vali*, prose list of 108 names of the vehicle of *Siva*, in praise.
- 25.) *Vinayaca puja vidhi*, with *vrata calpam*, and also *ashstotra sata nāmavali*.

Mode of homage to *Ganēsa* with the benefit of service to him, and praise by a prose list of 108 names.

- 26.) *Vignēsvara stotra* and *sata nāmavali*, praise of *Ganēsa*, and list of 108 names.
- 27.) *Sarabha cavacha Vira Bhadra cavacha ; Aghōra Vira sarabha sāta* and *sarabha malā mantram*, three spells for protection, and a string of charms founded on one original ; they appear to be partly destructive in intent.
- 28.) *Bhāirava cavacha*, and *ashstotra sata nāmavali*, invocation for aid to a destructive form of *Siva*, and praise by 108 names.
- 29.) *Bétala mantra* and *cavacham*, spell, and invocation for aid, to an evil demon.
- 30.) *Pancha muc'ha Hanuman, mantram, cavacham* and *stotram*, spell to the five-faced monkey, with invocation, and praise.
—27) to 30) have more, or less of evil intent.
- 31.) Two *ashstotra sata nāma stotras*, two laudatory pieces directed to *Rāma* and *Krishna*.
- 32.) *Vishnu panjaram*, *Vishnu's* nest for refuge, "as a bird flies to its nest."
- 33.) *Lucshmi Nrusimha pūja vidhānam*,
Mode of homage to the manlion *avatāra*.

- 34) *Garuda dyanam*, meditation on the late vehicle of *Vishnu*, against snakes
- 35) *Nava graha stotra*, and *sani stattram*, praise of the nine planets, and of Saturn
- 36) *Siarnacaracarushana Bhairava*, a charm directed to *Bhairava* to obtain possession of gold
- 37) *Hari hara ashstōttra sata namavalī*, praise of *Vishnu* and *Siva*, by 108 names
- 38) *Vignesvara ashstōttra sata namavalī*, praise of *Ganesa* by 108 names

Leaves 1—228, with some left blank

The book is long, very thick, on narrow leaves, recent

- 13 No 118 *Sivananda lahari*, 101 *sloca*s, complete

By *Sancarācharya*

"The overflow of *Siva*'s bliss," on the glory of *Siva*, he is *Para Brahm* &c in the way of laudation leaf 1—23

The book is short, thin, old, slightly injured

- 14 No 125 *Krishnashstōttra sata namavalī* and *stōttra*, both complete, list of 108 names of *Krishna*, and the same repeated with praise leaf 1—4

The book is long, without boards, injured

- 15 No 126 Panegyrics

- 1) *Sananda stōttram*, *sloca*s

Sananda with joy, *Sāiva* in kind,

- 2) *Siva stōttra*—praise of *Siva*, as from *Yama*, *Brahma*, *Vishnu*, *Suta* the piece in the name of *Yama* has details concerning *naraca*, or hell, the three others are sectarian devices, in praise of the *Sāiva* symbol

- 3) *Rudra sahasranama stōttra*

Praise of *Siva* by 1008 names, complete

Leaf 1—17 at the end one leaf on divination, from a lizard falling on any one

The book is of medium length, thin old small writing, damaged by insects

16. No. 135. Three pieces.

1.) *Uma Mahésvara sahasranama*, in the *mantra* form, with *ślocas* added.

It relates to the bi-formed *Ar'hanāthesvara* having *Gāuri* on the left and *Sita* on the right ; but only half of each—1008 names of this mystical figure, preceded by the use of finger signs and *mantra*—the names are complete—6 leaves, 16 left blank.

2.) *Siva stōttra* (Telugu language), praise of a *Sāiva* kind, incomplete; 2 leaves, and 16 left blank.

3.) *Sāmbava stuti*, incomplete; praise of *Sāmba* or *Sita*, from the head, whereon *Ganga* is seated downwards.

2 leaves, and 4 blank leaves; in all 46.

The book is of medium size, without boards, recent.

17. No. 146. Fourteen pieces.

1.) *Rāma mānasica pūja vidhi*, 70 *ślocas*; mode of rendering mental homage to *Rāma*.

2.) *Rāma cavacha stōttra*, *ślocas*, complete: invocation for aid with praise.

3.) *Rāma stava rāja ślocas*; high or royal praise of *Rāma*.

4.) *Rāmāshstōttra sata nāma stōttra*, complete.

Praise of *Rāma* by 108 names.

5.) *Rāma mantra cavacham*, *ślocas*, spell with invocation for aid with praise.

6.) *Vishnu sahasranama*, *ślocas*, complete.

The 1008 names of *Vishnu*, in praise.

7.) *Sahasranama mantra*, a charm founded on the 1008 names, used in homage.

8.) *Trāī lōcā mōhana mantras* and *ślocas* refers to *Rāma*, as bewildering the three worlds; from the *Sāiva*, or *kāūla* book *yāmalam*; and containing magic spells of the *sacti* kind; such as to tie up the tongues of opposers, to bind the guardians of the eight quarters of the heavens, &c.

9.) *Rāma pūrtōttara tapaniyam*, a spurious imitation of the *At'harvāna vēda*, 5 *khandas*, incomplete: *ślocas* difficult to understand, without a glossary.

10) *Tulasi stottra, slokas, complete*, praise of the *tulasi* plant, sacred to *Krishna*

11) *Lacshmi stottram, slokas*

Praise of *Lacshmi*, asserted to be the substance of the *Vedas*. The *vedanta* is compared to a forest, and *Lacshmi* to a bird in every part of the forest, at will

12) *Triveni stottram—slokas*

By *Sancaracharya*, complete

The *Ganga*, *Sarasvati*, and *Yamuna* rivers, praise the place of their junction at *Prayagi*

13) *Haris stottram slokas* complete, praise to *Vishnu*

14) *Rama cavacha panjaram*, invocation, flying as a bird to *Rama*, for protection *slokas* incomplete leaves 1—78

The book is long, of medium thickness, two leaves broken

18 No 154 Two subjects

1) *Sivananda lahari*, 100 *slokas* complete

By *Sancaracharya*

Praise of *Siva* from the head downwards—he is the sole cause of the universe, his glory declared 10 leaves

2) *Ravana bhujangam*, 14 *slokas*, complete

Praise of *Siva* ascribed to *Ravana*

Praise of *Siva* from head downwards, his excellence. The manner technically termed *prasa slokas*, letters repeated, as *attata rattata* 2 leaves = 10 in all

The book is long, without boards

19 No 157 *Bala stottram*, 28 *slokas*, complete

Praise of *Parvati* as a girl

Description of her person—her glory, this *Gduri* is above all other goddesses leaf 1—13

The book is short, without boards slightly injured

20 No 159 Two pieces

1) *Sivananda lahari* 100 *slokas*, complete

By *Sancaracharya*—no title

Various praise of *Siva* as *supra*

2) *Kanacadhara stuti*, 17 *slokas*, complete

By the same Praise of *Parvati*, of golden form

Leaf 1—9. This book is on paper : but placed among the palm leaf MSS.

21. No. 242. Laudatory pieces.

1.) *Mahimna stótram*, 51 *ślócas*.

Praise of the glory (of Siva).

2.) *Mulhana stavam*, 37 *ślócas*.

By *Mulhana*, praise of Siva.

3.) *Bilhana stavam*, 38 *ślócas*.

By *Bilhana*, praise of Siva.

4.) *Annamaya stava*, 31 *ślócas*.

By *Dindima cari*, praise of Siva for the removal of sickness.

5.) *Halayuta stavam*, 67 *ślócas*.

By *Halayuta*.

6.) *Sivanānda lahari*, 32 *ślócas*.

By *Sancaracharya*, praise of Siva's great happiness, by corporeal members.

7.) *Siva Bhujanga*—two different copies.

1st copy—11 *ślócas*; 2nd copy, 21 *ślócas*.

By the same—praise of Siva, put into the form of a serpent.

8.) *Tāndava stava*, 20 *ślócas*.

Praise of Siva dancing.

9.) A great variety of *ashtacas*, or octaves, all *Sāiva* in kind, 8 *ślócas* each one. Some of them are these—*Vyāsa asht* :—*Sancaracharya asht* :—*Upamanyam*, *asht* :—*Vasishta asht* :

10.) *Guru gīta ślócas*—4 *adhyāyas*, praise of a teacher.

11.) *Siva gīta ślócas*.

By *Suta*—glory of Siva; *Rāma* by doing homage to Siva gained a victory over *Rāvana* &c. It contains an account of the nature of the human soul, with *upasara* or minor homage, and the mode of obtaining beatitude—16 *adhyāyas* in all : leaf 1—54, and 82—190. Some blank leaves.

The book is of medium length, very thick, has narrow leaves, recent.

22. No. 412. Sect. 1. *Sri guna veina cōsham*, 60 *ślócas*, complete.

By *Sri Bhatta nātha*. On the jewel dispositions of *Lacshmi*, as *Rangha nayaki*; at Trichinopoly; leaf 1—5.

For Sect 2 see V For Sect 3 see XXXII

- 23 No 415 *Vishnu sahasranamavalī*, prose, complete

A list of 1,008 names of *Vishnu*, used in homage leaf 1—10

The book is long, old, damaged

- 24 No 449 Various matters, chiefly *ashstottras*, praise

1—6 leaf, finger signs, and the *rudra bhāṣya mantra*, from the *veda*

1—4 leaf, mode of homage to *Calī* for wealth

1—22 leaf, various pieces, as

Ramāshstottra sata nāma stōttram, *sloca*s, the same list of 108 names,
in prose

Kṛṣṇaashstottra sata namavalī

Śivashstottra sata namavalī

Vinayacashstottra sata namavalī

Kālī and *Tripura sundarī ashstōttra sata namavalī*—108 names of
two *saktis*

Lalitā ashstottra sata nama stōttram, *sloca*s of 108 names of a *sakti*
(*dea natura*)

Other prose lists of 108 names of *Lalitā*, *Nṛsiṃha*, *Hayagrīva*, *Hanu-
mān*, *Venkatēśvara*, *Sītā*, *Rāmā*, *Gaurī* *Santara*

Lalitā trisatī namavalī—prose list of 300 names of a *sakti* (*dēa na-
tura*)

Sīta sahasranama valī—1008 names of *Sīta*

Vishnu sahasranama stōttram—original *sloca*s containing 1008 names
of *Vishnu*

Rāmā sahasranamavalī—prose

Sīta , , *stōttra*, *sloca*s

Sīta „ , *valī*, prose

The book is of medium length, slightly injured by insects

- 25 No 452 *Srī rangha rāja stāva*

124 *sloca*s the *pūrā khaṇḍa* or 1st part complete, with a prose
commentary

On the glory of *Vishnu*, as *Rangha nātha* at Trichinopoly, his
disposition, his ornaments—he is *Para Brahm*, he must be followed, that is
worshipped, and obeyed Praise of his devotees Many matters tending to
maintain that *Vishnu* is supreme, leaf 1—43.

The book is long, without boards, a little injured by insects

26. No. 459. Two pieces.

- 1.) *Rāma sahasranāma stōtra*, *slocas*, said to be from the *linga purānam*, complete. *Siva* told this panegyric to *Parvati*; and, if repeated, the benefit is great.

A panegyric of *Rāma* by 1,008 names: leaf 1—8.

- 2.) *Sāundariya lahari*, 1,00 *ślocas*.

By *Sancarāchārya*.

A description of the beauty of *Parvati*'s form, from head to foot—with praise; 17 leaves, 25 in all.

The book is short, a little injured.

27. No. 460. Four pieces.

- 1.) *Siva mantra sahasra nāma*, *mantra* form, wanting at the end: 16 leaves.

950 *mantras* used in *Saiva* homage; no meaning or intention, is given with them.

- 2.) *Siva stōtram—slocas*

Praise of *Siva*, incomplete, 8 leaves.

- 3.) *Ramashstōtra sata nāma mantra*; *mantra* form, 108 names, complete; 5 leaves.

- 4.) *Asaucha ridhi*, some verses from the *Vedas* concerning ceremonial uncleannesses: 12 leaves, in all 41.

The book is short, of medium thickness, without boards, injured by insects.

28. No. 461. *Vishnu sahasranāma stōtram*, praise of *Vishnu* by 1,008 names; said to be from the *Bhāratam*, *ślocas*: leaf 1—22

The book is short, thin, without boards, recent.

29. No. 462. *Vishnu sahasranamavali*, prose list of 1,008 names of *Vishnu*: 7 leaves.

The book is short, old, extremely damaged.

30. No. 489. *Vishnu sahasranāma stōtra*, praise of *Vishnu* by 1,008 names, *ślocas* from the *Bharatam*, from *Bhishma* to *Dharma raja*: leaf 17—22.

The book is long, without boards.

- 31 No 502 *Norasiṃha stōtram* *sloca*s, the *mūlam* with a prose *tica*, from the seventh *scandam* of the *Bhagavatam* praise directed to the man lion *atātara*, not by a string of names leaf 1—11

The book is of medium length, without boards, old, a little damaged

- 32 No 614 *Sita stōtram*—39 *śloca*s

By *Raṅgha dasa*—the *mūlam*, complete, with *sita stāva tyakyaṇam*, a comment on the same, also having the *mūlam*

By the same author, complete

On the glory of *Sita* the consort of *Rama*, her excellent dispositions, and general panegyric leaf 1—40

The book is long, of medium thickness, without boards, recent

- 33 No 665 Five tracts

- 1) *Mahimna stōtro*, *śloca*s and *tica*

By *Mahimna caṇi*, the *tica* by *Dēchā mōṭṭiyan*, praise of *Sita*'s glory

- 2) *Mulhano stōtram*, *śloca*s

By *Mulhona caṇi*—and a *tica* by *Decha mōṭṭiyo*, both complete, praise of *Sita*

- 3) *Annamaṃṃya stōtram*—*sloca*s

By *Dandi*, and a *tica* by the above

—*Amayya* a discourse, a family is compared with a disease, and the privative is applied to *Sita*, an address to him to be delivered from family cares

- 4) *Halāyuta stōtra*, *sloca*s

By *Halayuta bhāṭṭa*—with a *tica* by the above named—both complete

Praise of *Siva*

- 5) *Nīlacaṇṭha stōtram*, *sloca*s from the *śaṅkha purāṇa*, with a *tica*, by the above named

Praise of the blue throated *Sita* The subject the same in all the five and in some his bodily form, with *Ganga* and *Chandra* on his head, serpents around him

The book is long, somewhat thick, and old, 1) is injured, and the boards are pierced by a kind of beetle

- 34 No 678 Three pieces

- 1) *Abatī nīrāraṇa stōtra*, 30 *sloca*s, without *tica* It refers to *Rama*, and contains eulogy, as a preservative from trouble by thieves,

and in other like dangers If this panegyric be repeated, (*dicitar*) dangers will depart

- 2) *Govinda vishaya stotra* *ślocas* ascribed to *Sancaracharya*, 5 leaves, incomplete, a legend, probably spurious

While *Sancaracharya* was seated beneath a tree, with his disciples, a man came near, and asked to be allowed to learn *sastras*, grammar &c. *Sancaracharya* said "you have no need, danger is near, repeat the name of *Govinda*" The man did not do so, and a snake came, and killed him. *Sancaracharya* pointed out this circumstance to his disciples, and thence urged the need of using the chant contained in this piece which dwells on a repetition of the name, of *Govinda*, i.e. *Krishna*

- 3) *Anva purna mangalam*, 12 *stocas*
By *Sancaracharya*

Praise of a form of *Parrati* at Benares, and otherwise a local *sakti* elsewhere worshipped. Ceres goddess of corn or giving food in plenty, 3 leaves only—in all 11 leaves

The book is of medium length without boards, not injured

- 35 No 713 Two tracts

- 1) *Gadya treyam* 3 prose sections
By *Vedantacharya*, complete

Praise of *Vishnu* as *Narayana*, the excellent dispositions—many such as qualities or attributes specified, creation, preservation, destruction, are by him, or under his direction, or control. He is eternal. His glory deduced from the whole

- 2) *Sri retina guna cosham*, 21 *stocas*, incomplete

Praise of the jewel dispositions of *Rangha nayaki*, a form of *Lacshmi* at Trichinopoly leaf 1—13 to both pieces

The book is of medium length, narrow leaves, a little injured by insects

- 36 No 750 *Ala vantar stotra* 68 *stocas*

By 'Ala vantar aluvar, with a *tica*

It contains praise of *Vishnu*, by one of his special early devotees

Leaf 15—31, taken from some larger book but in itself complete.

The book is long, without boards, and much worm eaten

- 37 No 753 *Mulhana stuti*, 65 *stocas*

By *Mulhana* without *tica*

Sāra in kind. The writer addresses *Sita*, asserting that he is without equal and praises his supremacy leaf 1—18

The book is short, without boards old, 1st leaf broken

38. No 760. Sect. 2. *Subrahmanya ashstottra sata náma, ślócas.*

Praise of *Kartikeya* by 108 names, laudatory epithets For Sect. I see VII.

16 leaves written, 20 left blank French paper, but classed among palmleaves.

39. No 763. Sect. 2. *Bhadra achala Ráma stottram. slokas,* complete.

By *Parana amatya*

Praise of a form of *Rama*, worshipped on a hill named *Bhadra* where not known, leaf 147—154, complete This section is on very narrow leaves, different from Sect. 1 for which see XXVI

40 No 809 Sect 4 *Sarasati stótra*, incomplete, on two leaves—*slocas.*

Praise of the *sakti* of *Brahma*, goddess of eloquence—distinct from other matter, for which see XV

41. No 1012 Three pieces.

1) *Kṛṣṇashstottra sata nama—ślócas*, no *tica* Praise of *Kṛṣṇa* by 108 names, as designating his sports, and his glory

2) *Kṛṣṇashstottra sata namá, mantram*, prose form of *mantras*, complete.

Repetition of 108 names, adapted for acts of homage.

3) *Siva sahasra nama, mūlam, slokas.* Praise by 1,008 names, incomplete leaf 23—36

The book is of medium length, without boards.

XII INCANTATIONS

1. No 4 Various minor pieces.

—*Bhutanésvari sammóhana caracham, slokas* and prose mixed, as usual in such pieces, *Siva to Parvati*—complete.

An invocation to a form of *Parvati* as bewildering the world with this is connected the *Bhutanésvari upaniṣada*, probably spurious

—*lógápyása vidhi*, an ascetic mode of homage for bodily preservation, from the *aditya puranam*, *Kṛṣṇa to Abimanya*.

—*Siva gita*—chant of *Siva*—from the *Padma puránam*, with a variety of other matters, including some *sahasranámas*, all *Sátra* in kind

—*Rama caracham*, and *Hanumán caracham*, for protection

—At the end three leaves on *Tripura sundari* of the *sakti* kind leaves 1—45 and 1—17 and 1—9 and 1—4 &c different pieces, tied up together

The book is of medium size, much worm eaten

2. No. 12. Various matters.

—*Nṛsiṅha purāṇa tapanīyam*—the first part of a comment on an *upanishada* of the *aṭṭharcana vēda*, by *Sancarachārya*.

—On *Vishnu*; the mode of using the *pranṇa*, the original formula of the *Vāishnavas*; and the *gayatri cavacham* as therewith connected. The fruit, or result is either the attaining things temporal, or beatification, according to the mind of the devotee: leaf 1—34.

Nṛsiṅha uttara tapanīyam—the 2nd part as above commented on, by *Gaṇḍa pāta*—in nine *padalas*, mode of homage: *Nṛsiṅha* is *Para Brahm* *Pranava padalam* meaning of the mystic *aṁ* or *o'm*, with its majesty; and some extracts from the *aṭṭharcana vēda*, as to spells, and connected praise.

A few *ślōkas* are appended of an *advaita* kind: leaf 1—72.

The book is long, of medium thickness, without boards.

3. No. 16. Various *mantras* either spells, or prayers.

The first is magical; the others ascetic; or, on the female energy system.

—*Aghorastra mantra*, from a book called *prayōga sara*, to destroy enemies, and to acquire desirables.

—*Haṭha yoga vidhi*, by *Sonyamprācāsa Ramanta yogi*, from a work entitled *yoga retnacara*, an restraint of the breath, and various other bodily exercises; the object being to attain to seeing God, within their own mind.

—*Rāja yoga siddhanta rahasya*.

Śiva the *Parvati*, mystery of the higher ascetical attainments

—*Śiva yogi pradīpica*, incomplete.

By *Śiva yogi nāt'ha*: 6 *padalas*.

The mode of mental homage, and outward worship, illustrated.

—*Vedārtha prachīna* otherwise known as *madhartyam* meaning of some parts of the *Vedas*, explained, on the *dvaitya* system of *Madhava*.

—*Rāma Kṛṣṇa mantras*, various invocations, having reference to *Rāma* to *Kṛṣṇa*, and others.

—*Saura mūla mantra*, a string of invocations founded on an original, and addressed to the sun.

—*Devīca pātaka pūja mantra*, formula as to worshipping the foot of *Parvati*. *Mātāṅgi mantra*, with *stavam*, spell with praise, addressed to the mother-member; sometimes termed *syama*, or the dark colored. These are of the *śakti* kind, which deify the female form; as emblematic of universal NATURE.

Siddhanta mantra, a formula relative to *Parvati* for aid

- Acaduta gita* a chant, by *Saṅkarachārya*—in praise of *Sīva*.
- Haṭha pradīpica*—4 *upadēśas* or lessons, by *Svātma*, or *Rāma yogi*, an ascetic.
- Suca yoga dharavati*—27 *ślokas*, named after the lunar mansions, one to each ; containing a reference to various ascetical exercises.
- Matana gopāla mantra*, with *caracham* ; a spell named after *Aniruddha*, grand-son of *Kṛṣṇa*, for strength of body ; to draw over people to any purpose ; and, in general, for things desirable.
- Rāmaśiṣṭottra nāma stottra*, *ślokas*, a recital of 108 panegyric names of *Rāma*—with various other spells, and panegyrics : 96 leaves, not in regular order.

The book is long, of medium thickness, old, without boards, injured by hawk warms, and by termites: the leaves of unequal lengths.

4. Na. 21. Five pieces.

- 1.) *Sapta vimśati ślokas*, incomplete, there should be twenty-seven : *Sāiva*. Invocations for wealth, for beauty of person, for beatification.
- 2.) See XXIV.
- 3.) *Hanumanta mālā mantra*, a string of spells founded on an original, with fire offerings, to bind the guardians of the eight points, and other matters : incomplete.
- 4.) *Parvati stuti*, 100 *ślokas*, praise addressed to *Parvati*.
- 5.) Minor spells, relating to *Siva gaṇas* or celestials of *Siva's* world : incomplete, 177 leaves.

The book is of medium length, very thick, narrow leaves, very old, one triangular board, damaged near the end.

5. No. 24. Miscellanies, chiefly *mantras* or *carachams*.

- Bālā aṣṭottra sata nāma stottram*, *ślokas* ; complete, praise of *Parvati*, by 108 names, to obtain desirables.
- Bālā caracham* ; to the same, for protection.
- Chulini*, *mantras* with *yentras* or diagrams ; mode of writing, and using them described ; object not stated. The three are *sacts* in kind.
- Anna pūrnīsī mantra rāja stava*, spell and praise, directed to a form of *Parvati*. *Hayagrīva ecchāhari mantra*, a spell of one letter for learning ; to a form of *Vishnu*.
- Hayagrīva aṣṭottra sata nāma stottra*, praise of the said form, by 108 names.
- Medha dāśhina mūrti mantras*, spell to the patron of learning among the *Saivas*.

- Scapna adhyāya* ; 36 *ślokas*, on the fruit, on meaning of dreams.
- Narayana caracham*, *stotra* and *mantra*, invocation to *Viṣṇu*, or to the sun, for protection.
- Bindu Madhava ashtaca stavam*.

By *Sancarachārya* it relates to *Kṛṣṇa*.

- Nava retna malica stavam*.

By *Sancarachārya*—praise to *Parvati* possessing the nine jewels.

- Triveni ashtaca*—an octavo in praise of the triple junction of the Ganges, Jumna, and Sarsootee rivers, near Allahabad.

With some other *mantras*, *yentras*, or *stotras* ; partly of ambiguous usage.

Leaf 1—58 and, in the midst, some leaves not numbered. The book is long, and thin, without boards.

6. No. 32. Five small pieces.

- Mahimna stotra*, 36 *ślokas*.

- Comment on the same, prose form.

Praise of *Siva*'s glory.

- Gayatri shadacshara mantra*, the six-lettered spell of the *Gayatri*, to remove sin, and to gain things desirable.

- Lacshmi ganapati mantra*, the spell to gain wealth, *sacti* in kind.

- Vana durga mantra*, spell to a forest goddess, to destroy enemies.

Leaf 1—26. The book is of medium length, thin, without boards, slightly damaged.

7. No. 33. *Sāngyāyana tantram*, *ślokas*, and *mantras*, incomplete.

- From 1st to 16th *padalam*, a little only of the 17th.

Mula mantras, original spells to *Tripura sundari*—to *Jaya durga*, to *Vana durga* and *Bāld*, with the ritual, or mode of using them.

They are addressed to female personifications of *Nature*, under various aspects ; and are for sexual objects, or wealth, or destructive in intent.

The excellence of those divine personifications stated : leaf 1—10.

The book is long, and thin, without boards, some leaves at the end are broken.

8. No. 41. Spells, and panegyrics.

- Buta suddhi prakarna*, mode of purifying the five elements in the bodies of worshippers, and in things offered, before service (ritual, or ambiguous) is done.

Antar mantrika } inside the diagrams and outside the former are letters
Bayar „ } or syllables, the latter finger signs and the spell,
 or service directed to *Parati*.

—Mode of homage to *Rama*, ascribed to *Agastya*

—*Siva sahasranama stotra*, from the *Siva rahasya* 1,008 names, panegyric, for benefits expected

—*Aparadha stavam*, 18 *slokas* by *Sancaracharya*, *Saiva* in kind, asking pardon for faults complete

—*Ida stava*, *Saiva*, panegyric founded on the *Vedas*

By *Jaimuni*

—*Triyambaka mantra* spell directed to *Siva* for *ishta siddhi*, or-desirables. leaf 14—29 and 31—76

9 No 42 Six books of spells

1) *Pancha muchha Hanuman mantram*—from the *Vatula tantram*, a book so called, *slokas*, *mantras*, prose, incomplete

The *Īya man'tra* or one special letter, and *mula mantram*, or original spell, without the string of others founded on it

The *prana pratashtha vidhi*, or mode of infusing a soul into the image of *Hanuman* with the *homas*, or fire offerings then used.

2) *Bohula mantram*—prose, incomplete.

Mode of invoking any deity to be^{re}present.

3) *Santala Gopala mantram*, complete.

Mode of homage, and invocation to *Krishna* to acquire wealth

4) *Agni caracham* prose *mantra*, incomplete, praise of *Agni* god of fire, and invocation for his protection

5) A spell against venomous reptiles, the Sanscrit letters, and certain Telugu words added, not as explanatory, but distinct

6) *Vibhuti mantram*, Sanscrit, with Telugu prose of different meaning incomplete

The ashes, after the spell has been said over them are given to people to clear the sight—gift of *clairvoyance*, for finding treasure, &c &c leaf 1—52

The book is short, of medium thickness, without boards, worm eaten near the end

10 No 43 Various brief pieces

Mantras, *slokas*, prose. .

—*Sudarasana homa* with *mantras*, a fire-off ring and spell named after the discus of *Vishnu*, also a *xanti japa* or litany, having reference thereto

- Kirāta Varāha māntra*—*Saiva* in kind, to bind the guardians of the eight points and to secure other objects; doubtful at least.
- Rāma dēvata ashtācshari mantras*, eight-lettered spell, referring to *Rāma*.
- Rāma mūla mantras*—a string of spells founded on the foregoing original.
- Rāma cavacham, ślocas*, from the *Vishnu purāṇam*—for *Rāma*'s aid.
- Īamashstotra sata nāma*, praise of *Rāma*, by 108 names for an object.
- Sudarisana stotra*—praise of *Vishnu*'s discus by *mantras*, from the *Vedas*.
- Mēdha dachana mūrti mantra*, praise of the *Saiva* genius of learning, in order to obtain intellectual skill.
- Rāma tārara mantra*, spell to *Rāma*, as relinquishing his family.
- Lakṣmī ashstotra nāma mantras*, praise of a form of *Parvati* by 108 names, for galing desirables. This name is uniformly associated with the female-energy system; which excludes any deity, other than the goddess universal NATURE: leaf 1—27.

The book is short, thin, without boards, slightly damaged.

11. No. 44. Various short pieces.

- Garuda mantras*, from the *Garuda upanishada*, incomplete, against snakes.
- Hanuman cavacha mantras*, from the *Brahmōttara khanda*, *Brahma* to *Nārada*, for protection, and aid.
- Aghōra vira Laxmī mantra*, object not explained, probably malignant.
- Bhairava mantra cavacham*, with diagrams and letters inscribed.
- Garuda yentras and mantras*, these differ from the above.
- Punhācshari mantras and yentras*, these, and others similar, on 25 leaves.

Other 21 leaves have medical spells, against fevers, excessive menstruation, and other disorders—in all 46 leaves.

The book is short, and thin, without boards.

12. No. 47. Ten sections.

- 1.) *Vana dūrḡa mākha mantra*, prose added to the letters—motions of hands and fingers, with *dhyānam* or meditation; mode of fire offering, and some *vēda* extracts: the intent being to propitiate the *sacti*, and to gain learning, or other objects—it pertains to the female-energy system. In the midst is a *punāhcharanam*; that is, if any defect occur to begin anew, and go over the whole again.

- 2.) *Malini mantras*—prose with them, to gain over a *Siva-sacti*, and to get learning, &c. of household usage.
- 3.) *Triyambaca mantras*, spells directed to *Siva* as possessing a triplo *Parvati* used in temples when worshipping therein; *slokas* accompany the spells.
- 4.) *Anna pūrṇa mantras, ślokas* with them, hand and finger signs to gain over a form of *Parvati*, and to get wealth, or plenty.
- 5.) *Sivashstōttra nāma*—1 copy has the formulæ of spell, the other the names in *slokas*, praise of *Siva* by 108 names: the *mantras* (formulæ) is that used in homage; the other one merely a detail of names.
- 6.) *Krishnashstōttra, ślokas*, complete.
Praise of *Krishna* by 108 names, of daily use, for prosperity.
- 7.) *Siva pūja vidhānam, mantras* with prose, mode of homage to *Siva*, of household usage.
- 8.) *Para Brahṇa stavam, slokas*, incomplete; praise of deity, *Saiva* in kind, as the said name is herein given to *Siva*.
- 9.) *Vārunam mantras*, incomplete; *mantras* with hand and finger signs, directed to the god of rain.
- 10.) *Girija viśayam, stōttra and mantras*, used in houses, object not known; but directed to young *Parvati*, as a nymph mountain born.

The book is short, of medium thickness, without boards, slightly injured.

13. No. 51. Six sections.

- 1.) *Amṛta panchārshari, mantra* form, only 1 leaf, incomplete, *Saiva*; the *bija* letter and prayer down to the meditation: object not known.
- 2.) *Rāma sahasranāma, ślokas, Siva to Parvati* 1,008 names, complete; if repeated will procure beatification (*dictur*).
- 3.) *Anna pūrṇa stavam*, praise of a form of *Parvati* at *Casi*, and other localities: *ślokas*, one leaf, incomplete.
- 4.) *Siva manassu pūja vidhānam, ślokas*, 4 leaves, complete; mental homage to *Siva*.
- 5.) *Rāja mātangēsvari*, 3 leaves only, *mantras* with *ślokas*, relating to the *Sacti pūja*, or female-energy system.
- 6.) *Prāna isvari mantram*, 2 leaves only, used with finger signs, in fire offerings: in all 25 leaves. The book is short, and thin, without boards, ends damaged.

14. No. 54. Three sections.

1.) *Gayatri hrudayam*; *mantra* from the *vedas*, complete; used with finger motions.

2.) *Gayatri cavacham, ślocas*, with *mantra*, and *stōttra* for protection.

3.) *Brahma yagnyani*; *smarta* offering to ancestors, and certain *rishis*, daily homage to them; said to be from the *vedas*; a prayer is used with palms of hands closed, one upwards, one downwards, 33 leaves. The book is short, thin, without boards.

15. No. 55. Various short pieces.

—*Syamala dandacam—sakti—chant.*

By *Cali dāsa*—praise, or homage.

There is a legendary story as to the reputed author that he was a stupid boor, and one evening in a temple of *Cali* fell asleep, and was shut in for the night, by oversight. On awaking at midnight he was terrified, and appealed to the goddess, who appeared to him, and wrote on his tongue the *biya* or special letter of *Sāraswati*, immediately after which he composed this chant, and became thenceforward distinguished as a poet.

—*Dēvi ashstōttra sata nama stōttra.*

Praise of *Parvati* by 108 names, *ślocas*.

—*Amba stava*, praise of *Parvati*.

—*Laghu syamāla mātanga isari mantram*, a brief spell addressed to a goddess, on the female-energy system: the object being to obtain desirables, and especially wealth.

—*Amba stava*—panegyric on *Parvati*

—*Laghu syamāla stavam*, panegyric of the above-mentioned goddess.

—*Aditya hrudayam*, spell to the sun, incomplete.

—*Krishnashstōttra sata nāmavali*

Praise of *Krishna* by 108 names, incomplete.

—*Varanasi isara stavam*, 8 *ślocas*.

By *Vyāsa*, panegyric on *Siva* at Benares.

—*Anna pūrṇa stavam*.
—*Kāla Bhairava stavam* } incomplete.

Two panegyrics, one of *Parvati*, one of *Siva*: leaf 1—19, and 9 others, variously numbered.

The book is short, and thin, without boards, old, and damaged.

16. No. 58. Four pieces.

1.) *Gūru cavacham, ślocas* and *mantras*, complete, mode of homage to the feet of a teacher; with the motions of hands, and fingers, as usual.

- 2) *Vaduca Bhairava mantra*, with some prose, incomplete, spell to a *Siva murti*, or form of *Siva*, with finger motions

There are eight *Bhairavas* of which this is one.

- 3) A packet of *mantras*, or spells

—*Indraeshi yentram*, and mystic letters inscribed, relating to the *sakti* system

—*Sita chaeram*, with *mantra*, inscribed spell in the name of the consort of *Rama*

—*Grahochattanam*, *yentra*, or diagram, with mystic letters inscribed

—*Racsha yentra* and a *mantra* inside it

—*Mritanjaya yentra* and *mantra*, several of these directed to *Siva* as rescuing from death—with some others similar in kind

- 4) *Pratyangira mantras*—*slovas* and prose verses from the *vedas* to procure an eloquent tongue accompanied by an intensive meditation, in *slokas*, 14 leaves written, blank 10 leaves

Note I observe that one spell is to be written on the hands and others on other bodily members—object, or intent not usually stated

The book is short, thin, without boards

17. No 61 Various short pieces

—*Hanuman mala mantras*, a string of spells founded on an original, for all things deemed desirable

—*Dattatreya mantra*, the like object.

—*Sularisana catascha stotra* and *mantra*, appeal to the discus of *Vishnu* for deliverance, in all kinds of distress, or difficulties

—*Surya catascham* invocation to the sun, for health, or freedom from sickness, said to be from the *scanda puranam*

—*Dattatreya ashstotram sata nama stotra*, praise of a minor form of *Vishnu* for things deemed desirable

—*Hanuman catascha stotra mantra*, invocation to *Hanuman* for safety, &c with a few others leaf 1--21

The book is very short, thin, and without boards

18 No 67 Numerous pieces

—*Sapta sati*, or 700 *slokas*, otherwise the *Devi mahatmyam*, from the *Marcandeya puranam*, 16 *adhyayas*, but with other numbers than 1—16 The wars of *Devi* with the *asuras*, and her killing *Madhu*, *aitaba*, and *Mahishasura*, with praise to *Indra* and others Also the slaying of *Chandra*, *Shumba*, *Nishumba*, and other *asuras*, but the book is put up with the rest of the matter, because from 17th to 22nd

ādhyayait contains the *Dēti mantra*; the *bija* letter explained with use of the *pūja* or precatve, and its excellence, or power illustrated. There is also *pūja rahasyam* or secret homage, of a kind resembling the *sacti pūja*, and various other matters coming under the general head of incantation.

—*Kūṭyayna tantram*, a formule with *mantras*. From *Ivara* to *Parvati* 20th to 23rd *padalam*, so much complete.

It relates to a mode of rendering homage to *Dēvi*, the heroine-form of *Parvati*.

—*Lalita ashstōttra sata nama stōttra*.

. Praise of *Parvati* by 108 names, but pertaining to the female-energy system.

—*Tripura sundari tatva vidya mantra*, with *sahasra nāma stōttra*: the genuine spell for the acquirement of learning, addressed to *dēa Natura*, with a thousand epithets of praise ascribed to it, or to the goddess.

—*Raja syamala mantram*—108 *sutras*, by *Gāura patā*, these are used in the secret rites of the female-energy system.

—*Bālā shasra nāma stōttram*, 1,008 names, panegyrical of young *Parvati* on the said system.

—*Lalita trisata nama stōttram*.

Praise of the aforesaid *sacti*, by 300 names.

—*Mēdha daeshina murti mantram*, spell to the *Saita* genius of sense, and learning.

—*Tirascarani mantram*, a spell to render any one invisible by others, when in their midst.

Lalita sahasra nama stōttra.

Praise of the above *sacti* by 1,008 names

—*Daeshana murti caracham*—and *upanishada*—invocation to the *smarta* god of letters; and extracts professedly from the *Vēdas* concerning him

—*Sarabha sāliśa trimsati acshara mantra*, a spell of 32 letters, with malignant intent, such as the killing of enemies.

—*Sudarisana mantram*, a spell named after one of the distinctive emblems of *Vishnu*.

—*Pancha vartta Hanuman mantra*, a kind of spell, named after the five-faced *Hanuman*.

—*Gayatri Rāmāyanam*; the *gayatri* is termed the mother of the *Vēdas*, and it is also said that the *gayatri* is in the *Rāmāyanam*; the mode of exemplifying which statement is to take out *ślokas* from the *Rāmāyanam*,

beginning with each following letter of the *Gayatri*, until 32 *slokas* are excerpted taken from different *cāndams* of the *Ramayana* and then entitled as above

—*Vishnu stotra*, praise of *Vishnu*

—*Devi stotra*, praise of *Devi*

—*Devi caracham* invocation for aid, from *Devi* with other spells, and diagrams leaf 1—51 and 1—15 and 52—274 with 7 blank leaves

19 No 73 Six pieces

1) *Katacsa sutacam*, 100 *ślokas* *

Praise of the favorable side glance, or kindness of *Kamacshi*, the *sakti* of 'Fcambestara, (or *Siva*) at Conjeveram

2) *Tripura sundari mantra*—spell to the *sakti* (*dea Natura*), to gain over others to any object, and then to use them to any special ends

3) *Tripura sundari mala mantram*

A string of spells, founded on the preceding original, for prosperity

4) *Siva puja vidhi*—*ślokas* and prose mode of homage to the symbol of *Siva*

5) *Kāla has a siva ashtacam*—8 *ślokas*

An octave in praise of the symbol of *Siva* at (vulgo) Calasatri

6) *Para devata prasannam*, a *dandacam*, or long measured chant of 28 syllables, giving praise to *Siva* as supremo

Leaf 1—40, and 27—103 but wanting 8—102

The book is of medium length, thin, without boards, recent

20 No 79 Various short pieces

—*Namasāra dasaca stotra*, ascribed to *Veda Vyasa* 10 *slokas*, homage to *Pitṛati*.

—*Nirvāna stava*, ascribed to *Saṅcarācharya* praise of *mocsha*, or liberation on the *advaita* system, a reflux into universal deity

—*Śrīṅga kamalashatashari mantram* an eight lettered spell termed lotos flower by metaphor—on the female-energy system, used for wealth, health, &c.

—*Śrīlāggya retnacaram*, various spells and 109 *sutras* these by *Gautapatachari*, generally for wealth or prosperity

—*Indras'hi mantrani*—spell to a *sakti*, a form of *Parrati* female-energy system

—*Dharmra varaha mantra cālipam* a malignant spell of the said system to destroy enemies

- Sarabha salva mantram*, a *Saira* spell of like intent.
- Sarabha chit kala mantra*, a like spell of similar intent.
- Hanuman mālā mantra*—string of spells founded on an original, generally for help, or deliverance
- Agni catācham*, invocation to fire, personified, said to be for soul preservation
- Pratyangara Paramēsvari sucta parayanam*, a spell to *Peratti*, said to be taken from the *tēdas* to remove any evils, designed by neighbours, or others leaf 1—66 ant homogenous

On the whole, the book is long, of medium thickness, without bounds, damaged

21. No 83. Various *stottras* and *mantras*

- Ganesa ashtacam*—8 Telugu stanzas, praise to *Ganēsa*, usual at the beginning of any literary work
- Bhuvaneśvari stottram*—Sanskrit Praise of *Parvati*, but on the *Sacti* system
- Vira aghora maha ugra salva sarabha stotra*, a spell, apparently for malignant objects, named after the form which *Siva* assumed when *Vishnu* was drunk with the blood of the victim, slain in the man lion *avatāra* *Siva* then pecked his head, and let blood out of it—say the *Sahas*
- Raja rajeswari stotra*, 7 *slokas* royal, or special praise of *Parvati*
- Devī stāvam*—20 *slokas*
By *Sancarācharya*—praise of *Durga*
- Tripura Sundarī ashtacam* 8 *slokas*, praise of a form of *Parvati*, on the *Sacti* system
- The same—eight Telugu stanzas
- Brahmaramba ashtacam*, 8 stanzas in Telugu, praise of a *Siva sacti*, at *Sri Sāilum*, one of eight *sactis*, or varied names, possibly corresponding with the eight *Bhāiravas*
- Annapurna ashtaca*—octave in praise of *sacti* of *Siva* at Benares and in other localities
- Ashta dasa sacti pittha desas*—on the countries, or localities special seats of 18 *sactis* such as *Lanca*, *Canchi*, *Simala-dwipa*, &c
- Sarada ashtacam*, an octave in praise of *Saraswati* for learning
- Racti chamunda mantram*, spell in diagrams, object, vindictive, to kill enemies
- Mangala* stanzas, concerning the *pitthas* or seats of 8 *sactis* in different localities

- Devichurnica*—prose panegyric of *Durga*
- Hanumat dandacam*—long chant in praise of *Hanuman*
- Panchacshara ashta sata stava*, 108 *slokas* in praise of the *Sata* 5 lettered *mantram*
- Linga ashtaca*, an octave in praise of the *Siva* symbol leaf 1—21 and 60—60 and 65—67

The book is long, thin, without boards, recent

22 No 67 Various short pieces

- Siva caracha* with *mantra* and *stotra* invocation to *Siva* for protection bodily, and mentally and for obtaining desirables
- Bala caracham*, to young *Parvati*, *sacti* system for things desirable
- Bala hrudayam*, *Parvati's* heart, praise for things desirable
- Bala mantram*, spell to the same, to obtain wealth
- Bull stava raja*, special praise of the aforesaid young *sacti*
- Bala ashtōttra sata nama*, praise of the same, by 108 names, for ritual homage
- Gayatri mudras*, signs with hands and fingers used with the *gayatri*
- Betula mantram* spells to an evil demon for obtaining things deemed desirable and few others. In this book the magical is so mixed up with other matter, as not to admit of separation

Leaf 20—53 The book is short and thin

23 No 89 Miscellanies, chiefly spells

- Gayatri hrudayam* with *stotra* and *mantra*
 - , *randana stōttra*, homage
 - , *mantra raja*—special spell
 - , *panjara*—for refuge
 - , *bhujangam*—put into serpent form
 - , *ashtōttra sata na na*, 108 names
 - , *caracham* for protection
- Chulini mantram*, spell to *Parvati*, for things desirable
- Sactra mantragnana*, a book of spells, relating to the *sacti puja*, or worship of *NATURE*, by feminine symbols
- Eluta suddhi*, cleansing elements before any ceremony, or service
- Narayana hrūdaya stōttram*—praise of *Vishnu*.
- Sarasvati ashtōttra sata namatala*, praise of *Sarasvati*, consort of *Brahma* by 108 names, for eloquence

- Sri sucta vyakhyanam*, comment on a hymn from the *vedas* relating to *Lacshmi*, consort of *Vishnu*
- On the mode of putting on sacred ashes
- Sarabha salva diatrimsatī aeshari*, on a 32-lettered *mantra*, descriptive in intent.
- dashana murti, ashstottra sata nama stōtra*, praise of the *smarta* genius of learning by 108 names
- Lacshmi Ganapati mūtram*, a spell, on the *sakti* system, directed to *Ganēśa*, as bestowing wealth
- Sarasvatī stava raja*, special praise to *Sarasvatī* for eloquence
- dashana murti caracham*, invocation for learning, and intellectual skill
- Pancha vakra Hanuman mantram*, spell to five faced *Hanuman* for desirables, among the rest, the death of enemies
- Ganapati—Gopala—Siva—Devi*, praise of each of these, by 108 names
- Vana durga stōtra mantra*, a spell to a forest goddess, *sakti* system to kill enemies
- Varaha upanishada*, incomplete an alleged *Veda* supplement probably spurious, with a few like matters leaf 1—196, and 5 blank leaves

The book is long, and somewhat thick, nearly new

24 No 91 Many small pieces

- Nrisinha suhasra nama stōtra*, praise of the man lion *Avatāra*, by 1 008 names
- At ha vana tapaniya upanishada, bhasyam*, comment on a supplement to the fourth *veda* by *Sancarachārya*. Meaning of the *Nrisinha mantra* *Nrisinha* is the possession of supreme bliss the cause of the universe—through him are all the original *mantras* with many subordinate spells, and diagrams
- Narayana purva tapaniyam and uttara tapaniyam* from the *At harsava rahasya*. The necessity of using the *Narayana mantra* with details as to the mode, and results
- Rama purva tapaniya*, with prose *tica*, four (so termed) *upanishadas* explanatory as to the *Rāma mantra*, mode of using it with prayer, spell diagram, ritual—by *Viswesvara*
- Rama uttara tapaniyam* with a *tica* called *suta suta*. By *Bhagavat blatta* styled also *maha mutgala suri* or most harmonious poet. The *Rāma mantra* must be used. He is the cause of the universe, he is *Sachidanandam*, or possessed of supreme bliss
- Clatur shasti puja vidhana—64 ślōcas*
By *Sancaracharya*, complete

- Mode of homage to *Lalita* a name of *Parvati*, on the *sakti* system
 —With *manasu puja*, mental homage, 68 *sloca*s
 —*Rama tapanyam purca* and *uttara* Praise of the glory, and excellence of *Rama*
 —*Guru stavam* praise of a preceptor
 —*sakti stōtra rama dhvānam*, descriptive praise of a goddess, with meditation, on the female energy system
 —*Raja rajeshwari shodasa acshara mantram* a royal spell of 16 letters, to a divine queen, with hand and finger signs
 —*Mudra lachanam*—signets or signs by fingers in a variety of spells, and some like matters
 Leaf 1—4 and 1—21 and 1, 2 and 1—33 and 1—21

The book is long, and somewhat thick, slightly damaged

25 No 117 Small sundries

- Purusha sueta*, a spell or hymn from the *veda*, referring to *Para Brahm*
 —*Zartis* precativē litānī, from the *vedas*
Sri sueta, a hymn, or spell referring to *Laeshmi*
 —*Nam ca*, a spell to *Siva* from the *vedas* (familiarily *namata chā nata*)
 —*Posupatastra prayōga mula mantram* a spell named from *Siva's* weapon for things desirable, including destruction of enemies
 —*Devi stavam* 6 *sloca*s praise of *Durga*
 —*Dirashtacam* an octavo in praise of *Siva*
Ecambesvara ashticam six *sloca*s, praise of *Siva* at *Conjeveram*
 —*Sambe Para Brahm* 13 *sloca*s praising *Siva* as *Para Brahm*
 —*Sancara gita*—chant of the destroyer 2 *adhyaayas*, or chapters
 —*Ch'la jya pur sha mahatrimjam* A devotee keeping the sun when rising behind his back, looks westward and sees his own, or some other shadow, described and its excellence detailed (phenomenon of this kind occurs in mountain regions)
 —*Shadrarna mantra ashtaca*—8 *sloca*s octave in praise of a six lettered spell of *sada Siva* leaf 1—36 and 21 blank leaves

The book is short, of medium thickness recent, the boards bored by beetles

26 No 127 Three tracts

- 1) '*Abha udhara mantras*—complete They refer to *Rama* In any time of great trouble, if these spells are repeated the distress will depart

2) *Nadis tottram, slokas*, complete

Brahma told to *Narada* Praise of rivers as the Ganges, *Krishna* Godavery, *Narmada*, *Toombadra*, *Kapila*, *Pampa*, *Cavery*, and others, by remembering them all kinds of sin will depart

3) *Hari stotra slokas* praise of *Hari Krishna* told *Arjuna* that by the mental remembrance of the two syllabic letters *ha ri*, even the sin of killing a *Brahman*, the greatest of all crimes would be removed leaves 3 and 3 others blank

The book is long, very thin, without boards, recent

27 No 131 *Sauva mantras* some *slokas*, some of these are used by *smartas* at morning, noon, and twilight with hand and finger signs Others are used in temples, on going before any image therein

—*Siva puja mantras* those used generally in *sauva* homage

Siva catracham, praise with invocation for protection 20 leaves irregularly strung

The book is short, and thin, without boards, much damaged by breaking

28 No 133 Two pieces

1) *Shudacshari ashtaka mantram* 8 *slokas* an octave, on the six lettered spell, complete

This spell is termed chief among other spells and is classed even with *Brahma*, and *Siva*

2) *Sarabha catracham, slokas* complete *Siva* assumed a form termed *Sarabha salva* This spell is thence named and is taken from the *aca a bhairava calpam*, a *sakta* book, the 41th *adhyayam*

It is worded in this fashion

Sivaha siva patu *Siva* guard my head *madalo madalam patu*—guard my forehead *Nila lant ha lant ham patu*—O blue throated one! guard my neck &c &c

Siva tells *Parvati* that if any one repeat this charm three times daily, he will obtain all his desires The hand and finger signs to be used described

—Meditation by means of *ceda* extracts At the end one leaf praise of *Siva*

17 written leaves 13 blank

The book is of medium length, thin, without boards

29 No 136 Two pieces

1) *In Iracshi stotra n slokas*

Praise with spell to a *sacti* with finger signs, said to be to preserve from sickness.

2.) *Sarabha sūtra mantra rajam.*

Sarabha as above, a special formulæ with homage, incomplete in 9 leaves, and 5 blank.

The book is very short, without boards, recent.

30. No. 138. Two subjects.

1.) *Bālā caracham, ślōcas* from the *Rudra yāmālam*, a *kāula* book. An appeal for protection to young *Parvati*, on the female energy system.

2.) *Golapuri vijaya Lāeshmi, dandacam*, praise of a *sacti* of *Golapuri*; with spells for binding the guardians of the eight points—some Telugu and Hindostani, and diagrams without letters. Some notes in Telugu, referring to money transactions.

The book is short, and thin, with very narrow leaves.

31. No. 141. Two short pieces.

1.) *Sīra panchaeshara mantra, ślōcas.*

The *Saira* five lettered spell.

2.) *Sīra caracham, ślōcas* from the *Brahmottara khanda*, 12th *adhyāyam*.

Invocation to *Sīra* for protection, with record as to time of its use; hand and finger signs.

The book is of medium length, thin, without boards.

32. No. 118. *Parāsara samhita*, a work ascribed to *Parasara*, *ślōcas* and *mantras* 1—65 *padalas*: *Parāsara* to *Māitreya*.

Matter in general as to teaching the use of spells; and then the twelve lettered spell of *Hanuman*; the *mantra* or original, on which a string of others is elsewhere formed. A *dandacam*, or measured chant to *Hanuman*. Description of his birth, spells used when bathing, to bring *Hanuman* near. Daily mode of homage to *Hanuman* with finger signs, and fire-offering to the same.

Legends of *Capila dīrāja dhātta*, and *Casyapa*; who, by homage paid to *Hanuman* obtained benefits.

Hanuman was born as a *bhagavan* or deity. A seven lettered spell directed to him. What things are useful, and what things are not required in this said homage.

Sāla grāma laeshana, description of petrified shells, with more matter as to mental homage to *Hanuman*, and fire-offerings. The book has 232 leaves, not fully written, as 94—106 and 193 to 198 and 202—208 are left blank.

The book is long, very thick, with a brass pin; recent.

33. No. 150. *Nṛsiṅha uṭṭara tāpaniya vyakhyānam*, by *Sancara-chārya*, said to be an *upanishada* from the *At'havana veda*; matter *veda*ic in kind, with a prose *tīca*, 1—9 *khandam*.

The *pranava* or primary symbol is herein made to be four letters *a, u, m*. This symbol is stated to be *ādi mūlam*, or primitive original of the *Vēdas*.

In addition it is stated the *Para Brahm* is *Nṛsiṅha*, or the preserver of the world; suitable to be worshipped by all. Passages from the *tēdas* relating to *Narasimha* are quoted. Mode of homage, with the *mantras* used therein; leaf 1—94 complete.

34. No. 152. *Rāma upanishada vyakhyānam*, by *Rāma yeti*, complete.

Passages from the *At'havana veda* with a prose *tīca*: *Rāma* alone is lord of the universe; spells and diagrams referring to *Rama*. *Rāma mālā mantra* a string of spells, founded on an original.

Others entitled *mu mucsha upasya Rāma taraka mantras*—the family renouncing *Rāma* spells, for those who wish to obtain beatification.

The book is long, and thin, without boards.

35. No. 156. Various matters.

These are *Vaiṣṇava* in kind, spells, *ślōcas* and in some places *tīca* in Telugu, complete.

—*Tiru mantras*: These are used by *Brāhmans* at morning, noon, and evening, with the appropriate band, and finger signs.

—*Charana ślōca mantra* the closing meditation, and prayer.

—*Periya tiru mantra tanniyam*, this is partly Tamil, and relates to the *Periya ālvār*.

—*Parancusa svāmi tanniyam*, a mode adopted by a particular *guru*. *Vara yōgi tanniyām*, the secretum of *Vara* an ascetic.

—*Bija retna cōsha*—*ślōcas* letters of the alphabet, from *a* to *cha*, to what god each letter specially pertains, in the matter of spells; as *a* to *Vishnu*; in any spell the *bija* is the essential letter.

—*Ajapa mantra*, used as a *zanti* or precativ in the morning to remedy any oversight, or omission of duty during the night: leaf 1—16.

The book is long, and thin, without boards, recent.

36. No. 158. Four pieces.

- 1.) *Sudarśana mantras*, spells directed to the discus of *Viṣṇu*.
- 2.) *Nṛsiṃha sahasranāma stotra, śloka*s, praise of the manlion *aṭātāra* 1008 names.
- 3.) *Bālā Tripura sundarī, mantras*, spells to a *Sāira* sect, with hand and finger signs, on the female energy system
- 4.) *Gaurī muntras*—spells relating to a form of *Parvatī*.

The book is short, and thin, without boards ; some leaves broken.

37. No. 454. Sect. 1. *Sūrya namāscaram* having *mantra*, and *saahasranāmaravali*. Mode of homage to the sun, with spell, and repetition of 1008 names. 7 leaves written, and 5 blank.

For sect. 2 see XXXII.

XIII. Law.

1. No. 11. *Dharma prasna*—*mūlam* or original only : the *ācāra cāndam*, ecclesiastical law.

On the *śodasa carma*, or sixteen auspicious ceremonies, beginning before birth, and carried onwards to the assuming the scholastic thread, and to marriage

—*Ujvalā*, or splendor, a comment on the same.

By *Hara dhalla*.

On the *ubandānam*, is given a precept for twisting a triple band of grass, to be tied around the waist, to remain so till marriage.

A deer's skin to be cut into strips, for the shoulders, to be used in times of prayer.

—*Danda nirūpanam*—on the necetics staff : in case of a *Brahman* it must be made of *palasu* wood ; in the case of a king of the *arasu* tree, and in the case of a merchant, or cultivator of the *atta*, or country fig tree. Mode of living by begging alms, and manner of eating food, so obtained.

On the studying the *Vēdas*, and proper mode of apprehending sacred learning

Rules as to the married man, when he may read the *Vēdas*, and on what days forbidden ; as on new ; and full moon days, and the first day after each, and on the eighth lunar day after the new, and full moon. A *śanti* if accidentally touching a dog On the mode of eating, and other household matters.

The department proper for the military, mercantile, and servile classes defiled. Some *prayaschitta*s expiations, or punishments for faults, or crimes. Rules for fire-offerings leaf 1—84.

A *mantra* or spell to be used by a husband, to cause pregnancy. The meaning of some *sutras*, detailed; as a comment by *sudarishana acharya* on fire-offerings, and various other ceremonies; seemingly an affix, from some other book: leaf 1—74.

The book seems made up of four separate portions; and, as a whole, is long, and very thick, old, has one board, and is much damaged.

2. No. 202. *Vignánésaram, ślōkas* with a *tīka*. A comment on the code of *Yāgyavalkya* by *Vignánésvara*.

The *Vivahāra cāndam*; but only the 2nd *adhyāya* or chapter, on secular law.

On the seat, or place of judicial enquiry—on the king taking counsel with his *mantri*, or minister; and on the proper time for legal investigation.

A description of evil, or guilty persons. On disputes concerning boundaries of land. Punishment for murders. Law—as to buried treasures, when discovered; as belonging wholly neither to the king, nor to the finder: how to be appropriated.

Mode of examining witnesses. Punishment prescribed for bringing forward an excessive number of witnesses: such as thirty. Two are sufficient.

On newly written money obligations. Rule as to the amount of such bonds.

Rules as to swearing witnesses.

Discrimination as to *dharma*, and *adharma* or equity, and want of equity.

On division of property among relatives, or among members of a family.

On the property to be apportioned to the widow, from her deceased husband's estate. If any one die without a son, his property goes to the widow of the deceased.

On public repairs of tanks, or large water reservoirs for cultivation.

If any person claim the property of another person, who is absent in a foreign land, the legal mode of proceeding.

If any one speak to another very angrily, or abusively, a punishment is provided. Also a punishment if any one unlawfully appropriate the property of another.

If a father and a son quarrel, and a third person interfere, saying "I will decide," a punishment for such interference is awarded.

Punishment of thieves. Punishment if any one escape from confinement.

Punishment for adultery; and a variety of other punishments, and modes of deciding disputed causes. The book is of high authority in the South; and, as such, any portion of it is of value.

Leaf 1—113 and 14 blank leaves.

The book is of medium size, quite a recent copy, and in very neat hand writing.

3. No. 203. *Hemādri, ślokar.*

The *prayaschita cādam*, complete.

Fines, or other punishments for the following crimes—murder of a *Brahman*—of a spiritual teacher, or of any one of the military, mercantile, or servile classes—drinking ardent spirits—stealing; such as gold, or a *Brahman's* property of any kind—adultery, by a disciple with the wife of his spiritual teacher—killing any horse, cow, bull, bullock or ox, elephant, ass, sheep—cutting down trees—teaching the sense of the *vēdas* to *Brahman* children, for money; the *vēdas* must not be taught for gain—unnatural crimes—remarriage in the case of a *Brahman* widow—taking improper things as gifts; such as a blanket, a buffalo, a bed, oil-seeds; wedding-pumpkin; if the seeds be taken out, and the gourd filled with gold, then the present is good.

Punishment of widows—if a widow transgress any rule, such as speaking with a man, smiling at him, or partake of betel leaf, &c. with him, or scent a flower, or sandal-wood given by him, a punishment is prescribed; as also for proved adultery.

Dōsha zantis, some evils, or taken for such, have precative ceremonies prescribed—as if a lizard, or camelion fall on any part of the body, or when indications of evil are given by any member of the body—such as twinkling of left eye, throbbing of left arm, thigh, leg, in the case of a man, and on the opposite side, of a woman, then a *zanti* provided. Such indications on the right side of a man, and on the left side of a woman are deemed auspicious. A precative in case of an evil dream; another if a son be born in the same *nacshitra* as the father; with like matters.

In case of evil death, a sacrifice termed *Nārāyana śati* provided; and the same is usual at the funeral of a *yeti*, or strict ascetic; *chaturmāsa vrata calpa*, details as to a penance of four months: left incomplete; seems appended to the book: leaf 1—194.

The book is long, and thick, recent, yet slightly injured.

4. No. 206. *Hemādri, ślokar.*

The *prayaschita cādam*, or section on punishments—~~incomplete~~, a prose version at the end.

If a judge order a *Brahman* to be flogged, and ~~to lie under it~~ a punishment.

If a *Vaisya* kill a *Brahman* unwillingly, or without intention, an expiatory punishment for the homicide.

If a *Brahman* order a *Chandála* to be flogged, and he die under it, a punishment for the *Brahman*.

A punishment for drunkenness

Punishment for thefts, and killing animals, as under the last number—and for adultery.

If a *Brahman* plough his own field, he is to be punished for so doing

If any one sell himself for a slave; or a son, wife, mother, sister, female servant, or children—punishments in each case.

If a *Brahman* sell rice-corn, wheat, rice-corn in the ear, molasses salt, cotton, turmeric; araca nut, skins, stuff, hair, food, wine, flesh, petrified shells, *lingam*, heads—for the crime of such peddling, a punishment.

On the crime of stealing children, women, or cows—punishments for the said thefts.

If the proper time for performing any one of the sixteen auspicious ceremonies, beginning with pregnancy, be allowed to pass by, an expiatory punishment is prescribed.

If a king give his own weight in gold, as an expiation for great crimes, he who receives the same is criminal—a punishment provided for 1—115 from 116 to 150 left blank, and 151 to 295 written—20 blank leaves at the end; in all 215 leaves.

The book is long, and very thick, on narrow leaves, with a brass pin, recent.

5. No. 209. for Sect. 1. see XXVI.

Section 2. *Abi nava shada shiti* a commentary on a law-book—*ślokas* with a title.

By *Subrahmanya*.

On various kinds of ceremonial uncleanness, from different causes; as follows:

Childbirth—death of any relative—death of an infant occasioned by cutting the umbilical cord—if it die before that cutting—if a child die, when more than ten days old—on the death of a virgin—death of a young man before assuming the scholastic thread—on any one dying in a distant place—various other causes, some ten in number—on an evil death, affecting an entire township—occasioned by the death of a father, or other near relative; and if another person accidentally touch such a one before the burning, with other causes of uncleanness; and, in all the above cases specified or indicated, the mode of purification, with its duration is detailed. The last day of the most serious cases is known by the term *chandrāyana*; 76 leaves 2 or 3 broken

The book is long, of medium thickness, injured by worms.

6. No. 210. *Smṛiti chandricā*: *ślōcas* with *vēda* extracts, and some prose: incomplete, at the end.

Mode of daily ablutions—some extra bathing, termed *anga snānam*—daily mode of *mantras* or prayers—mental prayer *manassu japa* mode of daily *hōmas* or fire offerings: on various observances, as to such offerings, between *Srāntas* (adhering to *vēdas*) and *smartas* (adding codes of law) two classes of *Saṁtras*—mode of homage in general—on proper dispositions of spiritual teacher, and disciple; order of studying the *vēdas*, the duties of householders—modes of eating, and kinds of it—after eating, duties till evening—duties of the royal, or military class as to protecting the good, and punishing the evil—modes, and times of sacrificial offerings; duties of the four *colors* or *classes* *Brahman*, *Cshetriya*, *Vaisya*, *Sudras*—duty of releasing an ox from ploughing, when exhausted; if over worked a great sin—on the sixteen auspicious ceremonies, from pregnancy to birth, and childhood up to marriage—a discrimination as to ceremonial pollution and that caused to relatives by the death of any one distant from home—infants are to be buried, not burned; mode, or order of proceeding—mode of proceeding, if both father and mother die naturally on the same day—how to proceed in *śrāddhas* on the occurrence of ceremonial uncleanness; and many like topics. The whole appears to relate to the *āchāra cāndam*.

This book is also a great authority in the South, especially in Telingana, leaves 1—256.

The book is long, very thick, on narrow leaves, some of them broken off.

7. No. 211. Two tracts, or books.

1.) *Parāsara smṛiti*, sacerdotal law.

By *Parāsara*; otherwise called *prayoga padadhis* practical sections, *ślōcas* with extracts from *vēdas*.

Daily, and special bathings. Mode of sipping water with finger signs, wearing sacred ashes. Putting on cotton threads at times of sacrifices. Muttered prayer daily; walking round an *asṛata* tree—walking round a *Saiva* fane. Doing homage to the feet of a spiritual superior. Beginning to read the *vēdas*. Daily offering water from the hands to gods, sages, &c. Mode of homage to household god, keeping up the perpetual household fire. Taking care not to speak to others, nor to rise up, when eating the ordinary food: The preceding are duties during the day time. From leaf 64 to 80 on observances during the night, not complete. It is proper to keep awake during the first watch 6 to 9 o'clock, to sleep during two watches 9 to 3, and on the 4th watch to rise for morning devotion.

2.) *Shódasa carma karica—ślócas.*

On the sixteen auspicious household ceremonies. Before often specified.

In connexion therewith a celibate *Brahman* should wear a girdle of twisted grass; use strips of deer skins with *mantras*; carry a staff of *palasa* wood: and should learn to suppress the breath, while doing homage.

Mantras on marriage; others used with the daily sacrificial-fires; during the *hómam* the wife takes her part by holding one end of a bit of grass, the husband holding the other end. If two wives, the service is separate, and then both are made one service. A penalty, or expiation if the household fire be allowed to go out: leaf 1—32 and 82—163.

The book is very long, thick, old, slightly damaged.

8. No. 214. *Dharma pravarddhi*, a commentary on sacerdotal law, with other ordinances.

By *Nāráyana—ślócas* with *sutras* and *tika*, and some *veda* extracts.

On the division of property among sons, and various other kindreds: what is the share of each one.

On offering water with sesamo seed therein, on any gift. On bathing with the clothes on, otherwise forbidden.

Mode of putting a ring of *cusa* grass on the ring finger of the right hand.

Mode of putting on the sacred thread, with appropriate rituals.

Expiation for the omission of any duty, proper to any peculiar time.

Mode of sipping water, and pouring it out from the two hands, at morning, noon, and evening. Muttered prayers, or *mantras* used at the same times. The things used in fire offerings, morning and evening. On giving a little food to crows before meals. On offering food to the five *prāṇas*, or vitals airs within the body. On the propriety of keeping strict silence at meals. Mode of homage to gods. Daily *śrāddha*, a giving food to one *Brahman*, on account of ancestors.

The *shódasa carma* or sixteen auspicious household ceremonies: often before specified.

Harka vivaham, ceremony before marriage for the third time.

Expiation if the sacred fire be allowed to go out. The foregoing are all *śubha vidhi*, auspicious in kind. Besides,

The annual *śrāddha*, or commemorating the death of father, &c. giving food to *Brahmans*.

Hiranya śrāddha and *anna śrāddha*, giving gold, and raw rice to *Brahmans*.

Details as to periods of ceremonial uncleanness, occasioned by death of father, and other relatives.

Gifts when at the point of death; as land, a cow, an elephant, and tila or sesame seed along therewith, removing *dōsham* evil, or crime from the giver, and transferring it to the recipient—some poor person in desperate circumstances.

Prayaschitas, expiatory punishments for drinking ardent spirits; killing a cow, and the like.

Observances on nine days of festivals, as *Rāma's* birth day, *Parasu Rāma's* birth day, and the *Durga puja*; to this last a tenth day or *vijaya dasami* is added to commemorate the Amazon victory.

On the *sanerants* of each month, or the sun's passage from sign to sign.

A discrimination as to the accurate dates for different festivals, 167 leaves in all.

The book is long, thick, old, in one place especially very much injured by termites.

9. No. 219. *Nārāyaṇa sūndha*.

By *Karmalācara*, *ślokas* and *tica*.

The 3rd *parich'heda* only complete.

Chiefly on funereal observances. There are six *śrāddhas*.

- 1) *Nitya S*: The son of a deceased *Brahman* as long as he lives gives food daily to a *Brahman*; this is a perpetual offering.
- 2) *Nāmitheam S*. As on a new moon, or the passage of the sun into another sign, and the like occasions, termed *nimitant*, a commemoration by giving food.
- 3) *Kāmya S*. A voluntary commemoration of a father, or of any other ancestor.
- 4) *Vratthi S*. An observance at the close of any ceremonial uncleanness from any cause.
- 5) *Sapinda S*. A ball of food prepared with ceremonies, and afterwards given to a cow.
- 6) *Parrana S*. on new and full moon days, seated on *cusa* grass, especially at the new moon, reflex benefit to ancestors.

Śrāddha kala nūnaya, some discrimination as to times, &c

A young man before assuming the sacred thread cannot perform the funereal ceremonies; but he holds a bit of grass which another lays hold of; and this last person goes through the ritual, the other participating

Three *Brahmans* are termed respectively *Viśva deva*, *Pitṛ devata* and *Vishnu devata* their mode of eating the *śrāddha* offerings.

The articles proper to be used. The vessel for rice of what kind, and what not. Mode of fire offering on such occasions.

When the three above mentioned *Brahmans* are eating, should one of them vomit through repletion? a *prayaschita* is prescribed.

If any one be ceremonially unclean he cannot join in the *śrāddha*; but may do so after ten days, when purified. If any uncleanness occur at the time, after the *śmāntapam* has been written, and the grass ring put on the finger, the ceremony must proceed.

On *vibhakta*, and *avabhakta* a united family, and a family the property of which has been divided, having separate household fires; the mode in each case as to performing *śrāddhas*.

On the periods of uncleanness, caused by the death of relatives: the cases very numerous, and before specified.

If a *Brahman* has a son by a *sūdra* woman, and this son dies: the *Brahman* father is not thereby ceremonially unclean.

If any one die in a distant place his relatives in any house &c., are ceremonially unclean.

The *Nārāyaṇa* *balī*, a ceremony at the funeral of a strict ascetic, if this ceremony has been once performed, an annual commemoration is not needful.

The mode of proceeding if both husband and wife die at the same time.

If a woman die during menstruation, or in time of child-birth, the mode of proceeding.

The *Yeti śmāntāram* burial of a strict ascetic: salt is put under the body, and over it: so far, leaf 163.

Leaf 259—280 expiations which ought to be passed *sub silentio*, only for the position given to a widow who marries again; a *prayaschita* for a brother committing incest with an elder, or younger sister—for a widow that marries again—for an unnatural, and bestial crime in a house: *vēda mantras* accompany the expiations; seven leaves at the end, are shorter, prose; on modes of uncleanness; not complete—in all 191 leaves remain.

The book is long, very thick, narrow leaves, recent.

10. No. 221. *Vignānēśvarānam* or *Sarasvatī vilāsam*, *ślōcas* with a prose tika, complete.

Ascribed to *Pratāpa Rudra*.

On a king's judgment seat—distribution of vices or crimes, as against good morals; on the proper character, and disposition of the *mantri*, the

king's head assistant Description of the proper times for judicial proceedings, on taking council with the *mantri*. Then follows the *vicahāra tartamāna*, or mode of legal procedure in civil or criminal cases (excluding only sacerdotal, or ceremonial) Cases between husband and wife, or between relatives, as to land wealth, &c. On *Dharma pariccha*, or examination of a case, ordering officers, or peons—hearing both sides, that is plaintiff and defendant—an enquiry into a feigned, or spurious cause, in which one who should be defendant takes the initiative, as a deception On reconciling, contending parties, before any decision is given Mode of deciding causes in which the circumstances, involved therein, occurred in a distant place

On debts or bonds and proof concerning them Examination of witnesses, on both sides punishment of false witnesses Examples defining any crime and modes of deciding, as a judicial guide leaf 1—168

The book is somewhat long, thick, neat, small hand writing, recent

11 No 222 *Agā soddhī*—*slocas* with a *tīka*, a comment on a book called *śhāda sūti*, the original by *Lāṅsica adī'ya* the comment by *Lacshmi Narayana* 1—5 *praharanas*, the 5th not complete

On ceremonial uncleanness occasioned by birth, and death to relatives and to a woman, by reason of child birth The like caused by the Cæsarian operation, when resorted to The death of a child before the navel string is cut causes a longer period of uncleanness than when it dies afterwards If the birth of a child concur with some death, in the same household, the rule as to the double period of uncleanness, both conjoined, or ten days for the birth, eleven for the death, or 21 continuous days If both father and mother die together, the period of uncleanness to children is not lengthened, but is reckoned simply as one Rule as to the *anugamavāṁ*, or a wife burning with the dead body of her husband

If news of any one's death come ten days after its occurrence, then the eldest son only is ceremonially unclean, for ten days, not the rest of the family

Rules as to death of various classes of persons, as to the uncleanness caused to others and rules as to various gifts, such as gold, land, a cow, elephant, horse, &c. &c. made at the approach of death by such persons

A definition as to the lunar days, in each half month, and matters there'o pertaining

Punishments for drinking ardent spirits, and for associating with a woman of inferior caste

Rules as to the *jayanti* or birth anniversary of *Rama*, *Parasū Rāma*, *Narasinha*, one day for each of the two last, and nine days for the first.

On a ceremony to *Vasavara* on the fourth lunar day and a fast to *Brahmā Gāurī* or the magnificent *Parvati*

On adoption—rules as to rearing adopted children. One who has already assumed the scholastic thread must not be selected.

On long absence from home—if any one has been absent at a distance for more than 20 or 30 years he must, on his return, first go to the temple, bathe his face in butter-oil and look at the god—he may then go home, and look at the faces of his parents.

At the end, the ceremony closing the *Ananta vrata*, and the mode of homage to *Vyāsa* in all 155 leaves.

The book is long, thick, slightly injured.

12 No 225 *Yellapiyam*, slokas with *tica* and *veda* verses, some prose.

Dharma sastra—sacerdotal law, incomplete at the end.

Chiefly on ceremonial uncleanness, and expiatory ceremonies in various cases—at the end a little on propitiuous ceremonies. Eleven leaves on *apara kriya* or funeral observances, seem attached to the book, but not properly belong to it. Two other leaves on the question whether, in the event of any ceremonial uncleanness befalling, a strict ascetic may continue his penance—determined, that he cannot till purified.

Here begins the book proper.

The custom of fire offerings at new and full moons and the first day after each, by husband and wife, begun on their marriage, and continued. If omitted from any cause, a *prayaschita* is provided.

Fire offerings, with the ball of food, offered to ancestors, and with wood of the *palaṁ* creeper.

Prayaschita if any one die in a foreign country and the bones can be had, and brought the ceremony therewith performed.

An expiation if any one die by lightning.

The *Narayana balli* on the funeral of a strict ascetic, used also in any case of evil death.

On daily fire offerings in *Brahman* households. The *mantras* used, with ten kinds of gifts.

On giving alms after the decease of any near relative, especially a father. On the use of a stone put into a hole in the ground to represent the deceased during funeral ceremonies. a *prayaschita*, if any neglect, or error occur.

Some precautions as to any apparent signs of life—if they do not reappear another *prayaschita* must be performed, before removal. If life be re-uscitated, the individual must not return to his home, or people, but must become an outcaste.

If a dog touch the ball of food to ancestors a *prayachita* prescribed, and another ball of food must be prepared

The ceremony of gathering up the bones, the day after burning, sprinkling them with milk, and burying them with water, or casting them into water

If a *Brahman* die before assuming the scholastic thread, prescribed mode of funeral rites

On the tenth day of funeral observances, cutting off from the neck of a widow the token of marriage, given by a deceased husband

Śraddha of nine days, and of sixteen days On the periods of ceremonial uncleanness, caused by the death of various relatives, usually eleven days, and that caused by a birth ten days, commemoration of the anniversary of the death of an ancestor, especially the first year On the duty of maintaining silence while eating of the *śraddha* offerings The sitting on grass, at the annual commemoration The annual commemoration must be postponed a while, in the event of any ceremonial uncleanness befalling, until this time is passed

Vaśta dāna—giving a portion of the daily food, to ascetics, or to crows

At the close, matter on the mode of assuming the scholastic thread, and as to marriage rites, leaf 1—89 and 101—147, with 13 leaves introductory, 150 in all

The book is somewhat long, thick, injured by insects

13 No 226 For sect 1 see XXXII.

Sect 2 *Parasara dharma sastram*

1—12 *adhyayas*—incomplete, *ślokas* with prose

Rules as to eclipses, what works may be done just then, as to *śraddhas*, and other indispensable matters

Mode of receiving, and honoring guests Definition of ceremonial uncleanness, by reason of childbirth

If the *śaṅkalpam* as to any *vrata* or religious performance is recorded, and mournful news arrive, so as to cause ceremonial uncleanness this last does not hold, the duty is first to be performed, and the uncleanness to be afterwards adjusted

An expiatory ceremony, on account of any one who has come by an evil, or untimely death

If two women are each one in menses and if one touch the other then neither of the two may eat till after bathing Without such contact, each one might eat, being apart

The *candan* is the son of a married man, by another than his own wife, and the *gólaca* is the son of a widow ; neither of these two are allowed to partake of food offered in *sráddhas*, nor to join in other religious ceremonies.

If a *gólaca* or *chandála* and some others be killed a *prayaschita*, or punishment for the fault.

If a *Brahman* unwittingly eat in a *pariar's* house, for that an expiatory punishment.

If any one of superior caste, through bewilderment, converse with an inferior woman, and the mistake become known, then an expiatory punishment is provided.

Chandráyana vrata lacshanam definition of the *Chandráyana*, that is if any one wilfully commit any fault, then he is condemned to eat his rice boiled in his own urine, for 40 days

On the properties of ten kinds of bathing i. e. over the head, up to the neck, up to the loins, &c. also *mantra snánam* spells, as a substitute for bathing.

On the five products of a cow, as to preparation for ceremonial use. This section has 49 leaves, and is much the larger portion.

The book is long, and worn eaten.

14. No. 228. Two subjects.

1.) *Smṛiti artha sáram*, essence of law meaning; *ślókas* to a considerable extent, and afterwards prose : complete.

The ritual on new, and full moon days.

Days on which a *Brahman* may, or may not study the *védas*.

Daily duties of a *Brahman* from his first rising in the early morning ; such as cleansing his teeth pouring out water from his hands, &c. down to *dēva archana*, or homage—after which he may eat.

Modes of *sráddhas* defined ; discrimination of matters proper, and improper to be eaten.

In the case of uncleanness, caused by the death of a child, an expiatory ceremony.

If any one die by means of fire or water or by falling from a precipice, in such cases the *Náráyana balli* is provided—a kind of sacrifice.

So far on what are termed *suba* and *asuba*, or propitious, and mournful occasions.

A book called *karma vibhāgam* relating to *prayaschitas*, fines or punishments, or expiations ; for one who has forfeited caste.

—For spirit-drinking, stealing gold, silver, &c. or jewels ; or

—If any one kill a woman, or take away other life—homicide, or murder.

2) *Garghya samhita, slokas and prose*

On the lunar asterisms as favorable or unfavorable, as to the birth of children in them. If deemed unfavorable a *zanti*, a sort of precative litany is provided. If a child is born within the *amarasi* this is termed *kuhku*—it is very evil, but a *prayaschita* or expiation is provided as also for any evil birth asterism.

The almanacs indicate three evil times *râstris vyati phalam rahu*, a *zanti*, or litany, if a child be born in any one of them.

A *zanti* for a child born in the *mula nâkshatra* which is worse than most others. The *zanti* is accompanied by a fire offering, and certain grains are made up in a loaf, and given to *Brahmans*, and *mantras* are used.

The book is long, thick, old, variously injured.

14½ No 237 Various ceremonies, many of them pertaining to *acharam*, or ecclesiastical law with some *stotras*.

—Five *slokas* used at sun rise, directed to *Rama*, and four others to *Krishna*.

General *slokas*, referring to *Sambu*, *Jaganat Ia*, *Vishnu*.

Astrological rules, as to building a house, time of entering it, as a residence some matters as to oblations thereupon.

On modes of *sraddha*—funereal.

Medicines and spells to gain over enemies, and make them friends, others to gain over a cross, or angry husband.

—*Garudopanishada*, a *veda* appendage.

—*Brahma yagya*—a sitting on grass by *Brahmans* on some occasions. Eight *slokas* in praise of *Cusi* and of *Visranat ha* the form of *Siva* there.

On examination of *gotras* or tribes, preparatory to marriage the parties may not marry if the *rishi* at the head of the respective *gotras* be the same. *Agnikaryam* five offerings, by pouring butter oil on fire. *Kadalî civaham*, a nominal marriage to a plantain tree by which a poor *Brahmachari* renounces his vow of celibacy, and poverty and may afterwards dress and eat in the fashion of the world (the marriage with an *asclepias* shrub differs).

Mrityula languta mantra—a spell to kill enemies.

On the two ceremonies during the state of pregnancy—these only out of sixteen.

On the *st halâ blagam*, a fire offering at new and full moons by newly married people.

Charities, and duties of the husband of a pregnant woman.

Bonds or deeds of gifts, lands, &c.

Leaf 32—110 but 92—98, 131, 134 are wanting, and 16 leaves, without numbers, are confusedly strung in the part relating to bonds.

The book is somewhat long, of medium thickness, old, damaged near the end.

15. No. 238. *Dherma sastru.*

—*Kushmanda kôma*—incomplete, a fire offering with the marriage gourd, and some *vêda mantras* are used at the same.

—*âtura saniyâsi*—fragment, a mode of speedily making any one a *saniyâsi* at the point of death; chiefly used by the *adaitas*.

These matters are considered to appertain to the *prayaschittas* or expiations of sacerdotal law. 22 leaves irregular.

The book is of medium length, old, without boards, much damaged.

16. No. 215. *Dherma sastram.*

The *âchâra cândam*, or sacerdotal law.

Certain customs, or practices, allowable in former ages, are not allowable in the present *kali yuga*. A cow—a horse—a man may not now be killed, to be offered in sacrifice. A brother may not beget a son for deceased brother, from the latter's widow. Flesh must not be eaten at *srâddhas*.

Matters, or duties that are to be done; a boy must begin learning when five years old. A wife when she is left, for a time, by her husband must perform the part of a strict ascetic.

Written by *Purushôttama ânanda sarasvati*.

If a father become a strict ascetic, he is virtually, or legally dead. The duties of a son in that case. *Dhatta râmamsa* a book so called is herein included. On adoption. Question—must the children of one adopted go to the line, or posterity of the person adopting, or to his own line. Some say to his own line; but this book, by many arguments, and logical rules, proves that the posterity is to be reckoned to the race of the individual adopting.

On the question—if a king have many children, to which one of them does the inheritance of the kingdom pass? Answer—to the child of the eldest lawfully married wife.

Various other questions on the subjects of adoption, and inheritance; together with the mode of adoption—fire offering at the time. (If the *dhatta râmamsa* be not already translated, it would be worth translating).

Abinava shada shita tyahyânâam a commentary, otherwise called *Dherma pradipica*, on a work entitled *Abinava sada shita*.

By *Subrahmanya sudhi*, 1 e *pandita*

On the periods of ceremonial uncleanness, caused by death of children at various ages, also on birth and death afterwards, at various times, soon after birth—with other matter on ceremonial purifications, caused by death—previously noted

Smṛiti bhāṣcaram—the various ceremonies from pregnancy forwards to be followed, or observed by *Sudras*, with the *apara kṛiya*, or funereal ceremonies, as to *Sudras*, leaf 1—5 and 1—190, at the end three leaves as to who must light the pyre, and a few like matters by *Naradiya*, or ascribed to him

17 No 247 Two books

1) *Hemādri—dharma sastra*

By *Hemādri*, *slocas*, incomplete

Chiefly on *prayaschitas* or expiatory punishments.

On the duties of the *Brahman*, *Cshetriya*, *Vaisya* and *Sudra* according to their class. If they do not fulfil the precepts of the *Vedas*, concerning them they incur guilt, nevertheless in such cases, an expiation to remove the guilt is provided and for such matters as theft, adultery, drunkenness &c., the specification is minute, and in great variety, and, like Den's theology, might suggest, to innocent persons, crimes or vices not otherwise known, or even thought of

2) *Kala Madhartyam—slocas*

By *Madhara* complete

The two *ayanas* and dark half lunation, lunar days, and *mala masam* in which two new moons, or two full moons occur, the *mahalyam* in September—October. These various modes of noting time are described with full details, as also what may, and what may not be done in them. The *mahalyam* is a commemoration of ancestors for 15 days from full to new moon according to the *tithis* on which each one died, though in other months

Jayanti nirnayam adjustment of the exact time for the observance of *Krishna's* birth day

Siva ratra nirnayam, adjustment of time for the special night of *Siva*, in the month of February

Adjustment of special days, on which one meal only is to be eaten

Regulations as to gifts, on days of special observance

Details of the 4th lunar day as devoted to *Ganesa*, and various other fasts, or observances in each *tithi* throughout the year

Days to be attended to at the time of eclipses. Leaf 1—, and 1—11

The book is very long, thick, on narrow leaves, injured by insects.

18. No. 219. Two books.

1.) *Īśvāśvara śmṛiti sām.*

By *Śvapracāsa yōgi, ślōcas.*

Enquiry as to the form of entering on the profession of *Sannyāsi*; what is to be done, and what forbidden; with the fruit or result. Properties of the pilgrim's staff used by ascetics.

Daily duties of strict ascetics. Their mode of bathing, and manner of seeking alms. Practice of the *yōgam* or meditating on God, and on their own mind. The virtue of *pūja* or ritual homage, by an ascetic is very great. Praise of *Hari* or *Vishnu*. Mode of annual commemoration of the death of a *sannyāsi*: leaf 1—52.

2.) *Dharma pradīpica, ślōcas.*

By *Subrahmanya sūti*: complete.

A commentary on a work entitled *Abinava śhādu sūti*.

Description and periods of ceremonial uncleanness from various causes. What things may be done during such times, and what things are forbidden: leaf 1—13.

The book is of medium size, and a little injured by insects.

19. No. 254. *Smṛtyatya sām*, an epitome of sacerdotal law, incomplete.

What are suitable duties to be performed in the *Cālī yuga*, and what are not now permitted.

On the sixteen propitious ceremonies, and the suitable times for them prescribed.

Mode of making the sacred thread, as well as of putting it on. Description of deer skin strips, and a staff as pertaining to a *Brahmārhan*. *Śrāvana vidhi* or *upacarma vidhi* in the event of not reading the *Vēdas*, or of laying aside the sacred thread, a *prayaschitta*, fine or punishment in expiation of such an omission, *quasi* penance, and absolution.

On what days the *Vēdas* may be read, and what days are prohibited.

In the case of a proposed betrothal an examination prescribed, as to the respective *gōtras* or tribes of man, and woman. The relationship of tribe, or family must not be too near. If the *rishis*, at the head of the two *gōtras*, are different the marriage may take place; but if, as may happen, the *rishis* at the head of both are the same, then the pair may not marry.

On noon day bathing, and sitting on grass, and at evening time also. Mode of evening fire-offering.

Sraddha or mournful matters, what may and may not be eaten on those occasions The offering to remove any accidental uncleanness leaf 1—45

The book is long, of medium thickness, without boards, somewhat injured

20 No 255 Two books.

1) *Aslayana karica—ślōcas*

Dharma sastra śchāra cādam

—*Stalica ṛaca*, a kind of domestic fire offering—its mode prescribed

The *śhōdasa carma*, or sixteen propitious ceremonies up to marriage, often before particularized.

—*Sravana carma* (or *śrāṇi atuttam* in Tamil) the ceremony on an annual change of the scholastic thread

The preceding are *purva*, or primary

The *apara carma*, or subsequent duties are mournful in kind

—*Purvana sraddha*, yearly commemoration of death of ancestors

—*Hasti sanjayanam*, down to the end of funeral ceremonies, : *e sapin da carma*.

This *karica*, or brief compendium, contains four *adhyāyas*, and so far complete

Appended—*mangalāśhtacam*, an octave of benedictions, on auspicious occasions

2) *Zantis*, preecative chants

—If a male and female crow are seen

—If white ants (termites) appear in a house

—If a child be born on an *amavasi*, or a little before the new moon

—If a child be born in *mula aslesha* or *jyēś'hya*, lunar asterisms that is, the moon being at that at the time of birth

—If a child be born at the time of an eclipse

—To prevent sickness of constitution

—*Jya avēshana*, a mode of *zanti* soon after birth a vessel of butter oil is provided, the child's image is thence reflected, the father must look on the image only, and afterwards the butter oil is given to a *Brahman*

Added—*sraddha Brahmana nyema lacshana*, or careful selection of a *Brahman* suitable to prepare the *sraddha*, and to eat the food then given

Mode of *sraddhā* for a *Sannyasi* or strict ascetic leaf 1—78

The book is long, of medium thickness, old, and damaged

21. No. 257. *Vignanesaram*.

The *vivahara candam* complete.

The *prayaschita candam* incomplete.

The *vivahara* section, civil jurisprudence.

—On division of property—mother's share, or mother's property, how divided—a daughter's share, the *stri dānam*—on division of ancestral property—difference of portions among children, as maintained by some authorities, by others an equal division is enjoined. (There exists an English translation of the preceding matter).

Definition of *vivahara* or legal control.

—Quality of a *mantri* as adviser to a King.

—Modes of examining in legal cases.

—Examination of plaintiff, and defendant; and of examining witnesses

—On securities, on proportioning fines to the means of the parties.

—On written bonds, or securities.

—On disputes as to boundaries.

On thefts, as the stealing cows, sheep, &c.

The *Prayaschita candam*.

Mode of penalties or punishments to expiate various faults, or crimes.

Penalty for theft of jewels—for drinking ardent spirits—for some faults as applicable to women, and children—for theft of gold; for adultery—for breach of a strict ascetic's vow—for the sale of a child—for leaving off the custom of reading the *védas*;

Leaf 1—24 and 1—213.

The book is long, very thick, has only one board, is much worm eaten, and some leaves are broken, parts only remaining.

21½. No. 270. *Vignānēvara dipica*, the *mūlam* Sanscrit, the comment Telugu.

By *Basarópádhayya sūri*

The *Vivahara candam*, 8 *prakaranas*.

A description, or definition of jurisprudence.

Definition of a bond, or engagement, to do any thing stipulated.

On pledges, or deposits of valuables to receive something valuable.

Characteristics of an evil person.

On hidden treasure found on land, if after the selling the land, to whom the treasure belongs, seller, or buyer

If treasure is recovered after having been stolen by a thief, what is to be done with it—how apportioned

On debts, and their payment

On bail—securities—what kind of person can be accepted as bail

On the subject of witnesses

Daya vibhaga—division of property what property can, and what cannot be divided The case of a father giving his daughter to another man in marriage, the father having no son, and saying to the husband—whatever is born of my daughter is my son, as well as yours—the proceeding is to division of property in the case of such a child, this is *Devyamushayana* Twelve kinds of sons described

The case of a *jāti prasht hana*, or one fallen from caste, his property goes to others *stri dhanavibhaga* on the division of the property of women

Ten kinds of marriage defined *Brahma, dāra* &c

If any one sells another's property without the owner's consent, the mode of proceeding Punishment for stealing goods and chattels, taken forcibly from a house, great severity allowed specimens only of multifarious matter—see other notices leaf 1—90

The book is long, of medium thickness, without boards, slightly injured

22 No 288 *Tu'la purusha padadhī*, a chapter from the code by *Atreya* or *Himadri*—*ślokas* with prose and *rēda* extracts, complete

On good, and evil days—*veti pāta* evil, some days are defective in the proper number of lunar digits, on such a day nothing important should be done

The *Pugadī* beginning of an age, *upa raga* or *grahana* eclipse, *san cranti* passage of sun from one sign to another, *chaturdasi* fourteenth lunar day, and *ashtami* first and last quarters, the full and new moons—these are all bad times and any great affair—such for example, as a king giving his own weight in gold—ought not then to be done The *mala masam* is when two new moons happen in one solar month Important matters should not then be transacted.

But with such exceptions, and selecting good lunar days—then any one may go and do homage to *Ganesa* in a temple, or on the bank of a river—or may perform the consecrating water for lustrations, or may perform fire offer

ings, or may make the *tulā nirmānam* weighing self against gold for a gift to *Brahmans*; and other matters.

The book seems designed to adjust the time for this said great gift, with precision: leaf 1—44.

The book is of medium size, without boards, recent.

23. No. 314. *Vignānēsvaram*, or *Yāgnarāḷeya dherma sastra cirtuti*, a paraphrase on the code of *Yāgnarāḷeya*.

The three divisions *ācharam*, *vivahāra*, *prayaschita cāndams* are nearly complete: the last one only defective.

1.) The *āchāra cāndam*—the ceremonies from pregnancy up to taking the vow of a celibate *Brahman* student—also on cleansing after evacuations; on closing the nostrils in homage—on the morning, noon and evening homage—details on marriage—discrimination as to duties—what food may be eaten, what not—also on *sraddhas*.

2.) The *vivahāra cāndam*, for details see preceding notices, and especially *β. A. b. No. 1141, Vol. I.*

3.) *Prayaschita cāndam*—the *Nārāyana bali*, a mode of sacrifice as an expiation—various modes of uncleanness expiated—who may perform a *prayaschita*—on the expiation of venial faults—on other faults—as drinking ardent spirits—adultery—murder, and associates in such crimes—punishments for principals, and associates, or accessories; this part, as above stated, is not complete: leaf 1—359.

24. No. 317. Four pieces.

1.) *Vignānēsvaram*—the *prayaschita cāndam*—incomplete: it seems as though it would joint on to the end of No. 314; and so render that complete.

—The punishment of adultery with a *chandala* woman—punishment for killing any woman, and especially a *Brahmani*—and for cutting open any fruit, and unintentionally killing any worm therein (perhaps enigmatical, *fruit for womb*) and for cutting down any poisonous shrub, or any other shrub, or tree. A punishment, if a *Sannyasi* in any wise fail of fulfilling his vow. The various modes of marriage defined; from *Gandharba* upwards; penalties lie against one or two of them. Various other punishments, or penalties for various faults, or crimes: leaf 1—58.

2.) *Aśāucha nirṇayam*—*ślokas* with prose.

By *Bhattoji dicshada*.

—The uncleanness caused by abortion, of how many days continuance—
 • if in the midst of one uncleanness another supervene the mode of proceeding, in the case of death by drowning, or other violent deaths, the uncleanness thereby caused to relatives, and mode of proceeding. If any one die before assuming the scholastic thread, the period of uncleanness to relatives—mode of proceeding as to the funerals. If during the ceremony of putting on the thread an uncleanness occur, it must not impede the completion. On the natural death of father, and mother in one day—the mode of proceeding if any woman die when under removal an expiatory ceremony. In such a case pollution does not attach to a silver pot, or vessel with the woman, but it must be at once removed. If two or three *śrāddhas* happen on one day, what is needful to be done.

- 3) *Dhātta mīmamsa*—law of adoption—enquiry as to an adopted son—the portion that comes to one adopted, or *daya bhāga*. If a child be adopted before the navel string is cut the bond is much closer than otherwise, and then if the child's own father and mother die, the uncleanness occasioned to the child is slight.

On uncleanness, by reason of menstruation—kind and duration.

At what time the assuming the scholastic thread, and marriage may not take place—not when the mother is fully pregnant—or in her menses—nor in the same year with that of a father's death. Mode of performing the ceremony of assuming the scholastic thread. What things the husband of a pregnant woman may not do.

A pregnant woman may not cook food for her household.

Description of the *mala masam* or when two new moons, or two full moons occur, in one solar month.

Mode of *śrāddhas* in such a month. Discrimination as to an eclipse, what may then, or may not then be done. Rules concerning many kinds of gifts.

- 4) *Parasara kṛita dharma sastram*, the code by *Parasara*—*slokas*.

Definition of law in the four *yugas*. Rules, or laws as to observances by the four *colors*, *Brahma*, *Cshetriya*, *Vaisya*, *Sudra*. On sacerdotal observances by *Brahmans* and others. leaf 1—7C.

The book is long, somewhat thick, recent.

25 No 318 Seven brief codes.

1) *Yāsa smṛiti slokas*, complete, law ascribed to *Yāsa*.

2) *Ātreya smṛiti, slokas* complete, ascribed to *Ātreya*, elsewhere *Hemadri*.

- 3.) *Sadalapa smṛiti ślōcas*, complete. By *Sā lātapa rishi*.
- 4.) *Parāsara smṛiti ślōcas*; complete. By *Parāsara*.
- 5.) *Sandilya smṛiti ślōcas*, complete. By *Sandilya*.
- 6.) *Hārītaca smṛiti ślōcas*, complete. By *Hārītaca*.
- 7.) *Menu smṛiti ślōcas*, complete. By *Menu* through *Bhṛigu rishi*.

The subject is similar to all these tracts; to wit, the duties of a ceremonial kind from the early morning to the evening; as they ought to be observed by all *Vāishnavas*. There is a general agreement, with some difference, as to the exact kind, or extent of observance; on which account the seven different authorities are brought together for comparison of agreement, or difference.

The duties of the four colors, *Brahma*, *Cshētriya*, *Vāisya* and *Sudras*; and of the four *āśramas* orders, *Brahmachāri*, *Grahasta*, *Vanaprast'ha*, and *Sannyasi*; some of the authorities are full, others brief: leaf 1—174.

The book is long, thin, with a brass pin, recent.

26. No. 319. Wroog title on the label.

The book relates to *dherma sastra*—*āchāra cādam*—in measured prose.

At what time three of the colors ought to put on the scholastic thread; the *Brahman* at 8 years, the *Cshetriya* at 11 years, and the *Vaisya* at 12 years of age. Duties of the *Vanaprast'ha* or hermit. Modes of marriage. Duties of the *Grahasta* or householder, and duties of the *Brahman*, *Cshetriya*, *Vaisya*, *Sudra*. Periods of ceremonial uncleanness in each case, on death of relatives.

What things may be eaten, what are forbidden: *Sura* *bānam* or drinking spirits and theft, are forbidden.

Crime of adultery, in a disciple, with the wife of his preceptor. Description of various crimes—punishments to be awarded. Expiations for various sins, and the fruit of such faults, or the diseases which they cause. (It seems to be a settled rule, that every disease is the punishment of some sin, in this life, or a former one): leaf 1—21.

The book is long, and thin, without boards, injured.

27 No 372 Two subjects

1) *Abinava shad ziti nirnaya, achara candam of dherma sustra*

Ceremonial uncleanness defined, and specification of cases wherein their occurrence must not impede progress For example—if a person is performing a sacrifice, and a relative die the sacrifice must be concluded, without any hindrance In like manner if a marriage ceremony is in progress, and a relative die, the marriage must not be thereby hindered, incomplete

2) *Vivaha canya varana nyama*, definition of affinities within which marriage is not allowed, and on what principles, as to *gotra*, tribe, *kula*, family, &c the selection must proceed

Leaf 1—13 complete

The book is of medium length, thin, without boards, in tolerable order

28 No 450 Sect 1 *Gautama dherma*

By *Gautama*, 16 *sutras* complete

The book relates to *Brahmans* only A *prayaschitta* expiatory punishment, if, through ignorance, in the darkness of the night improper familiarity be held with a near relative, and the mistake is afterwards discovered

A similar punishment if by mistake, or ignorance, any one eat of a *sudra's* rice

Like punishment, if familiar intercourse of a social kind, be held with *Mlechhas*, or foreigners.

An expiatory punishment if any one steal gold, silver, or any other article of value 9 leaves only

For sect 2 see XXXII

29 No 585 Three pieces

1) *Trimsa sloki vyakyanam*—30 *slokas* with a comment, or paraphrase, complete

On ceremonial uncleannesses That occasioned by birth of a child to the father, and mother of the woman in parturition, and to other relatives How many days of separation, in each case

In any case of death occurring how many days of separation to relatives, and when they may bathe, and return to their family, or other duties

2) *Dherma sustra, slokas*

Discrimination of various kinds of crimes How to be enquired into by means of witnesses—their character and value—rules of evidence, if the crime be proved, the nature of the punishment, in each case, to be awarded 1—16 leaves incomplete

3.) *Dherma sāstra, ślōcas, incomplete.*

Rules as to lighting the funereal fire ; if a husband die without a son, the wife, that is widow, must light the fire—various other cases provided for ; the point being, that the individual, lighting the pyre, becomes entitled to the deceased's property : a primary point in Hindu law : leaf 1—3, in all 21.

XIV. LEXICOGRAPHICAL.

1. No. 586. *Dri rūpa cōsham.*

By *Sri Harisha—ślōcas, complete.*

A collection of words which are spelt in two or more different manners, by various authors ; which yet are one and the same, as to meaning ; as *Hanuman* or *Hanúman*. In some words there are three, four, or five variations though two, as the more common, is specified in the title. (The cause may be difference of age, as the spelling of Ennius is not that of Virgil. The spelling of Chaucer not that of Pope ; the spelling of Froissart not that of Voltaire).

The book is of medium size, thin, without boards, much injured by insects.

2. No. 613. *Amara cōsha, ślōcas.*

The three *cāndams* complete, and without lacune. Apparently a complete copy has been but recently made, from other copies in the collection, rarely complete.

The *champu Rāmāyanam*, ascribed to *Bhoja raja* is appended ; possibly as an exemplar of words—prose and verse.

By *Lacshmana cāri*.

The *bala* to the *sundara cādam* ; wanting the *yuddha cādam*. The story of the *Rāmāyana* adapted to court minstrelsy : leaf 1—118.

The book is of medium size, and looks new.

3. No. 638. *Bhatti cāryam, ślōcas.*

By *Bhatti cāri*, 2 *sargas*, with a *tica*, or verbal glossary, by himself.

The birth and nurture of *Rama*, and his marriage with *Sita*, to his meeting with *Jamadagni* or *Pārasu Rāma*. The main object, it appears, is not the story ; but to exemplify the greatest possible number of Sanscrit roots, in memorial verses. The Sanscrit is said to contain four thousand roots, and many of them are contained in this fragment of 14 leaves.

The book is somewhat long, without boards, slightly injured.

4. No. 756. *Dasa Nigandu ślōcas.*

There are ten kinds of lexicons, or dictionaries in Sanscrit—a specimen from each one of these is given in this book: 27 leaves, incomplete.

The book is of medium length, old, without boards, slightly injured.

5. No. 855. *Nānart'ha nigandu ślōcas*; incomplete at the end.

By *Harichandra*.

In five *cāndams* or books, the 1st word of one syllabic letter, the second of two, and so on to five syllables; the various meanings and limited to words, which have more than one meaning; leaf 1—68.

The book is of medium size, without boards, neat, and quite recent.

6. No. 802. Two books.

1.) *Nānart'ha sangraha, ślōcas.*

By *Harichandra*—incomplete.

Fifteen *vergas* or classes of words—different meanings of one word: the term *verga* is used in reference to the consonants as *ka*, *k'ha*, *ga*, *g'ha*, &c.

Leaf 1—22 and 4 blank leaves.

2.) *Amara pala parijatam.*

By *Malli nāt'ha*.

A *tica* or glossary on the *Amaram*, containing also the original *ślōcas*, and the three *cāndams* complete. The 1st has 12 *vergas*, the 2nd 10 *vergas*, the 3rd 5 *vergas*. The root and the increment for the formation of words stated: leaf 61—227 and 14 blank, in all 207.

The book is long, and very thick, a neat book, in small hand writing.

7. No. 803. *Sutā*, a *tica* on the *Amaram*: without the original.

By *Ranghāchārya*, prose, but with *ślōcas* in the midst, in exemplification. 1st *cāndam* *verga* to *vāri*—12 sections of the glossary: no more, leaf 1—44 and 10 blank leaves.

The book is somewhat long, of medium thickness, bamboo boards, recent.

8. No. 804. *Amara śośha vivartī*, a glossary on the *Amaram* without the original: and containing only the *nānārt'ha verga* of the 3rd *cādam*. It gives both *pracrūti* and *vicrūti*, or root, and affixes for forming words: leaf 1—60.

The book is long, of medium thickness, without boards, at the end some leaves are damaged.

9. No. 810. *Linga bhattiyam*.

By *Linga suri*, another *tica* or glossary to the *Amaram*.

Two copies of the second *cādam*. The 1st complete, the 2nd incomplete. There are the original *sūtras*, the *tica* or verbal glossary, and some other prose paraphrase.

The 1st copy 12 *vergas*, *bhū* to *sūdra*, 10 sections so far complete; the 2nd has no one *verga* complete

Leaf 1—71 with 6 blank and 1—13 and 44—63.

The book is somewhat long, unequal leaves of medium thickness, with rude boards, recent.

10. No. 811. *Amaram, ślōcas*.

By *Amṛta sinha*, the original, incomplete, the 1st and 2nd *cādam*s only.

1st *Cādam*, *averga verga* to *pātāla verga*; 3 sections wanting

2nd *Cādam*, *bhū* v. to *sūdra* v. 10 sections; but the last section defective.

At the beginning are three leaves, accounts, 1st *Cādam* 15 leaves, 2nd *Cādam* 50 leaves, in all 68 leaves.

The book is of medium size, the first portion recent, the other part very old, with ends of leaves broken.

11. No. 812. *Linga bhattiyam*, a glossary, as above, on the *Amaram*.

By *Linga bhatta* (*bhatta* and *suri* synonymous).

A glossary on the 2nd and 3rd *cādam*, both complete.

2nd *Cādam* *bhū* v. to *sūdra* v. 10 Sections

3rd „ *vizēshanigṇa* to *averga* 4 „

The *pracrūti* and *vicrūti*, or roots and affixes leaf 1—133. The book is long, thick, with broken wooden pin, recent.

12. No. 813 Sect. 1. *Amara pata vivruti*.

By *Linga suri*—*tica* (without *mālam*) on the *Amaram*, the same work as 9, and 11.

The 3rd *cādam* only complete, in 5 Sections; from *vizēshanigṇa* to the end: leaf 1—132.

The book is long, somewhat thick, old, very narrow leaves.

13 No 818 *Amaram—ślokas*By *Amrita Sinha*—the original

The 1st *candam* *avarga* 1 to *vari* 12 *vergas* complete, 2nd and 3rd *candams* want ng: 317 *ślokas*, on 10 leaves

The book is long, without boards

14. No 822 *Sabda linga art ha chandrica*By *Sujona carī*, *mulam* with *tica*In three *candams*1 *ēca linga candam*, words of only one gender2 *dei* „ „ words of two genders

3 *tri* „ „ words used sometimes in all three genders, from *ka* to *ha*
being all the consonants, leaf 1—23

The book is long, without boards, slightly injured

15 No 824 *Amaram*—the originalBy *Amrita sinha*, 3 *candams*1st *avarga* 1 to *vari* *verga* 12 Sections.2nd *bhu* to *sudra* „ 10 „

3rd *vi-śhanigya* to *avayaya* „ 5 „ complete, only that some leaves are broken leaf 1—170

The book is of medium length, somewhat thick, very narrow leaves, damaged

16 No 827. *Linga bhattiyam*

By *Linga suri*, a *tica* to the 2nd *candam* of the *Amaram*, the *sutras* quoted, a *tica* or verbal glossary, and a prose explanation added
Only the 2nd *candam*, and this one complete, from *bhu* to *sudra*

The roots and affixes to form words are given, thus *mri* root, formed by increment into *marana* death, whence comes *martiya* a mortal, with a *sutra* to show authority, and use leaf 1—114

The book is long, somewhat thick, in good order

17 No 828 Sect 1 *Bhanoj dicshadyama*, a *tica* to the *Amaram*By *Bhanoj dicshada*

Only 4 *vergas* of the 2nd *candam*, *bhu* to *vanauśa* li. Prose comment is added to the glossary

The roots and affixes are state 1 with *sutras* as examples of use: leaf 1—42

For Sect 2 see VIII leaf 1—8

Sect 3 *Drī rūpa casham—ślokas*By *Sri Harisha*, 5 *vergas* complete

Some special words have more than one form, or are variously spelt by different authors, the variations specified.

Leaf 1—9 and 6 blank leaves; in all 62 leaves.

The book is of medium size, without boards.

18. No. 829. *Amaram, ślocas.*

By *Amrita sinha*—part of the 2nd *cādam*, *bhu* to *vanaushadi*, or 4 *vergas*, leaf 1—10.

The book is of medium length, without boards.

19. No. 831. *Amara cōsha mulam.*

By *Amrita sinha*. The 1st *cādam* in 12 *vergas* and 565 *ślocas* complete: leaf 1—46.

The book is of medium length, without boards, slightly injured.

20. No. 832. Two pieces.

1.) *Kriya nigandu, ślocas*, complete.

By *Bhattoji dicshada*.

Several *dhatus* or roots of one meaning, with the meaning of words formed from them, past, present, future times. In some cases ten roots will give one meaning, such instances are specially detailed.

2.) *Acsharanta nigandu*, list of words ending in all the letters of the alphabet: not common words, but special ones; their genders stated, and discriminated.

21. No. 833. Sect. 1—4 and 6, 7.

Sect. 1. *Ashita anga Nigandu, ślocas* with a Telugu *tīca*; one *anga* out of eight, incomplete; words in common use of various classes, but chiefly relating to medical plants, and shrubs.

Sect. 2. *Shad rasa Nigandu, ślocas* with a Telugu *tīca*. A lexicon of six essences; as acid, sour, sweet, aromatic, bitter, acrid things.

Sect. 3. *'Ecaasharā Nigandu, ślocas.*

By *Iruga vada dandādhi nat'ha*.

The *cādam* containing words of one letter complete; other *cādam*s, on two and three letters wanting.

Sect. 4. *Sabda nirdēsam, ślocas.*

By *Bhattoji dicshada*, incomplete.

A string of some words of the masculine gender only.

Sect. 5. See XVII.

Sect 6 *Dacshana murti Nigandu*By one named *Dacshana murti slokas*Two *scandas* incomplete It is like the *nanart ha retna mala*, that is, a list of words having more than one meaningSect 7 *Dhanuvantari Nigandu*Ascribed to *Dhanuvantari—slokas* with a *tica* in Telugu, 1st and 2nd *sargas*, incomplete, a *materia medica* see other notices

For sections 8—10 see XVII

The book is long, very thick, with a wooden pin, recent

22 No 834 *Amaram—mulam*By *Amrita sinha*, *slokas* onlyThe 1st *candam*, *srerga* to *rari verga* 12 sections complete, theother *candams* wanting The book is long, thin, without boards, slightly injured, leaf 1—1423 No 836 *Ecacslari Nigandu*By *Iruga rada dandati natla slokas*The 1st *candam* only complete

The various meanings of words of only one syllabic letter 5

leaves

The book is of medium length, without boards

21 No 837 *Linga bhattiyam*By *Linga suri*. A comment on the *Amaram*, the 1st *candam* from *srerga* to *rari verga* 12 sections complete

The meaning of words, with roots and affixes, and also gender of each word leaf 1—52

The book is of medium size, without boards

25 No 843 *Amaram mulam, slokas* only 1st and 2nd *candam*

The 1st complete the second not so

1st *srerga v* to *rari v* 12 sections.2nd. *bha pura rdarya sudra vergas* intermediate sections missing

Leaf 1—13 and 17 and 18—23

The book is of medium length, thin, without boards

25½ No 849 Five pieces

1) *Visra Nigandu slokas*By *Visra cari* 1—12 *candams* complete, names of gods, men,

beasts &c

The Tamil *Nigandu* is on the like plan

2) *Visa pracāsa—slocas*

By *Harichandra nama*—complete

Another lexicon from *ka verga* to *csha verga*—the whole of the consonants 35 *vergas*.

3) *Pariyaya arnavam—slocas.*

By *Nila kant ha misra*, incomplete

1—5 *tarangas*, a lexicon as above, names of gods, men, &c.

4) *Sabda sabdartha manjusa*

By *Vira misra raja pandita*.

1—3 *apa taracas*, incomplete

If complete, it would contain thirteen classes of words

5) *Pariyaya pata retna mala*

By *Mahevara misra—slocas.*

1—3 *parich'hēdas* a lexicon of beasts, birds, trees, &c. The whole book leaf 1—203

The book is long, very thick, with a brass pin, old, in good order.

26. No 850 Seven lexicons, or dictionaries.

1) *Aavyaya varnava—slocas*

By *Jaya bhattacharya*—3 *tarangas*, or waves of the sea of words, complete .

It contains indeclinable words .

2) *Ac'hyata chandrica—slocas*

By *Bhatta mala* complete .

Various roots, their meanings, each root bearing more than one meaning, and distributed into *vergas*, or sections.

3) *Nanartha pata it haca*

By *Suyana* "ark of various meanings."

Words arranged by their various terminations, as *suc'ha*, *muc'ha* and having more than one meaning—a sort of rhyming dictionary.

4) *Nanartha sabda retnam*

By *Cāli dasa*—complete, *slocas*.

In three *ribandhas*

Ka to *csha* all words inclusive, that have more than one meaning.

5) *Pariyaya pata manjeri*By *Vidhya vira misra*Garland of synonyms, in three *guchas* or bunches6) *Nama lingana sassanam—slocas*By *Amrita sinha*. In 3 *candams* complete see various other notices7) *Sabdaratna manjusa pracasica*By *Murari misra*“Splendid casket of word meanings A lexicon of words used with respect to the upper, middle and lower worlds, or sky, earth, under the earth (*svarga, madhya, patala*)8) *Nanart ha sabda retna vyakyanam*By *Niyula cati yogi Indra*—a comment in prose on the *nanart ha retnavali*, in three *nibandhanas*, complete, the original by *Calidas* (see 4)

Leaf 1—207 and 29 blank ones ●

The book is long, very thick, recent

27 No 851 Two pieces

1) *Amaram slocas* onlyBy *Amrita sinha* The 2nd *candam* only, complete, *bhu* to *sudra* *svarga*, or 10 sections

Leaf 21—63 older than the following

2) *Amara sesham*, supplement to the *Amaram, slocas*The 2nd *candam* complete the 3rd incomplete Certain words wanting in the *Amaram* are supplied by this complement giving also the gender of the nouns

Leaf 1—28 and 57—59, and 78 to 100

The book is of medium size, slightly injured by insects

28 No 853 *Peyramaram*, or, in Telugu, *Perlambiti slocas* with a *tica* in TeluguThe 2nd and 3rd *candams*, the 1st wanting the 2nd has 7 *vergas*, from *vanashadi v* to *sudra verga*The 3rd has 3 *vergas*, from *vi shanigna v* to *nandart ha verga* leaf 19—125, blank 15 at the end The book is long thick with a brass pin, some leaves broken

29. No. 854. *Suta*, a comment on the *Amaram* without the original.

By *Bhanóji dicshāda*—incomplete, the 1st *cādam* only ; this is complete in 12 *vergas* from *sarga* to *vāri*.

In addition to the simple meaning, this glossary gives the root and the modes of formation from it, by incremental letters or syllables : leaf 1—87. The book is long, of medium thickness, recent.

30. No. 856. *Bāla prābhōdica*—a comment on the *Amaram* in Telugu—without the original. The 1st *cādam* from *sarga* to *vāri*, in 12 *vergas*, complete. This glossary also, gives roots and increments, with explanations, in Telugu : leaf 1—118.

The book is long, somewhat thick, without boards, recent.

31. No. 857. *Guru bāla prābhōdica*—the 2nd *cādam*, without the original, being another glossary on the *Amaram* from *bhū* to *chētriya verga*, 2 *vergas*, wanting two sections. The Sanscrit *tica* is retained, with the meaning of the roots and the increments to form words : an explanation in Telugu is superadded, leaf 1—176 and 24 blank=200.

The book is long, very thick, recent, a handsome book.

32. No. 858. *Nanārt'ha pāṭa pēṭ'hica*.

By *Sujana cāvi*, *ślōcas*, complete from the first consonant *ka* to *ha*, the last one ; 33 *varnas* in letters, the words of various meanings coming under those classes : leaf 1—14.

The book is of medium length, thin, without boards, one side injured.

33. No. 860. *Vāijayanti*, a lexicon.

Three *cādamas*, incomplete—*ślōcas*.

The 1st *cādam*, nouns of masculine gender.

2nd " " of feminine "

3rd " " of neuter "

In each instance with the meaning of the words : leaf 1—15.

The book is long, thin, without boards.

34. No. 861. *Ku sumanach cādam*.

By *Vācha spati misra*. *tica* form, with *ślōcas* in illustration.

This lexicon is limited to rare words of unfrequent occurrence. It is difficult ; for the use of the learned, as *Panditas*, &c., to them acceptable.

Leaf 88—100 complete, 6 blank leaves.

The book is long, thin, without boards, recent.

- 35 No 867 *Subdalinga art ha chandrica*, a prose *tica* by *Mayuracari*, on an original in *slocas* only by *Dhananyaya*, both are here leaf 1—10 *mūlam*, and leaf 1—12 *tica*, but only the 1st *sarga* is complete containing the *pūlinga*, or words of the masculine gender only

The book is of medium length, thin, without boards

- 36 No. 868 *Amara patani mūkuram*, a speculum of words in the *Amaram* the *mūlam*, with a *tica* by *Rangacharya* incomplete, only five *vergas* of the 2nd *candam*, from *vanashati* to *chhetriya verga*

An abridgment of the *Amaram*, leaving out words not in *pāc*, and retaining such only as are of practical value in this way the *vanashati verga* is very much reduced in size leaf 48—86

The book is of medium size, without boards, recent.

- 37 No 869 *Nanart ha nigandu*, *slocas*, fragment of a lexicon of words that have various meanings leaf 1—8

It is long, without boards

- 38 No 870 *Nanart ha retna mala*, *slocas*

Two *cāndams* complete, the 3rd not so

The meaning of words of one syllabic letter only, of two syllabic letters—and of three such letters this last incomplete leaf 1—33

The book is long, thin, without boards

- 39 No 871 Sect 1 *Dhananyaya nigandu slocas*, 2 *parich kedas* so far complete, but incomplete as a whole

The meanings of words, according to an alphabetical arrangement.

1 or sect 2 see X The book is of medium length, thin, without boards old, a little damaged

- 40 No 875 *Amaram, slocas*

A fragment of the 1st *cāndam*—or 85 *slocas* from *sverga verga*, names of gods—no *tica* 10 leaves The book is of medium length without boards, slightly injured

- 41 No 877 *Amaram, slocas*

The 2nd *candam* from *bhu* to *vanashati verga*, or 4 *vergas* leaf 1—12

The book is short, thin, without boards

41½. No. 878. *Amaram*—the *múlām*.

By *Amrita sinha*.

The 1st *cādam*—*svērga* to *vāri verga* 12 *vergas*, so far complete. leaf 1—25.

The book is of medium length, without boards, at the beginning damaged.

42. No. 906. *Nigāndu rājiyam*.

By *Narasinha pandita, ślōcas*.

1—6 *verga* and 11—14 does not finish, 7—10 wanting. Names generically arranged, as tree, all names of trees, beast, all kinds of beasts, &c &c.

Leaf 152—183 blank, 184—213 and then 214—253 does not finish.

The book is long, of medium thickness, without boards, a little damaged at the end.

43. No. 999. Sect. 1. *Guru bāla prabōdhica*, a *lica* to the *Amaram*.

The 1st *cādam* complete in 12 *vergas*, from *svērga* to *vāri verga* : the other portions are wanting.

The roots are stated whence the words in the original are derived : leaf 1—96.

The book is long, thick, without boards, very much worm eaten.

For section 2. see V.

44. No. 1008. *Amaram*—*ślōcas*.

Fragment of the 1st *cādam* parts of the 1st, 3rd, 4th, 5th sections, no one of them complete. At the beginning are two leaves and at the end two leaves of accounts, 20 leaves.

The book is of medium length, without boards, injured.

45. No. 1010. *Amaram*—*ślōcas*.

Part of the 1st *cādam*, the *svērga*, *vyōma* and *dic*, *vergas* are complete, the *Ad'a verga* incomplete leaf 1—12.

The book is long, without boards, recent.

XV. LOGICAL.

1. No 809. Four pieces.

1) *Gauri kandiya*, on logic.

10 leaves—prose, incomplete.

A discrimination of some of the *padart'has*, and on the principle of there being only seven.

2.) *Dhī diti*—logic, prose, incomplete.

By *Tarkhica sirōmani*, 4 leaves, a list of sixteen *padart'has*, the names only without amplification ; 4 leaves left blank.

3.) *Bhatē nandiyam*, logic, prose

By *Bhārananda bhagisa*, complete

Two *pracasams*, that is, the *pratyacsha* and *anumati*

This book maintains seven *padart'has* under *pratyacsha*, it is asserted that *manassu* mind, and *ātma* soul, are two distinct existences

The *manassu* is an existence without perception, or consciousness, a sort of vital air, but by junction with *ātma* all sensation, or perception, with knowledge thence resulting exists. In sleep the two are disjoined, so that there is no right perception, or knowledge as to the external world. The object is to prove the existence of *ātma*, denied by some disputers. [It would seem that *manassu* is tied to the body, a sentient soul, *ātma* is that which passes from body to body—a distinction of the kind existed anciently among various nations, as *animus* and *anima*, *pneuma* and *psyche*, *nimat* and *nephesh*] 40 leaves

The book is long, of medium thickness, very old, it includes a few smaller leaves

For Sect 4) see XI

2 No 816 *Tarkha sangraham*

By *Annan bhatta vidian*, prose complete

Four *hhandas*—*pratyacsha*—*anumana*—*upamana* and *śabda*. There are seven *padart'has* these are discriminated and described. Knowledge of them is *mocsham*, liberation (from ignorance?) leaf 1—6

The book is somewhat long, without boards

3 No 817. *Bhāvanandiyam*—a comment on the *siromani*, on logic

By *Bhāvanandam siddhanta ragisa*

In four *pracasams*, incomplete

The *pratyacsha*, *anumati*, *upamana*, and *vyapti*: this last defective

Definition of the seven *padart'has*. Then follows *ātma vichāram* an enquiry as to the *jīvatmā* human soul and *paramatma*, living soul. This discussion proceeds on the *advaita* principle of their being one

Chacrarerti lacshanam, properties of a universal ruler over mankind

Mitra lacshanam, qualities of a friend—how he should conduct himself—*vyapti*, on the omnipresence of *Ivara* 74 leaves, not numbered

The book is of medium size, old, slightly injured by insects

4 No 819 *Gajadhara tarkham*, prose, incomplete. It contains seven *valas* or disputations

1 *Anumati vāda* doubtful is there a god (*Ivara*) or is there not?

2 *Vyapti v* On omni presence

3 *Upa samkhya v* against *aiśvarya* and materialism; confutation the *charrakas*

- 4 *Upādhi* i.e. objections against deity considered.
 5 *Prac'hata vāta*
 6 *Linga karunata v*
 7 *Kēcala vyati rēcha v* } These were not examined

The last *vātam* is defective, the leaves broken

The book is of medium size, old, with thin bamboo boards, injured by termites and wear

5 No 838 *Mat'hura nat'hīyam*

By *Mat'hura nat'ha*, prose incomplete

Four *rahasyas*, mysteries (for sections), 1, *pratyacsha*, 2, *anumidhi*, 3, *upamidhi*, 4, *śabda*, this last defective

On *dravya*, and the other seven *padar'thas* discrimination and properties Enquiry as to *ātma*, *Isvara*, *carma*, *indriya*, on the *Nyaya* school

The book is of medium size, very old, extremely damaged by worms, and breaking

6 No 839 *Mukta valī*, logic

By *Vistanaṭ ha bhalla*—prose, complete

Four *khandas*—1 *pratyacsha*, 2, *anumānam*, 3, *upamanam*, 4, *śabda*, divided amongst seven *padar'thas*, from *dravya* to *abhava*, each *padar'tha* defined and described Some faults as to a correct definition pointed out such as including in a definition what is applicable to more than one person, or thing leaf 1—36

The book is long, thin, old, without boards, injured by worms and wear

7. No 840 *Siddhanta manjari*

By *Janaki nat'ha sarma*—prose

In three *parich'hedas* incomplete, on *pratyacsha*, *anumana*, *upamana*, the last one defective, and *śabda* wanting

It maintains seven *padar'thas*, and condemns the older system of sixteen

Leaf 1—22 The book is of medium length, thin, without boards, injured by worms

8 No 841 *Mukta valī*, logic

The *pratyacsha* section only, and this defective, *dravya*, one of the *padar'thas*, subdivided into nine, from *bhumi* to *manassi* leaf 1—21

Four leaves are appended, *chatu ślokas* 96—166 distichs on various subjects, moral, or ornate

The book is long, thin, without boards, slightly injured

9 No 842 *Chintamani*, logic

1st leaf wanting—prose, incomplete.

The subject is an enquiry as to the *padārthas*, nature and properties, seven, not more leaf 2—71

The book is of medium size, injured by insects

10 No 844 *Gadā dhara*, logic

By *Gadā dhara bhatta*, prose, incomplete

It contains only the *anumana khanda*. The chief contents are a discrimination between the *jīvatma*, or human soul, and the *paramātma*, or divine soul, with an enquiry whether there is any *paramatma*, the affirmative sustained. Profuse illustrations are given by *vata*, objection, and *prati vata*, reply leaf 1—40

The book is long, of medium thickness, without boards, old, and injured, very neat handwriting

11 No 845 *Gauri kantiyam* “perfume of *Parrati*” logic, prose,

Two *ratams*—the *pramānya ratam* and the *prameja ratam*

The first is a discussion on the need of a standard or rule of judgment, of authority on controverted topics, and maintaining, against opposers, that the *veda* is such a *pramānum* or rule.

The other is a discussion concerning certain theological, or mythological facts, as for example the ten *avatāras* of *Vishnu*—objected to, as denied by some, maintained against them to be true, and in this *ratam* there are various illustrations leaf 1—32

The book is long, thin, without boards, the 1st leaf broken, the others slightly touched by insects

12 No 846 *Annambhattiyam*, logic

By *Annambhatta*—a title to another book

Four *khandas*—or *pratyakṣa*, *anumana*, *upamana*, *śabda*. This book contains the old system of 16 *padārthas*, and admits only seven. The seven are defined and described, to understand them is *mukti*, liberation

—7 leaves, *avyakṣipta*, is a *dṛṣṭam*, or fault, consisting in a definition of one thing, or subject, which contains in part what may be predicated of something else; according to this view a correct definition is that which applies to the subject in hand alone, and to nothing foreign thereto.

—*adhyakṣipta*—if a definition is intended to be applicable to a class, or genus, and any one part of it does not apply to some individual or species, then this fault of incorrect definition is *adhyakṣipta* leaf 1—10

The book is of medium size, without boards, and slightly injured by insects

13 No 847 *Chandrica*, logic

By *Mucunda*, a comment on the *Tarkha sangraha*, two sections

1, *pratyacsha*, 2, *anumnam*. On the seven *padart'has* from *dravya* to *abhāvam*, and on *buddhi* mind, sense; whether *atma*, or soul, exists or not—from the *nyāna vātam*

The book is long, and thin, without boards, worm eaten

14 "No 848 *Tarkha sarum*—epitome, prose, incomplete.

The *pramana* and *prameya vātam*, vide supra Their qualities, with proofs as to the distinct existence of *Desty*, and the human soul The nature of the soul—on the *indriyas* or internal faculties, *śrotṛiya* faculty of hearing, faculty of seeing, *manassu*, mind, is added as a 6th *indriya* Subdivisions of the *dravya padart'ha* from *bhūmi* to *kālam*, as classes of beings, or things The discussion throughout has reference to opposite systems. leaf 1—8 and 1—38 = 46

The book is of medium length, slightly injured by insects

15 No 855 *Vynopatti vata art'ha*

There are sixty-four *vātam*, or discussions, which relate to the *Tarkham*, or *Nyaya* school of philosophy.

This *vātam* is one of them

By *Hari Rama*, prose, incomplete

On four kinds of *karma*, or *kriya* here meaning—motion, that is upwards, downwards—projection straight forward—curving orbicular

—*dravya—guna—harma*—three of the *padart'has* Enquiry as to *atma buddhi—manassu*—the union of the three forms *gnanam*, knowledge or wisdom

Enquiry as to meaning of special words in the *Vedas* as, *Isvara*, and enquiry as to a *pramānam*, or authoritative rule

Dharma and *Dharmi* are used technically, the first means any concrete substance, the second its quality as to value leaf 1—81

16 No 865 *Prabhā*, a comment on the *dīpicā*, itself a comment on some logical work, by *Appa Bhatta*

Four *khandas*—*pratyacsha*, *anumanam*, *upamanam*, *śabda*

Seven *padart'has* maintained—defined, described

The reason for a comment upon a comment is stated to be, that in the *dīpicā* infra 18, some passages were left obscure, or insufficiently explained, to remedy which defect this book was written leaf 1—43, two *khandas*, and again 1—40 two other *khandas*

The book is long, of medium thickness, on narrow leaves, no boards, much injured at the beginning

17 No 866 Sect I *Siramani*

By *Siramani bhattacharyu*—prose

This is a fragment of a work, on which there is a comment, not here

It is a disquisition on *Isvara* (or *Para Brahman*) as the universal soul

Sect 2 *Chintamani*, an logic

The *pratyacsha khendam*, incomplete Seven *padart has*, distributed among the *phondos*, only a part here leaf 1—24

The book is of medium length, thin, old, damaged by breaking

18 No 876 *Dipti*, a comment on the *Tarkha sangraha*, no author & name

One *khonlam*, the *anumana* and this not complete Discussion as to a doubt on the unity of Deity with the human soul, defective

The book is long, thin, without boards, worm eaten

19 No 879 Sect 1 *Mukta vol*

1 *porichhedo* prose, incomplete

The *pratyacsha khandom*

The *padart ha* termed *drotya* has nine subdivisions some of them are described by their qualities leaf 1—8

For Sect 2 see XXV

20 No 880 Sect 1 Extracts from various books on logic, giving specimens of the *purra pacsham* or objection, and *siddhontam* or reply—28 leaves in the *grantha* letter

Sect 2, *Tarkham*, a fragment—an some of the *padart has* 24 injured leaves

Sect 3 *Sicti calam* discussion as to whether there be a negative (or feminine) cause of creation 13 leaves

For Sect 4 see XXV

21 No 888 *Tarka sastra*m, logic

In 1 *prakarnas*, incomplete, prose

The *padart has* without being particular as to their number are divided into *causal* and *consequent*, *karanam* a cause *krityam* the effect To these is added *nimitta karanam* a cause occasioned or produced by some other external power, not voluntary causation,—*admiya nirupanam* the foregoing distinctions are illustrated by descriptive examples; and managed by way of objection and answer leaf 1—87, 7 blank

The book is long, thick, without boards, damaged

22. No. 889. *Chaturdasa lacshani*, "fourteen properties"—it seems to be a comment on the *Gada dhari* by *Gada dhara bhatta*, but has only a portion of it, on the *anumati khandam*; the seven *padart'has* described, as to properties; and the "fourteen" in the title appears to relate to properties distributed among the seven *padart'has*.

Concerning *dōshas* or faults, 1; *avyayapti*, 2, *adhyayapti*; 3, *asambhavam*—their properties. see other notices (as 12 No. 846) leaf 1—53 complete as far as this *chaturdasa lacshana* is concerned, but only part of a larger book.

This one is long, of medium thickness, on broad talipat leaves, neat handwriting, a little worm eaten.

23. No. 980. *Mat'hura nāl'hiyam*.

The *sabda khandam*, or chapter on testimony, the last of the four principal divisions. This book is in *Bengālī* characters; and beyond the general indication as to subject, the contents could not be fully examined: 244 leaves not injured, see 5. No. 838.

24. No. 1005. *Tarkha sangraha*, a *līca* to that book: prose, incomplete.

A part of the *pratyacsha khandam* on four *padart'has*—*bhūmi*—*jalam*—*tejas*—*vayam* or earth, water, light, wind 8 leaves.

The book is of medium length, without boards, much injured.

25. No. 1007. For Section 1 see X.

Sect. 2. *Tarkha sastra*m, prose.

The *sabda khandam*—incomplete, from the chapter on testimony, the *pramānam* discussion as to the *Vēdas* being an authoritative evidence in proof; and another on the nature of *Isra'a*, or the Divine being.

The book, as a whole, is long, of medium thickness, without boards: this second section is on narrow leaves, very much worm eaten.

XVI. MAGICAL.

1. No. 1. *Mantra pustacam*; a book of spells, or charms.

—*Samāra Bhāirava m*: to kill enemies.

—*Aditya hrīudayam*, given by *Agastya* to *Rāma*, who thereby destroyed *Rāvana*.

—*Nārāyana verma*, and *Nārāyana mantra* from the *Bhāgavatam*, to obtain desirables; as the state of mind may be:

—*Sudarśana stōtra mantra*, like object.

—*Bhagavata uttara gita*, four chapters on renouncing desire, and practice of asceticism.

—*Vishnu sahasranāma bhāṣyam* a comment on the 1008 names of *Vishnu*.

- Gayatri caracham*—invoking the *Gayatri* to give aid, or defence.
- Chintamani mantram*, to gain learning
- Laeshmi Ganapati mantra*, to gain wealth
- Bala Tripura sundari mantra*
- Suddha sakti malā mantra*, these three are on the *sakti* system, for desirables
- Suddha siva mālā mantra*, a string of spells founded on one original.
- Sri chakra nyasa krama*, this is of the *sakti* kind. The word *chakra* here designates a particular figure, used as the vehicle of the spell. Several books follow with the title of *upanishadas*—as,

<i>Scandōpanishada</i>	These exalt and
<i>Nardāyana up</i>	praise the names of
<i>Anurita bindhu up</i>	persons or things
<i>Saetiga up</i>	intimated by the
<i>Kālagni rudra up</i>	titles, the language
<i>Kātealya up</i>	is obscure, and it is
<i>Garbha up</i>	not certain that they
<i>Bṛīnha up</i>	are all of them genu-
<i>Pranava up</i>	ine adjuncts of the
<i>Hamṣa up</i>	<i>Vēdas</i>

Sandhya vandana vidhi mode of homage at morning, noon, and evening with the use of spells

Gayatri hrudayam, heart of the *gayatri*, and many other *mantras*, with the *yentras* or diagrams of various shapes in which they are inscribed. The malignancy of intention being excepted, they imply senility. leaf 17—41 and 50—212 and 98—103, and from 128 to 191 deficient.

The book is long and thin, very much damaged

2 Nos 2, 42, 27 Three books in one

The contents are as follows

- Haraniyam* a book of spells, in this, and others, *ślokas*, *mantra* letters and prose are intermingled. The contents of this portion are of evil intent

Hiranya dāśi sūcta mantram directed to *Laeshmi* to gain her over to aid in any design and to *Sarasvatī* for a fluent, voluble tongue

- Sri sūctam*—a hymn from the *Vēdas*, directed to *Laeshmi*, to gain wealth

- Karta virgarjana mula mantra and caracham* an original spell with invocation for aid, intended to be used in any time of fear, or danger

- Pancha vactra Hanuman, mantra* a spell to the five faced *Hanuman* said to be to discover hidden treasure

—*Padma mālīni mantram*, relates to *Lacshmi* to gain her over, as the giver of wealth.

—*Bhū suetra mantram* to *Lacshmi* for wealth, and eloquence.

—*Sani stōttra* and *mantram*, praise and spell directed to the planet *Saturn*; to remove pain, or disease of body, of which it is supposed to be the cause.

Bhairava mantras—there are eight *Bhāiravas*, as *Srishti*, *samhāra*, *acāsa*, &c and the spells to these are of various import, malignant, sexual, deadly.

—*Tripura Sundari lahta mantra*. These, as well as many of the *Bhāirava mantras*, are of the *sacti* kind or female energy system, homage paid to *dea natura* through a feminine symbol, and with rites obscene; to gain wealth, or any other desired object.

Sudarisana japa stānam, mode of putting writing into a diagram of the discus of *Vishnu*, and using the same as a charm; as stated, to secure triumph in any dispute.

—*Curma chacra lacshana*, a figure in form of a tortoise, to strengthen the effect of any foregoing charm.

—*Siddhāri chacram*, if this succeed, the person using it will have no enemies: leaf 1—42, 13, 14 blank, 23 to 38 also blank.

—*Dattātreya mantram*, and *terpanam*, pouring out water.

—*Rudra akshstōttra sata nēma*, a string of 108 names, to bring over the destroyer, and to conquer enemies.

—*Garuda bhāsurunda Narosinha mantra*, eight kinds of charm, designated tiger-face, boar-face, kite-face &c, to evoke *Nārāyaṇa*, and to go to war without fear.

—*Sitāla dēvi yentra* to propitiate a goddess.

—*Lacshmi mūla mantra*, an original spell to the goddess of wealth

—*Hyga pūja mantra*, a *mantra* in fire-worship, said to be to purify the mind.

The above *mantras* have their appropriate *yentras* or diagrams, of various forms; and there are several others in addition to those enumerated: leaf 1—87 and 101—227.

3. No. 5. Book of spells, very various.

—Mode of fixing the five *rudras*, portions of *Siva* the destroyer, mode of bringing them over by the union of spell, fire-offering, homage, muttered prayer, and pouring water over the symbol.

—*Triambaka calyam*, benefit of a ceremony to *Siva*, a spell with the mode of repeating it.

—Mode of forming a pit for the fire offering, used in all spells for procuring desirables, and among them the destruction of enemies, the foregoing taken from a book entitled *Wanshta samhita*, 15 *padalams* or sections

—*Sudarasana calpam*, including the diagram, the meditation, muttered prayer, &c, how to write the spell, how to use it, 9—12 *adhyayas* the 13th defective. The object, or benefit various, as may be the mind of the votary in such practices

—*Triyambaka mantram*, a spell addressed to *Siva*

—*Gopala Krishna Shadacshari*, a six lettered spell to *Krishna*, said to be for offspring.

—*Ardhra pattisvara mantra*, from the *kalica ágama*, 10th to 15th *padalams* to destroy enemies

—*Pratyangira yentra calpam*.

36 modes of diagrams, with spell, prayer, fire offering, with construction of fire pit, and mode of practising these rites, the result being to cripple any one; to reduce to a sitting posture, unable to move any limb.

—*Pisachi karana* literally "devil's work" to infatuate any one, to make him quasi a devil

—*Andiharana* to make any one blind, with mode of *pūja*, &c

—*Narayana caracham* or *terma*, appeal to *Narayana* for protection, and safety

—*Namaca mantra* from the *veda* on *Siva*—the meaning given in Telugu. A mode of praise, or of homage to *Siva*

—*Vana durga mahavidya* a spell to bind the guardians of the eight quarters of the heavens, and then securing the desired object.

—*Mala mantra*, a string of spells, founded on the *Vana durga mantra*

—*Sri chacrodhara*, this *chakra* is of feminine signification, in the *sakti pūja* the object to gain wealth, &c.

—*Lalita sahasranama*, and *Lalita caracham*, 1008 names of a *Siva sakti*, and an invocation for aid, wholly on the female energy system

—*Bala Tripura sundara mantra* and *carocham* spell and invocation for aid, addressed to young *Porati*, on the above system, and not admitting of decent description

The book contains many other *mantras* with their diagrams, directed to various male, or female deities, it would be tedious, and useless to specify all of them leaf 1—233 and 260—280, some leaves are blank in the midst, and at the end

The book is long, very thick, recent.

4. No. 6. Book of spells.

1.) *Sapta sūti, ślōcas and mantras; chandrica navacshari mantra*, a spell of nine letters.

Dēvi cavacham, } The whole of these have reference to *Dēvi Chandarica hrudayani,* } or *Dūrḡa*, in a warlike or Amazonian form.

2.) *Dēvi mahatmyam*, from the *Mārcandēya purānam*, 12 *adhyāyas*, beyond uncertain. On the warlike feats of *Dēvi*. By her aid *Vishnu* killed *Madhu* and *Kālitapa*. *Dēvi* fought with, and conquered *Mahishāsura*, and his army. *Indra* and other celestials rendered praise to *Dēvi*, &c. (The Greek accounts are on the side of the parties defeated. See Bryant on the Amazons).

Dēvi mantra and *pūja*, as spells for invoking destructive energy: the 21st *adhyāya* is marked, but only 12 can be traced in order.

3.) *Rudra yāmala, 6 adhyāyas: Siva to Purāṇi.*

This book is one of the standard works of the *sacti* worshippers; it contains various diagrams with spells written in them, as

—*ṛṇya chacra*, with *mantras* inscribed.

—*maha* " "

—*dēvi* " "

—*śtra* " "

—*pasu* " "

A connected description is given of articles, or substances used, such as flesh, spirits, wine, &c., with cant terms; such as wine *the thing*, flesh *purity*, &c. The rites are intentionally secret, nocturnal, Grecian; for the rites practised in Ionia, and other parts of Greece were precisely on this system. The feminine symbols need not be specified; the object is wealth, prosperity, or whatever else is considered desirable by human pravity.

4.) *Bālādhyāna mantra,*
Rama shadacshari,
Siva panchacshari,
Sacti panchacshari, } the import *ishṭa siddhi*.

Lalita sahasranāma—the 1008 names of a feminine personification of *deu natura*—used in homage.

—*Maha vidya*, a spell to *vana Durgā* a forest goddess, the design is to kill enemies.

Lalita sata treya nama stōtra, a string of 300 names of the above mentioned personification, said to be from the *uttara khanda* of the *Brahmōttara purānam*. Also various others; both spells and diagrams detailed, leaf 1—114, and 21 blank leaves.

Another, and an older book

Mantras from the *yajur védam* leaf 1—100 The *mantra* used when three *Brahmans* are fed, previous to reading the *Vedas* before others of the family eat of the *sradha* offerings

The first *Brahman* represents *Visva deva*, the second *Brahman* represents father, grandfather, &c, the third *Brahman* represents *Vishnu* sic dicitur The entire book is long, and thick, slightly injured

5 No 7 Book of spells These are very numerous, and various, and mixed up with ascetic details

—*Guru mantra*, *Sarva raja rasamcari*, *Yoga tata upanishada*, *Bya nirnayam*, *Ajapa gayatri*,

—*Sri vidya* with diagrams, spells, homage, praise, this is wholly of the *sacti* worship kind

—*Bala Tripura sundari manassu puja*, 71 *stocas* by *Sancarcharya*, mental homage to young *Parvati*

—*Tripura sundari manassu puja vidhanam*, 70 *stocas* by the same

—*Hat ha pradipica*, *stocas*

By *Scat hina Rama yogendra*

Four *upadesa* or instructions on various practices of ascetics, as to mode of sitting, breathing suppression of the five senses concentrating the mind on itself, within itself, and so seeing God

—*Ialita sahasranamam*, 1008 names of *deva Natura*, *sacti* system

—*Syamala puja padadhi*, a chapter on the mode of homage to the same under another appellation *syamala sahasranama*, the 1008 names of the same

—*Dala dhyanam*, meditation on a form of *Parvati*

—*Bhagala chacra udhara*, diagram for spells addressed to the feminine symbol

—*Santana gopala mantra* a spell to *Krishna* as said, for offspring

—*Atura sannijasi vidhi*, mode of speedily making a dying person a *sanniyasi*, or close ascetic, as a passport to beatification

—*Para ashstottra sata mama stottra*

Praise by 108 names of a form of *Parvati*

—*Sahasranama*, or 1008 names of the same, *sutras* by *Gautama* on the *achara* or ritual of the *sacti puja*; ut supra 4 3)

Leaf 1—146 and 1—31

The book is long, and thick, recent, yet slightly damaged

6. No. 8. Book of spells.

—*Kirartārīṇa mantram*, and *hōmam*, with *yentra*, and mode of writing the spell within the diagram; the mode of homage accompanying the fire-offering; the object being to destroy enemies, or to gain desirables.

—*Kāivalya cavacham*, an appeal for aid, separate, but connected with the one preceding.

—*Mahésvara* told these to 'Uma.

—*Vadda Mahévara tantram*.

Ślōcas and prose—ritual of this kind of spell, or homage; leaf 1—25 and 2 leaves different at the end.

The book is long, thin, without boards, recent.

7. No. 9. *Stōttras* and *mantras* very numerous; a few specified:

—*Siva gīta* from the *pūrva khanda* of the *Padma purāṇam*, 16 *adhyāyas*, praise directed to the destructive power.

—*Aditya hrūdayam*, heart of the sun, spell directed to the sun; *Agastya* to *Rāma*.

—*Rudra prasna mantram*, a passage on *Siva* from the *rēda*.

—*Siva* and *Vira Bhadra sahasranāma stōttra*, list of 1008 names of each; praise to gain over for vindictive objects.

—On the excellency of the *tribhūti* and *rudracsha* beads.

—*Pancha dasa stōttra mantra*, a spell of fifteen letters to *Tripura sundari*, a *sucti* of *Siva*.

—*Siva cavacham*—appeal to *Siva*.

—*Bilhana stāva*—praise of *Siva*, several *ashtakas* or octaves of *ślōcas* panegyrical; the *bilva* tree, praised, its excellence; dedicated to *Siva*.

—*Dēvi mahatmyam*, vide *supra*.

—*Saruntaryā lahari*, praise of *Parvatī*, by the various members of her body; by *Sarasvachērgya*.

And a number of other *stōttras* and *mantras* generally used together, the *stōttra* first, the *mantra* following; the whole too numerous to detail: leaf 8—26 and 29—286; five leaves, at the end, not numbered.

8. No. 15. Varieties, *ślōcas*, prose, *sūtras* from the *vēdas*, mixed up together.

—*Siva stōttra*, *ślōcas*, praise of *Siva*.

By *Mārcandēya*.

—*Upamanyu stōttra*, 22 *ślōcas*.

By *Upamanya*, refers to *Siva*.

—*Dasa sloki stôtra*, 10 *stôcas*.

Spell to *Sarasvati*, for eloquence, or learning.

—*Saruntarya lahari* "flood of beauty," by *Sancarâchârya*—beauty of *Parrati's* person, from the feet upwards, 100 *stôcas*.

—*laghu Mâtangi mantram*, a brief form of homage to the female emblem ; object, to gain wealth.

—*Siva panchacshari mantra*, the five-lettered spell ; to gain things desirable.

—*Dacshana murti mantra*, spell to the *Saiva* genius of learning, for getting learning. *Bhuvanêsvari stôtra*, and *maha Ganapati mantra* these are of the *kâula matam*, or *sâcti* kind ; for all desirables.

—*Hanumân murti pratish'tha*, the putting an image of *Hanumân* on a couch, and then rendering it homage. *Hanuman* is then supposed to be present, to aid in any object.

—*Îshnu, Siva, pratish'tha*, said to be from the *Bhârishôttara purânam*, to bring *Îshnu* and *Siva* present in magical ceremonies.

—*Siva linga pratish'tha kramam*, mode of consecrating a *sâiva* symbol, for like objects. *Vira tantram*, ritual with that symbol by *Vira sâivas*.

—*Namaca chamaca mantram*, from the *vêdas* called *Rudra prasana* ; a mode of propitiating *Siva*, of various usage.

—*Siva sahasranâmalî*, complete ; a string of 1008 names of *Siva*, of various usage.

Many other matters relative to *mantras* leaf 1—47 and 57—59 and from 70—187, wanting 71.

The book is of medium length, thick, not damaged.

9. No. 17. *Mantra sastram, stôcas, prose, &c.*

1.) *Kâla râtri calpam, stôcas.*

Siva's Parrati, "fruit of the black night" 12 *padalas* or sections, complete ; diagram, and ritual of using the *mantras* therein ; objects to kill enemies—to influence, or gain over others—to hinder, or impede in various ways : to bewilder sexually—to allure, or draw over to any purpose—to divide friends—to drive away : to kill, &c.

2.) *Bhuvanêsvara mantrôdhara vidhi*, in ten *padalas* or sections, classes of spells, as

—*rutya*, to draw over, to allure, fascinate.

—*vidrashana*, to divide friends

—*stambhana*, to impede, hinder

—*ucchādtana*, to drive away, disperse

—*māraṇa*, to kill.

—*mohana*, to infatuate sexually.

These and some others, as to magical influence, directed to the feminine symbol.

3.) *Mantra upayōgam*, practice of some spells, directed to *Chinnamasta*, a name of *Parvati*, or the female energy; together with *homas*, or fire-offerings.

4.) *Rudra yāmila*, a section of this book called *kūṭta rahasyam*, the word *kūṭtam* may mean a crowd, but it is equivocal: 32 *padalas*.

Wholly on the *sub rosa*, or secret, rites of the *kāula matam*; such rites being always supposed to have power, and merit to accomplish designed objects. What most men have agreed to term vice, this sect regards as virtue.

—*Devi mantrōdhara*, and the *chacrōdhara* diagrams with spells in them, directed to *Dēvi* destructive, or for desirables.

—*Garbha kaulāgama* "the womb *kaula* book," in 24 *padalas* or sections, the mode of the *sacti puja*, or homage to the female symbol, detailed at length.

—*Haridra Ganapati kalpam* in 8 *padalims*, a mode of honoring *Ganēsa* by turmeric balls—the rite is variously intended for *vaya*, *stambham* &c. &c. and pertains to the above system.

—*Rudra prasna mantram* from the *vēda* on *Siva*, *vide supra*.

—*Laghu stōṭra*, brief praise, directed to *Dēvi*, 22 *ślōcas*.

—*Chackṛha stōṭra*, 22 *ślōcas*

Praise of fighting, or war

—*Mātrica pushpa mālā stavam*, 52 *ślōcas*.

Panegyric of *Parvati*.

—*Ambi stavam*—praise of the same.

—*Sacala janani stavam*, the same.

—*Pratāpa stavam*, praise of courage.

—*Cāmācshī stavam*, *ślōcas*.

By *Rāma chandra arghya*, praise of the *sacti* of *Ecambēsvara* or *Siva*, at *Conjeveram*.

These and various others similar, complete: leaf 1—146.

The book is long, thick, without boards, slightly injured by insects.

10. No. 18. *Mantra pustacam, slôcas*, prose, and the *mantra* form.
 —*Vitâha yâuri m.* to succeed in marriage, &c.
 —*Santâna gôpâla m.* for offspring.
 —*Sam môhini gôpâla m.* to fascinate sexually.
 —*Kirâta varâha m.* and *k. v. stôtra*, design to destroy enemies, &c.
 —*Râjarâjêvari, Brimha vidya* and *Sri Tripura sundari m.* for *ishla siddhi* or desirables in general.
 —*Gayatri chacra* and *Gayatri mantra udhara vidhi*, by *Vanshta*, diagram and spell to the sun for health, &c.
 —*Suddha ganapati m.* for desirables
 • *Bhâirava âgama—slôcas* in 17 *padalams*.

The preceding more or less pertain to the *sacti* system, but this last is specially so. On evil spirits termed *yacsha*, *rachasa*, *pisacha*, their origin, or birth—their taking possession of human beings—the kind of sacrifices then needed: with diagrams, apells, and mode of using them.

—*Râja syâmala mantra*, spell to the female symbol, to bring over kings to any design: to acquire wealth, &c.

Pancha vacra Hanumân mantra spell to five-faced *Hanumân* to kill enemies. *Vana durga maha vidya* of like intent. *Vana durga pûja parâyunam*, homage to the forest goddess to gain desirables; with various other like matters.

The book is of medium thickness, leaves of differing lengths, without boards, worn.

11. No. 19. Various matters.

1.) *Tricha âlâpam* or *surya ubâsana vidhi*, rites directed to the suo.

Vessels of bronze, or bell metal are provided, and oil-seed, rice, grass, red sandalwood are put therein, with spells used; the fruit being to remove diseases occasioned by bile, flatulency, phlegm; diseases present, or future; mode of using finger signs; binding the eight guardians of the octave points not to oppose; a making the *surya chacra*, sun diagram, and ritual homage to the *pitâha* or seat. Twelve jewels are placed in the midst of the *bimbam* or figure, and twelve kinds of homage with praise to *Sîra* &c. (apparently designed to impose on wealthy credulity).

2.) *Sani stôtram*—praise of Saturn.

By *Dasâ ratâha*—complete in *slôcas* said to be from the *scanda purânam*. The intent to remove any radical disease from the human body, caused by Saturn.

3.) Smaller pieces.

—*Asvat'ha Nārāyana stōttra*, *ślōcas* complete; the tree *fic. rel.* is made an emblem of *Nārāyana*, homage to it as such, said to be a discourse, of *Brahma* to *Nārāya*, in the *Brahmānda purāṇam*.

—*Vana dūṅga mantra* and *stōttram*, spell and praise to a forest goddess.

—*Sunya mantras*, to kill others.

—*Kīrārta Varāhi stōttra* and *rudra mantram*, praise and spell to lengthen one's own life, and destroy that of enemies.

Parvatī caracham, *Vīra Bhadrā* and *Lacshmi mantras* and various others.

—*Laghū trīcha kalpam*, brief homage to the sun, for health, removal of disease, leaf 1—47 complete.

12. No. 20. *Mantra pustacam—ślōcas*.

—*Śrīmāt anuttara gṇānārṇavam* the illimitable sea of wisdom, in which is included *sapta parayam stōttra* in 51 *padalams* or sections, complete by *Sūta* female energy system. Mode of repeating the *mantras* with *japa* or muttered prayer, the *balā nyāsam* and drawing the *balā* diagram (*balā* girl) the *mūla nyāsam* or special 'finger sign, forming the entire *chakra* and other seven modes of forming diagrams: then the mode of repeating the *mantras* when fully written in them

Mode of the *homa* or fire offering, and of sprinkling consecrated water.

By these and other means detailed the goddess *Tripurā sundarī* is gained over, or propitiated; in order to obtain wealth, honor, all desires, as promised to the deluded votary: leaf 1—62.

The book is long, of medium thickness, without boards, very slightly injured.

13. No. 25. Various spells—*ślōcas* prose, some Telugu *tica* incomplete

—*Rama śhodacshara mantra*, this is o'm,—dh,—sa—ra—t'ha—ye used with *Rama caracham*, with praise for protection

—*Pancha muc'ha Hanumān caracham*, spell and finger signs with praise to five faced *Hammān* for aid

—*Sarabha kālī mantra*—a spell addressed to *Sira*, in the form of a fabulous eight-legged bird, or beast

—*Adityāti graha mantra*, a spell addressed to the sun, and other planets to remove any evil influence, caused by them.

—*Aśka varāhi mantram*—spell to the weapon bearing *Parvatī* used for the purpose of gaining victory.

- Tripura sundari uhadana mantra*, spell to *deva Natura* used to drive out evil spirits, and to remove all evil possessions
- Bātū stambhana mon'tram*, spell to young *Parvati*, said to have force to tie up any one's tongue.
- Hanumat pancha dasa mantra*, a spell of fifteen letters, used with *anjana* or eye salve, and with the intent of discerning, and discovering buried wealth
- Sudarisana mantram*, spell to the di'cus of *Vishnu*, to gain learning
- Shodasa chaeram*, sixteen kinds of diagrams used for holding spells of various kinds
- Prayōga nivṛtti mantra*, a spell to avert any evil arts, practised by any one against the person using this charm countermining the enemy, leaf 1—44, 45, 46 blank 47—55

The book is long, thin, recent, without boards

14 No 31 *Mantra pustocam*

The *yentros* and *mantras* or diagrams, and inscribed spells of many deities. In some places the Telugu language is used

- Situla mantras*, these are of the female energy system, and some of them of evil import, as to cause to be beaten, to kill, &c
 - Brahma racshasa darina yentra* to exorcise any one seized with an evil spirit, that of a bad *Brahman* departed
 - Jcara hara mantras*, spells to remove fever
 - Pancha mukho Hanumanti mantras*, vide supra
 - Siddhurs chacra sādya lacshanam* to compare the last letters with the last letters of any person's name and thence to divine good, or evil
- Various other small matters $\frac{1}{2}$ or $\frac{1}{4}$ leaf each one, 46 leaves in all

The book is of medium size, without boards, old, and broken

15 No 45 *Yentra pustacam*

Various squares, circles and other figures, various in kind and use, as for driving away demons, stopping the mouths of tigers, &c as follows

- 1) *Bild griha*, against supposed possessions of children by evil spirits, a common practice in medicine, when a child cannot explain its suffering
- 2) *Tydg hrama* against tigers, and other evil beasts, as bears, &c. to tie up their mouths
- 3) diagrams with spells against head-ache, and other disorders to remove them
- 4) *pacsha stala*, if birds fly over the head of a child, it is supposed that a sort of disease is produced a diagram and spell to remove it

- 5.) •*Crôdha stambhana yentra* to prevent evil effects from any one's anger.
 6.) *Garbhini ganda yentra* to prevent abortion in a pregnant woman.

Various others, directed to masculine or feminine deities. The book is filled with such forms : leaf 1—52.

It is short, without boards, not injured.

16. No. 49. Two pieces.

- 1.) *Sâmrâjya mēdha mantra*, in some places *ślōcas* with a comment.

Various praise to *Bhadra Cālī*, to propitiate and gain over by flattering repetitions ; certain offerings also are to be brought, not always of the best kind : the intent is not stated ; but of course is destructive.

- 2.) *Cālī sahasra nāma*, in the *māntra* form 992 names, therefore defective. A *mandalam* or circuit of forty-five days prescribed during which the said string of names is to be repeated ; and, at the end, this vindictive goddess is supposed to be propitiated, brought over, and made obedient to the sorcerer—for evil, of course.

Leaf 1—51.

The book is short, of medium thickness, without boards.

17. No. 52. *Mantra pustacam*.

Some prose writing mingled.

—*Durga mantras*, said to be the forms used in temples, and of the ordinary *Śāiva* kind.

—*Durga nāmavalī mantras*, list of names of the warlike form of *Parvati* ; used as a spell, or with spells.

—*Bālā yentra* and *mantra*, diagram and spell to young *Parvati*, on the *sakti* system.

—*Hanumānta yentra* and *mantram*

—*Narasinha uchchātana mantram* ; see other notices for the intention.

—*Aṣṭa mūḥa ganda Bhāirava mantra*, a mythological eight-faced bird ; to gain it over, and to be without fear.

—*Bhadra cālī mantras*, spells to a destructive goddess.

—*Siddhārī chacra* and *mantram*, to be without enemies, or without fear of them.

Various *homas*, or offerings by fire are connected with the said spells, which may be classed among the worst kind.

The book is of medium length, thin, without boards, recent, leaf 1—30.

18 No 53 Four pieces

- 1.) *Durga mala mantra*, a string of spells from one original to *Durga* and taken from the book entitled *Acasa Bhairava tatva* which is a large work on the female energy system, or symbolical worship of a woman prose is mingled with the various spells 12 *padulas* complete as to this particular portion

Durga—Kāpāla—Bhairava—Chulini, Dakin, are among the names of various beings, real, or supposed, that are herein specified, with the mode of gaining them over, or subjugating them, for the various purposes of the magician, or devotee performing these dark rites The *byasshara* or special syllabic letter of each one stated Words without meaning, as *kram—krim* &c &c are used, and the motions of fingers, and hands proper to these rites are also stated with *homa vidhi* or mode of fire-offering, for the purpose of binding the eight guardians of the octave points in the heavens also the *dhyanam* or intensive meditation, on the whole process, supposed to add power There are some *ślokas*, remark is superfluous

2) *Mari mantra*, some prose

This is a local goddess of small pox, the *byasshara* and spell, used it is said to drive away goblins, or evil spirits, this worship has been noticed in villages, at times when the small pox prevailed

3) *Uchchista Ganapati yentra vidhana vidhi, ślokas*, incomplete

Mode of drawing various squares, circles and other figures for one kind of the female energy worship but without the letters, which are inscribed when the spell is complete

4) *Bada bālula Raudra*, a so named spell to *Hanumān* with prose, and complete A mode of calling on *Hanumān*, asking if he will come? an answer received, he will come, & using *anjanam*, or eye-salve, to see treasures buried under the earth

[There are European pretences to this clairvoyance; and in some books, magic rites with calling on Orion, or young Orion, &c to come and to answer questions, the mind must be sunk very low that yields to such things], v. leaf 1—12

The book is short, of medium thickness, without boards, tolerable order.

19 No 57 *Mantra pustacm*, diagrams with prose, and spells.

—*Pratyangira mūla mantra*, and other spells, for the fire offerings these are of the female energy class

—*Raja rasja*, diagrams, and spells for bringing over kings to any purpose

—*Narasimha yentra and mantra*, diagram and spell to the man hon avatāra of *Vishnu*.

— *Jcara mantra* with diagram, used to remedy fever

— *Naga val*, this is written on a betel leaf, and given as a remedy in some cases, with others similar

At the end are finger and hand signs, with spells, diagrams relative to Rama

The book is short, thin, without boards, damaged

- 19¹ No 59 *Rama shadacshari mantra*, a fragment, the spell of six letters, directed to Rāma, this piece has the motions of hands and fingers, down to the *dhyānam* 6th and 7th leaf written 15 leaves blank ones

Book of medium length, leaves narrow

- 20 No 62 *Mantra pustacam*

— *Haumaa mula mantram* original spell to Hanuman with hand and finger signs, used to obtain desirables

— *Pratyanga paramesvari mantram*, spell on the female energy system, for desirables, ranked under the four classes of duty, wealth pleasure, beatification

— *Yamala puja vidhi*, mode of homage to the female symbol, to gain wealth, or prosperity

— *Pranata panchacshari mantram*

— The *Sauva* five lettered spell of very general usage

— *Aghora Narasinha mantra* and *yentra*, spell to the cruel man lion, to do injury to enemies, destructive

— *Mal yala clacra yentram*, diagram for a spell to a hill goddess or one worshipped on the Malayalam coast

— *Vasi nara chacra*, a human figure, used in magic to do harm

— *Iasicara Varahi mantram* a spell to Parvati to gain over kings, or others to any purpose

— *Aghora Isvara mantra* designed to bind the regents of the eight points of the heavens

— *Syamala stavam*, praise of the female symbol of deity, to gain favor

With many spells diagrams, and *stottras*, the latter always for favor leaf 1—58

The book is short, of medium thickness, without boards

- 21 No 64 For sect 1 see XXVIII

Sect 2 Spells

— *Mutira mantras* to the female energy for desirables

Hanumān mantram, spell for self preservation, and destruction of enemies

Madhyana varahi mantram, to *Parvati*, to kill enemies

Sudarśana mantram, spell to the discus of *Vishnu*

—*Scarna Bhairava mantra*, to gain wealth

—*Bandha vimochana mantram*, spell to unloose bonds, to escape from confinement, if imprisoned, some others similar 101 leaves, not regularly numbered

The whole book is somewhat long, of medium thickness, on broad talipot leaves, very much damaged

22 No 65 *Mantra pustacam*

—*Nṛsiṅha catācham*, for aid, to the man lion *avatara* of *Vishnu*

—*Vīra sarabha salva mantra*, with *stōtra*, praise with spell, to the form assumed by *Siva*, to attack the man lion *arataram*

—*Bhīma sena bēda bānala mantram Bhūṛava mantram, Pralaya kṣāla bhāṭavam Abhīduḥkṛta Bhairava mantram Kṣāla Bhāṭava stōtram Nīla kant habada bānala, Vīra bhāḍra bāda bānala, Rudra hrudayam stōtram.*

The names indicate malignant objects, but they are said to come under the generals of desirables—soul safety—conquest of enemies leaf 1—53

The book is short, of medium thickness, old, injured

23 No 69 *Mantra pustacam*

A charm against scorpions, and another termed *Nīla kant'ha*, against snakes, with medical remedies, also

In Telugu—a medicine against the bite of a dog rat or any venomous reptiles. Sanscrit—*Garudopaniṣada*—against snakes, or venom in general

—*Vīra Bhāḍra bāda bānala mantra*—a large fire called “mare's foam” is made, supposed to have power to arrest the sea, and prevent its overflowing the land also a charm against enemies to kill, drive away, &c

—*Apadhanoḥarāṇa mantram, Bhāṭava mantram*, to free any one from imminent danger

—*Kāduka bhāṭava mantra*, for desirables in general

—*Scarna bhāṭava mantram* with *yentras* or diagrams, for wealth, or prosperity

—*Sphodaka mantram* used against confluent small pox, and further by invoking certain evil demons to convey the said distemper to an enemy, and so to cause his death

In the Telugu language some chants in the form of the *Sāṃa mantra*, *na, ma, si, ta, yi*, supposed to be beneficial as to obtaining desired objects

In Sanscrit

- Aghora Isvara mantra*, to kill enemies
- Sarabha salva mantra*, with diagrams, against enemies, and for obtaining desirables
- Vira Hanumat cavacham*, praise and invocation for aid, against various evils • leaf 1—25

The book is of medium length, thin, very old, without boards, some leaves are broken at the ends

24 No. 93 *Mantra pustacam*

—*Daeshana Cali cavacham*

By *Virupaeshi* for protection

- Again *Cali cavacham*, from the *aghora yāmālam*, a *sakti* book, and another *Cali cavacham*, from the *Cali rahasyam* a book

A fourth *Cali cavacham*, from the *Cali tantra* a book

- Cālica stava raja*, special praise of *Cali*, the vindictive form of *Parvati* from the *kulāchura chandra udiyam*, a book of the *sakti* system

- Dattātreyā calpam*, benefit of mantras directed to an inferior form of *Vishnu*. The following is a string of articles to which the name *Dattātreyā* is prefixed.

—*Māla mantras*, spells on an original one

—*Mula mantra* the original, for desirables

—*Uchchatana*, to drive away enemies

—*Stambhana* to bind, to up impede

—*Mōhana*, to infatuate sexually

—*Marana* to cause death, to kill

—*Dicbandanam* to bind the regents of the octave points of the heaven, so as to prevent the approach of enemies

—*Caracham*, for protection.

—*Vajra cavacham*, adamant coat, or strong protection

—*Upanishada*, probably spurious

—*Chacram*, diagram, with some other diagrams spells and panegyrics: leaf 1—23

The book is long, thin, without boards, slightly injured

25 No 94 For sect. 1. see XXII

Sect. 2 *Namaca bhāṣyam*, or *chatur Rudrastacam*, 11 *anuvacas*, complete.

By *Bhatta Bhāscara*, a comment, or explanation, in Telugu, of certain parts of the *vedas* turned into *Sāra mantras* ,

- Spells to gain a kingdom—for wealth—to drive away invading enemies—to procure children, and afterwards to promote their prosperity—to destroy enemies—to preserve relatives, &c to procure long life—again for wealth—for conquest in battle, and other like matters leaf 1—48, 14, 15 blank, .

The whole book is long, of medium thickness, slightly injured

26 No 110 Chiefly *mantras*

- Athorvāna sūtras*, extracts from the fourth *veda*, relative to the
- Panchacshari*, five lettered spell ,
- Vishhuti*, sacred ashes.
- Rudracsha mūla*, string of beads, the value, or excellence of each one
- Īṅgarchona vidhi*, and *Īṅgadhārana vidhi*, mode of homage to the *Sāṭva* symbol, and of wearing it on the person *Vīra Sāra* in kind
- Mīmāṃsika*, or *Rāja rājasevā stōtram*, 10 *ślokas* in praise of *Parvati* *sakti* in kind
- Bala ashstōtra sata nāmavalī*, praise of young *Parvati*, by a string of 108 names, *sakti* system
- Triputra sundarī puja mantra*, and *tantra* ritual, spell and homage to a form of *Parvati*, on the *sakti* system .
- Gayatrī bhujanga*, 13 *ślokas* in praise of the *mantra* to the sun , put into a serpentine form .
- Gayatrī acshara dhyanam*, 24 *ślokas*, a meditation on the *gayatrī*
- Guṇa stuti*, and *Vishnu stōtra*, praise of a *Sāra* teacher, and of *Vishnu*
- Bhuvanēśvārī padalam*, a chapter in a book, on *mantras*, relative to *Parvati*, on the *sakti* system

Mode of putting together the different letters, according to the object in view—different order of the same letters, as the object differs *Homam* or fire offering in general Mode of practising the spells, to make them effective How often each *mantra* is to be repeated, sometimes for one, two, or more lakhs of times, (a lakh is 100,000) and for a continuous period of two or three months The *yentras*, or figures are described, but no diagrams are in this book

The following names only of *mantras* in this book—*Bhadra Cālī*—*Bhāirava*—*Mahāvīra Bhadra*—*Dacshannmūrti*—*Chālini*—*Rūma*—*Kangha Bhāirava*; with *pūja hōma* &c. &c.: leaf 1—34.

The book is of medium size, no boards, recent.

27. No. 115. *Kacha puti tantram*, *ślokas* in 23 *padalus*, or chapters.

By *Nāgārchana siddha*.

—Various kinds of medicines, with attendant spells, and mode of using both together. Among these are

- āgarisana*, different modes of using prayers, or
- uchchātana*, charms: with the suitable *mulicas* or
- mārana*, &c. herbs, or simples.

By means of the herb, and the incantation accompanying, various magical results are said to be produced; such as—*sammōhana prayōga*, the effect of sexually bewildering, or otherwise enchanting every kind of person:

- Vasya prayōga*, the effect of bringing over kings, women, &c. to any purpose:
- Stambhana prayōga*, impeding the ordinary results from swords, rockets, fire, water; infusing panic, and the like; applicable when hosts are met for combat.
- Spells to produce enmity between any two persons; such as a king, and his *mantri* or chief adviser.
- Kāutica vidhi*, tricks of legerdemain, or magic, only to please spectators.
- Keroja vidhi*—mode of sitting, or flying in the air.
- Kālagāna yujā*—knowledge of future events. leaf 1—130 complete.

28. No. 120. *Mantra pustacam*.

- Sarabha śālā mantra*, to kill enemies, and to procure all desirables.
- Ślopa Varahi mantra*, to cause sleep.
- Vasīkarana Varāhi stōtram*, praise to a *śākti*, to procure influence over others.
- Uchchista Ganapati mantram*, for *ishṭa siddhi*, or desirables in general.
- Bhaṭṭa Brimhāstra mantra*, spell of the divine arrow of the feminine symbol of deity (*śākti* system) to destroy enemies.
- Saubhāgya Vidyēsvari Brahma vidya mantram*, similar to the last one.
- Laghu Mātanga Isvari stōtra*, brief praise to the feminine symbol goddess.

Tirascarani mantram, spell to a goddess, the effect said to be to render any one, seated in the midst of a company, invisible to them, or others.

- Annā purna mantra*, spell to a *sacti* for plenty, a cornucopia goddess
- Bhuvanēśvari aṣṭōttra satā nāma stōtram*—praise of the lady of the world, by 108 names, *sacti* system
- Ārūrta Varahi mantram*, spell to a forest *Parrati*, to destroy enemies.
- Saurashtra mantram*, spell to the sun, for health, or recovery from sickness
- Balā puja vidhānam*, mode of homage to the feminine energy, taken from a book entitled *Triputra Sundarī siddhanta*, the 18th *calpa*
- Trailokya Mohini cavacham*, appeal for aid to the goddess, fascinating the three worlds
- Bhagalanīkī sahasranāma stōtra*

Praise by 1,008 names of the feminine symbol of deity, on the *sacti* system

- Maha Lācshmi hrudaya stōtra*, praise of the heart of the great *Lācshmi*
- Bhairava uṣṭacam* and *mantram*, an octave in praise, and a spell addressed to a form of *Śiva*
- Pancha muc ha Hanumāt cavacham*, with *stōtra*, appeal, with praise for aid to the five faced *Hanuman*
- Dvīdha sacti malā mantram*, a string of spells for desirable, to pure *Parrati*
- Nana vidha yacshini mantras*, the *yacshini* is properly a female savage, but it is used of female gnomes, beings of an evil character, various spells addressed to many such leaf 1—63

The book is of medium size, without boards, recent

29 No. 121 *Mantra pustacam*

A little mixture of Telugu with the Sanscrit

- Vīra Hanuman mantram*, for protection of self, and destruction of enemies
- Maha Bhairava mantra*, like intent
- Sudarśana mantram* to remove any evil influence
- Malayala vīra Bhairava*, for protection, and destruction of foes
- Narasinha mantram*, for desirables
- Āpa dudhara Bhairava*, for deliverance from any danger, or trouble leaf 1—27

The book is short, and thin, without boards, one leaf broken

30. No. 124.. *Mantras.*

In Telugu—spells against the bites of serpents. Names of snakes, fancifully arranged according to the day of the week, when the bite occurred; as Sunday—*Ananta*, Monday *Vasūki*, Tuesday *Tacshaca*, Wednesday *Karkodaca*, Thursday *Sank'ha*, Friday *Gulica*, Saturday *Padma* and *maha Padma*.

In Sanscrit—Medicines with spells, and diagrams, against the bite of snakes.

—The like to remove fevers.

—The like to gain over different kinds of persons.

—*Hanumat caracham*, } for aid.
—*Vira Bhadra* „ }

—*Siva puja vidhanam*—mode of homage to *Siva*.

In Telugu—*Siva mangala pattalu*, epithalamia to *Siva*.

—Spells against snakes: leaf 1—40, in the middle a few black leaves, and 37 blank at the end.

The book is short, thick, old.

31. No. 128. *Mantra pustacam.*

—Certain forms used in the early morning, at noon, and in the evening.

In the midst of these are others of like usage by *sannyāsīs* only.

—*Siva namavali*, a list of names of *Siva*, used in homage.

—*Pratyangira mantram*, female energy system; spell to kill enemies.

—*Bala Tripura sundari mantram*, spell to young *Parvati* (*sakti* system) designed to kill enemies; and for all desired objects.

—*Dēvi nava retna mālā*, 9 *ślokas*, in praise of *Dēvi*, a warlike goddess.

—*Sarabha caracha stōtra* and *mantram*, *mūla* or original one, and *mālā* string of others subordinate; to overcome enemies, and the like.

—*Rāma shadācshara mantra*, six lettered spell for desirables.

—*Pratāpa 'Anjaneya mantra* and *Pratōpa Hanumān mālā mantram* spell and string of spells to *Hanumān*, to protect self, and to injure enemies.

—*Kartēri mantram*, to cause enemies to vomit blood, and so to kill them.

—*Yacshini mantram*, to do feats of ocular deception, or legerdemain.

—*Dēvi stōtra*, praise of a *sakti*

—*Bālā Paramēstari pūja vidhi*, mode of homage to the juvenile female energy, as the supreme deity.

—*Prādōsha panchacshari mantra*, five lettered spell, recited in the evil hour at eventide; for desirables.

- Saeti puja kramam*, mode of homage to the female energy
- Rama manassu puja vidhi*, mode of mental homage to *Rāma*
- Resarati*, and other twenty four names, by which *Vishnu* is praised in 24 *slokas*, one to each name

Leaf 1—130 This book has the various *gystras*, or diagrams marked, and the letters of the spell inscribed

The book is short, somewhat thick, without boards, recent

- 32 No 137 *Gunja malaka yogam, slokas*, and *mantras*, incomplete, delivered by *Sita* to *Parrati*

On any Sunday, beneath a tree that has milk, seven stones are to be brought, and put in a pit or hollow these are shifted as the prescribed spells are recited Then being covered over, and the person seated on the earth, that covers them, the sorcerer has to repeat a *Sāstra mantiam* (destructive) one hundred thousand times. The performer will then be exempt from all sickness, and will gain whatever he, or she desires [The symbolical burying of a stone, or image is always malignant in intent]

At the end one leaf *śvalpāna Varahi vidya mantram*—incomplete, it seems to be *sātri* in kind, to procure favorable dreams, or the accomplishment of such leaf 1—10

The book is of medium length, without boards, a little injured by insects

33. No. 139 *Mantra pustacam*

- Mantras—slokas* with some Telugu *tica*
- Angulā prajcalanam* a spell is used with a leaf of the lotos plant, this leaf is then dried, and reduced to powder, which is rubbed over the forefinger A bit of cloth dipped in oil, is wrapped around the finger—the cloth if lighted will burn, without any injury to the said finger
- A recipe for making gold
- Nagatali yentra*, with spell, these two if written on a betel leaf, and given by any diseased person to another will transfer the disease if the leaf be cast upon another the disease will pass over with it.

A few like subjects the foregoing leaf 1—8

- Sira rishaya bhasma dharana*, the mode of putting the sacred cow-dung ashes with the precatory litany, and verses from the *vedas*, used for the removal of evils
- Chulini* and *Dukini*, spells to two evil spirits, with *die bandhanam*, or binding the octave points of the heavens the foregoing leaf 9—20
- Pancha vakra Hanuman mantras*, spell to five faced *Hanuman*
- Drushta dōsha mantra*, spell against the effect of evil eyes.

—Various diagrams in the shape of serpents, scorpions, and related forms, indicating malignant purposes; the foregoing leaf 21—37.

The book is of medium thickness, leaves of differing length, without boards, recent.

34. No. 153. *Mantra pustacam.*

Mantras, ślocas, with some *tiarīo* Telugu—*nidhi calpam*, concerning buried treasure; the earth above it will have the smell of sandalwood; the time for digging it up, and spell to be used.

—Various spells against snakes and scorpions.

—*Vasikara mantras*, spells for bringing various persons over to any desired purpose.

—*Bāla griha yentras* and *mantras*, spells to exorcise evil spirits, supposed to possess children.

—*Dhana lābha yentram* with *mantram*, a spell to acquire wealth.

—*Tripura sundari stōttra*, 16 *ślocas*.

By *Sancarāchārya*—panegyric of the sacti of Siva, or female energy; leaf 1—10.

The book is long, without boards.

35. No. 160. *Kāma retnacaram.*

By *Nāṭha*—*ślocas, mantras, yentras*; the title very imperfectly indicates the subjects.

—*Vidhi nirṇayam* mode of proceeding to magic. Manner of gathering different herbs for use, in magical dealings.

Mode of drawing over women, men, kings, &c. by means of medicines, and the use of spells, with their appropriate diagrams. Manner of sending evil demons against any one; so as to possess, or to injure.

How to check any one's great anger. How to stop tigers, or tie up their mouths: the like as to other evil beasts of prey. On binding water, so as to walk on it. On impeding the effects of fire. Mode of detecting, or catching thieves. To induce different diseases on any foe, or hateful person. To hinder conception, or pregnancy; and some relative matters. How to subordinate evil beings, or bring them into subjection to the magician: and how to send such beings against others, to do them mischief.

—*Nidhi dersanam*—mode of discovering hidden treasures, by magical means.

Other like matters, not detailed: at the end, 1 leaf praise of *Dhanvantari*, and 10 leaves blank: leaf 1—52.

This book has the diagrams with the mantras inscribed. It is written on thin country paper, fly covers, not injured.

36 No 161 *Garudi mantra pustakam*

—Some explanation in Telugu incomplete

—*Stri vidhya tanam* } spells with modes of proceeding as to women
 —*Putusha* „ „ } and men, said to destroy the entrails of the
 person wrought on

Mode of drawing over *rajas* to the mind of the operator

—*Gauli mantra*, lizard spell, but said to relate to an evil goddess

—Spell to stop serpents

—Spell to open doors that are locked

The whole appears to be magic of almost the worst kind

The book is short, thin, with rough boards, recent

37 No 391 *Chitarabara rahasya*

—*Asu Ganapati calpan*—complete

The spell, prayer, fire-offering, and mode of forming the *yentras* or diagrams

Mode of homage to the *chakra* representing the female energy, and of writing in the syllabic letters of the spell Taken from a book called *chitarabara rahasya* a discourse between *Uma* and *Uaheswara* as told by *Sancara*, the 40th chapter in the said book This belongs to the *laula matam* The object is said to be to acquire learning, but *vidya* with that sect, has a recondite meaning So far leaf 1—7

—*Siva praja mantra* with the *tantra* or formula of rite—mode of homage to *Siva* or the masculine energy

At the end a few *slokas* from the *Bartrikari vatatum* leaf 1—8

The book is of medium size, without boards

38 No 556 For sect 1 See IV

Sect. 2 *Chakra pustakam*

The various *yentras* or diagrams used in reference to various divinities

—*Buddha chakram*, by its means a mode of divination, whether war may be made or not Diagrams for the planets, and their influences *Rajaswala-grama*—*Rama*, so named figures with others

The book is short, very thick, recent

XVII MEDICAL.

1 No 833 For sect. 1—4 see XIV.

Sect 5 *Mūlra paricsha, ślocas*, with a *tica* in Telugu.

The 3rd *prakarana* or section only, from some larger book.

On examining the urine of a sick^d person, for the diagnosis of disease, and also some remedies so indicated

For sect. 6, 7, see XIV.

Sect 8 *Vāidhyam—ślocas*, incomplete, divided into *vargas* or classes

—*guna varga*—on hygiene

—*ashra* " " milk

—*daddhu* " " curds

—*ajja* " " butter oil

A discrimination as to the use of the said articles, in some diseases proper, in others not so

Sect 9 *Vāidhyam*, medicine, together with *mantras* or spells: explanations in Telugu prose After some of these spells, are details on medicines, and then other spells, but without diagrams,

The trick of burning a cloth dipped in oil without injuring the finger on which it is rolled (as above XVI 33) is here also given Afterwards from leaf 91 as follows

—*Stri tasyam*, mode of bringing over women, to any purpose, by medicines

—Mode of preparing *pashāram* or arsenic (a baneful part of native practice, much needing to be looked into) Modes of preparing *sinduram*, or red calx of lead, and *tamana bhasmam* powder of calcined copper, and especially *rasa bhasmam*, powder of calcined mercury, or calomel &c A spell for detecting thieves, and for impeding them in their operations

—Alchemical on preparing gold, from other materials

Transition to diseases—of the navel—ears on emetics, and powders to cause appetite, from sect 9 leaf 1—57, different paging from the previous part.

Sect. 10 *Vāidhyam, ślocas* with a Telugu *tica*, incomplete

On preparing an electuary from *kushmanda*, or large pumpkin, to make the human body robust or stout and the preparing from the same a clarified oil An electuary from the *bilva* and other myrobolams against bile On powders from cubebs, and various other spices, for medical use

Pills against fevers.

Rakta vandhi churanam a powder against vomiting blood, and a variety of other remedies, not needing to be more fully particularized this section leaf 1—43 distinct.

The whole book is long, very thick, (237 leaves) with wooden pin, recent.

2 No 901. *Dhānūrantarī nīyandu—ślokas*, incomplete

Description of some herbs with their nature, and properties—such as,

- Guluchi*, against bloody flux, fever, leprosy
- Manjishṭha*, phlegm in throat, and internal ulcers.
- Ackuh*, venereal disorders
- Maha nimba* bloody flux, phlegm
- Valucam*, bile, phlegm, fever, thirst.
- Bharyṇi*, colic, fever, asthma
- Karṇatācam*, flatulency, poison, or venom
- Sri param*, fever, bloody flux, bile
- Jivanti*, against cataract.

And the like with various other herbs, and simples leaf 1—17
blank 13

The book is long, thin, not damaged

3 No 902. *Ganapattam ślokas*, chiefly a materia medica, incomplete

Mode of cleansing and strengthening the teeth Qualities of water, cold, hot, various kinds—quality whether good, or ill, and in what cases.

- Shad rasa vastu gūṇa*, nature, or quality of six kinds of substances as—salt, sugar, things sour, spices, &c.
- Powers prepared from different kinds of dried herbs, how used.
- Vaisāṇava chiknam*, to cause appetite
- Sudarśana churnam*, to improve the bodily appearance, when without disease, and various other powders, for special purposes.
- Cāhva varga*, class of things allied to cow's milk.
- Duddha varga*, relating to curds.
- Vara śādhana* relating to butter from milk of different animals.
- Dhānya varga*, grain, corn, nature, and properties.
- Māṃsa* " flesh of kinds
- Puṣpa* " flowers, various
- Phala* " fruits of sorts.
- Kanda* " roots

The medicinal qualities of the said classes stated leaf 1—136

The book is somewhat long, thick, with a wooden pin, recent

4. No. 903. *Rajiyam* or *Dhanvantari nigandu*, *ślokas*, incomplete.

Properties of some herbs, as *naeshetra vriesha gulu uchi—kâhōti—dēha dâli—angārācam—tām̄bra valī—sangha pushpi*.

Some remedies ; as—

- Lōha rasayānam*, against consumption.
- Lōca nāl'ha rasam*, for flatulency, bile, and phlegm in throat.
- Sucshicā paranam*, against epilepsy.
- Pancha dāna rasam*, an anti-aphrodisiac.
- Kūlāgni rūdra rasam*, to cause great appetite.

Oils or balsams.

- Visha mushti tayalam*, against paralysis.
- Harcha cshira tayalam*, balsam from a milk of the asclepias ; eighty kinds of flatulency stated to be thereby removed.
- Bangamalaca tayalam*, balsam from a small chebulic myrobolam.

Electuaries.

- Kūtaja lēkhyam*, against vesania, or excessive bile.

Ailēyaca lēkhyam, clears the visual faculties.

Various *chūrnams*, or powders. Diagnosis of different diseases, such as mania ; in some cases remedies, in others only prognosis : leaf 1—39.

The book is somewhat long, thick, with a wooden pin, recent.

5. No. 904. *Sūtra stānam*, *ślokas* with a *tica*, incomplete.

—*Ayush kamya vichārana*.

On hygeia, or preventing the approach of diseases that affect life, by a timely administering simples.

- Rutu chariya*, how to live during the six seasons of the year, so as to prevent the access of disease, incident to those seasons. A discrimination as to proper times for eating, or abstaining therefrom.

On the bodily causes inducing the dispositions termed *kāma*, *cródha*, *lōba*, and other evil tendencies.

- Diagnosis of various diseases.

- Rakta pittam*, blood, bile, or atrabillious habit. *Pāndu*, spotted skin, or leprosy. On the manner of breathing, as an indication of health, or disease. Diseases of nerves, and tendons, how known. On diseases of the male, and female organs of generation.

A list of different kinds of diseases : as how many kinds of fevers ; and so on.

Symptoms of such diseases :

Mode of making calcined powders of gold and other metals for medical use, to what diseases suitable—how administered. leaf 65—258

Some intermediate leaves are blank

6 No 905 Two subjects

1) *Nidhana grant ham, ślokas*, incomplete

On diagnosis

Eighty kinds of examination as to symptoms of disease, as by the pulse—urine—tongue—sound of voice—touching the body (dropsy) and the like

On flatulencies, and bile—their variations, or nature (*pracruti*) on great internal heat, an examining if it exists, as it is a cause of indigestion—qualities of nine kinds of fevers as *vata jvaram*, *sanipata jvaram*, *ama jvaram* &c &c

Diagnosis as to *chayya roga*, or consumption

Different kinds of *suli*, arthritis, colic, indications, on worms in the intestines, a remedy

Gandu mala, goutre, or king's evil in the throat, and so on to 80 kinds

2) *Sariracam—slokas*, and prose *ad populum* by various *richis*

Description of duties proper to all kinds of people—if fulfilled *dhermam*, if not so then *adhermam*

An enquiry into the benefit of sacrifices, and the like offerings

Charitable gifts, or bequests, are prescribed where diseases are deemed medically incurable

A discrimination as to different modes of death, whether good or evil as to result, for example if any one fall into a well, that is *durma ranam*, and its fruit (after death) evil leaf 1—86, in the midst 4 leaves blank

The book is long of medium thickness, recent

7 No 907 *Chiratsa sara sangraham, slokas*, incomplete

Site of pulses, especially the wrist.

Various kinds of pulses—down to *adrushita nadi*—imperceptible pulse

Indications of diseases from examination of the urine—tongue—sound of voice—perspiration of patient.

On the benefit of *langanam* or entire abstinence from eating as a remedy for fever

Properties of rice congee (gruel) as a diet, or regimen in various disorders

- megha nat ha bharnani*, a calcined metallic powder, against venereal heat, or fever
- a medicine prepared in powder and exposed to the sun's rays to be oxygenized, thence deriving medical virtue in some diseases
- decoctions against fevers or heat from bile (bilious fever?)
- electuaries from the *asva gandha* plant, to give strength and *matana kameshara*, a stimulant, or aphrodisiac leaf 1—56

The book is somewhat long, medium thickness, without boards, recent

8 No 908 *Vaidhya sastra*m—*slocas*, various recipes, or remedies

- grahanika kutum*—to give appetite
- Ichchâ bedhi rasam*, against tertian ague
- trisuli ra am* against colic pains bile phlegm, flatulency
- vata racshasam*, to expel flatulency
- ânanda bhavaiam*, against fevers
- jaya mangala rasam*, for fits, convulsions
- meghantaca*, antidote to venereal ulcers, and like sores
- rasa suturam*, general use
- ûdla suryodhya churnam*, to promote appetite.
- jaya chandi srara*, against fever
- gita ra rasam*, to give strength
- chandrodaya churnam* 'moon rising powder' stimulant, name from exposing the composition to the moon's rays, or dew.
- aghora astram*, against intermittent fevers
- suturam* against colic and other like remedies for other disorders

Also a mode of judging as to fevers by feeling the pulse leaf 1—44

The book is long, thin, without boards, recent

9 No 909 *Abhidana retna mala* or *shadrasa nigandu*, *slocas*, with Telugu text

By *Chatura agraja*

Divided into seven *scandas*, six of them relating to the six *rasas*, here meaning *tastes*, such as salt, sour, hot, sweet, bitter, acrid or astringent. In each *scanda* a list of all the articles that come under each head of sweet, sour, &c

In the seventh *scandam* a list of living things, which may be turned to medical use, or referring to medicine leaf 1—69 Four other leaves contain a medical prescription termed *ashla murti rasa*, against fever, 26 other leaves blank

The book is of medium size, and recent

10 No 910. *Rasa retnacarani*

By *Nitya nat ha*

Modes of cleansing, or purifying mercury by means of the juices of different kinds of herbs, and then of reducing it to a calx, and powder, (*bhasmam*) for use In like manner, a mode of purifying *apracam* (tale), and then reducing it to a calx, and powder

Mode of purifying a diamond, by rubbing it over with sulphur, and then reducing it to calx and powder (*cui bono*?)

On powdered calces of gold, copper, *tengam* (bronze?) and others, in the general *pancha loha bhasmam* calcined powder of five metals

Afterwards preparations of different medicines

Amalaca tayalam, oil of chebulic myrobolan

Vrana dhana churnam, powder of a root against blood in the intestines (flux?)

—*I ata raeshasa*, against flatulency, leaf 73—103

The book is long, of medium thickness, without boards, recent

11. No 911 *Sūta prati pakam, slokas, rasa sastra*, on mercury, incomplete, alchemical, but with medical materials

Properties of a doctor to teach the nature, and properties of mercury, and of a pupil to receive instruction

The said nature, and properties explained

A *lingam* is to be made of mercury, with some other material, and then homage is paid to it the benefit of such homage

—*Dier ja aushadi*, with the juice of a herb called *aushadi* and mercury, gold can be made, *distur*

Mode of melting five kinds of metals, and thereby refining them. Certain faults in those metals pointed out

Apracam and *raikrantam* (tale and burnt diamond, or magnet) these, being purified, a diamond making gold

—Lead and sulphur, mixed and formed into a powder, an eye medicine

—*Rāja avaritam* ; this is a *mulica*, herb or root ; by its juice gold can be made. Various purifications of diamonds, and other minerals, or materials : leaf 91—138.

The book is long, of medium thickness, without boards, slightly injured.

12. No. 912. Three subjects.

1.) *Visha chicatsa* ; *slôcas*, with *mantras*, antidotes against poisons from things, under the class *stavaram* or inanimate ; as trees, shrubs, roots, &c., the like against venom of living things, as serpents of various kinds, scorpions, rats, &c. : leaf 1—25.

2.) *Sarîsam*, or *garbha vakhrântiyam*. 1—4 *adhyâyas* prose, incomplete.

Marks, or indications as to the shape or condition of the womb, as adapted to child-bearing or otherwise. Reasons why some women bear children, and others are barren. Description of sixty-four places, as the site of the nerves, ganglions, or other general sources of nervous energy : leaf 1—19.

3.) *Yentras* with *mantras*, diagrams with spells ; the use, or intention being to induce pregnancy.

The book is long, of medium thickness, without boards, recent.

13. No. 913. *Pâta nidhânam, slôcas*.

By *Narasinha Pandita*—only the 1st *adhyayam*. The subject is on flatulency ; and this is subdivided into eighty sections : as causes of different diseases ; such as

— <i>urdhva</i>	<i>vâtam</i> , the whole body.
— <i>urd</i>	v in the head.
— <i>parśva</i>	v in the side.
— <i>art'ha anga</i> v.	in half of the body.
— <i>kampa</i>	v entire paralysis.
— <i>khâsa</i>	v
— <i>sonita</i>	v in the blood.
— <i>tirniru</i>	v. palsy
— <i>nêtra</i>	v. in the eyes &c. &c leaves 218—227.

The book is of medium length, very thin, without boards.

14. No. 914. *Shad rasa vastu gna pâttam, slôcas*, incomplete.

Tridôsha or three sources of disease are *vâtam*—*pittam*—*slêsham*, or wind, bile, phlegm ; by these many diseases are occasioned.

Herbs adapted to remove those diseases, are classed under six heads, or *rasas*, tastes.

Technical names of some herbs, not common—*manjist ha*—*durà*—*lab han*—*manduca*—*erihni*—*kachōran*—*karkataca*—*stringi*—*kākōti*—*nīli*—*pīti*, and others

The book is long, thin, without boards recent

- 15 No 915 *Cshayya roga nidanam*, *slocas*, incomplete, diagnosis as to consumption There are two kinds of consumption

The nature—indications—remedies against them The two kinds are otherwise subdivided, as *vāta cshayya* a flatulent consumption

<i>pautya</i>	bilious	"
<i>kāsa</i>	phlegmatic	,
<i>sulā</i>	valent	
<i>put haca</i>	valent	,
<i>pāndu</i>	leptous	"

Besides *anjanam*, an eye salve, and remedies against indigestion leaf 62—71

The book is long, very thin, without boards, slightly injured

- 16 No 916 *Vastuguna nirupanam*, a description of the quality of things, *slocas*, incomplete

Properties of various articles sold in shops or bazars as *japatti* mace, *pīpuli* long pepper, both are good for womb-colic, and side pains looseness of bowels, and flatulency, *soni* or *chucu*, ginger to cause appetite, and various other *materia medica*, with uses Also the properties of various kinds of water, and the uses of milk Cow's milk is good against *jirna jaram* (dyspepsia ?) against diabetes, bloody flux, bile, *jaram* or langour, it gives strength

Nature of various kinds of butter oil, it corrects flatulency, and cures diseases of the eyes

Various kinds of rice corn and other grains, benefit of use, or otherwise according to circumstances leaf 28—39

The book is of medium length, without boards

- 17 No 917 *Siasta arishtam*, or prognosis as to signs of death

If any one, not diseased cannot sleep for three days and nights successively, such a one will die within ten days

If for an Indian hour of 25 minutes together the heart palpitate, or beat rapidly against the breast, such a one will die within three days.

If without taking any medicine the tongue and palate turn black, such a one will die within three days

If without any known cause (such as contusion) the two knuckles of the little fingers,* or of the little toes, turn black, such a one will die within three days.

The tongue being black, the face red, the upper and under lips turning black, and the under lip swollen, such a one will die within nine days.

So much by way of specimen; there is much more of like kind in the book.

It is of medium length, without boards, damaged.

18. No. 918. *Dravya retnavali*, *ślokas*, incomplete, jewel-wreath of things.

Introductory on the adaptation of various substances to the human system; as conveying health, or disease.

On water from mountains—tanks—wells—hot water—dew water good in some diseases, bad in others.

On milk, curds, butter oil, from cows, and other animals; nature, and use, as above.

On oils, such as *palma christi*, or castor oil, nature and properties; oils are good in fevers.

On various kinds of food, prepared from rice; when good, or otherwise.

On roots; barks; juices of herbs, &c.

On different kinds of unripe fruits, or nuts, such as myrobolans: species, nature, and properties.

On the suitable times for bathing, with the usual accompaniment; evil of neglect of bathing, or of bathing at improper times.

On calcined powders of iron, copper, brass, gold, and medical qualities of each, *bhasmam*: leaf 1—93.

The book is of medium size, has triangular boards, recent neat handwriting.

19. No. 919. *Dhanvantari*, *ślokas* incomplete.

Without the diagnosis.

A disease is named, and the remedy stated.

Various diseases from *ratam*, *pittam*, *śleshma*, wind, bile, phlegm.

On phlegm in the chest—on fever; *megha karacam*, a kind of disease. *sūla rōga*, arthritis; diseases of the teeth; on diarrhoea; dysentery; on *pīnāsam* bleeding at the nose; *ushna roga* flatulency from heat

* My assistant stated that he knew a case of this sort, in the head of a *matam*, or monastery in Mysore

For these and various other diseases simple remedies from herbs, roots, flowers, fruits, have their preparation stated, nothing of minerals or mineral powders leaf 1—54

The book is long, of medium thickness, without boards, recent
20 No 920 *Vaidhya sastra*, *slocas*, incomplete chiefly on regimen, and diagnosis

On the proper regimen, to be observed in diarrhœa—dysury—venereal heat—disease of womb—disorders of pregnant women—diseases of eyes—female lues, or gonorrhœa—with two remedies—1, *meghantaca rasam* for lues and 2, *rata racshasa rasam* for flatulency

Diagnosis of diseases arising from *ratam*, *pitam*, *sleshma*, among others phlegm* in throat—confluent small pox, cancer on the back, and colic—dysentery 21 leaves.

The book is short, thin, old, without boards, slightly injured

21 No 921 *Aidana yoga retnaval slocas*, incomplete
Discrimination as to pulses—and as to dyspepsia—a remedy called *art hanat'hessara*, is stated to be good against *ratam*—*pitam*—*sleshma* *Rama bhana rasayanam*, also a sort of general remedy

Badda banala rasam, a mercurial preparation against dysentery, or ague and fever

—a decoction against flatulency

—a balsam against *sita jvaram*, cold fever (ague?)

—*Hasti karna tayalam*, an oil against tertian and other agues

—Remedy against madness, and another against extreme thirst

—Decoction against fever, in the case of a pregnant woman

—*Raja roga* "royal disease"—the five *amritas* are a remedy

—*Kushmanda rasayanam* a medicine from the large pumpkin to give strength

—*Hareka cikhira tayalam*, an oil or balsam from the milk of the asclepias (which is acrid and caustic).

—*Vringa amalaca tayalam*, a balsam, from a myrobalam, against bile

—*Kutiki tayalam* against head ache

—Various powders as,

Megha vyati churnam anti venereal

Asanta kushma churnam

* *Kabbā* may perhaps be pus from the lungs

Meshati churnam

Diacsha churnam

Sila kesari churnam, and others, except the indications as to pulses, this book has nothing of diagnosis, but is limited to curative remedies of diseases leaf 1—151

The book is long, and thick, without boards, recent.

22. No 922 *Vastu guna patla*

By *Matana gopala*, *ślōcas*, incomplete

Nature, or properties of various articles in a medical reference as *karpura*, camphor, good, or not as *ta hablam*, phlegm at *supra*, *dāham* thirst worms in the intestines, and flesh ulcers

Casturi, musk, fits and all disorders of that kind

Sri gandham, against excess of bile (*gandham* simply is a name of several medical substances)

Jati kayi, nutmeg, against flatulency, diarrhoea, venereal heat, and it also causes sleep

Rakla chandanam, red sandal wood, a medicine for diseased eyes

Larangam, cloves, removes thirst, good in convulsions, and side pains

Elam, cardamum, against bile and phlegm

Naga kesaram against *isha kasam* colic (or this passion?)

Saralu (?) against disease of throat or ears or eyes

—*Pippali* or *tippili* long pepper, against epilepsy, fevers, small pox side pains, venereal pains, and diarrhoea

—And in like manner as to various other medical materials, leaf 20—45

The book is somewhat long, thin, without boards, recent

23 No 923 *Rasa retnacaram*, *ślōcas* incomplete, on medical prescriptions only, not diagnosis

—*Matana kumesvara* aphrodisiac, various *churnams* or powders named *paladi*—*rasni*—*vatsa nara*—*trikaduca*—*jirantica*—*dracshadi*—*kana ashtaca*—*yogadi*, technical terms

—*Jvara sinha panchanga*, a compound of five materials against fevers

Other preparations among them one from pomegranates, and one from wood apples (*feronia*) Vermilion, and powdered lodestone are also included as medicines, with various mercurial powders

The book is short, thick, old, a little injured

24. No. 924. Three subjects.

1.) *Sáriracam, slócas, incomplete.*

Qualities described of fertile and barren women. Causes why children are born as *kulijān* very small, or defective, or deformed as to some members. On menstruation, and on the defect, or evil of non-menstruous women : leaf 1—18.

2.) *Vaidhya lacshanam, slócas, incomplete.*

Qualities of a medical man, or good doctor ; knowledge of his profession required—also an accurate knowledge of simples, as to qualities of herbs. Before administering medicines he must enquire into antecedents ; such as, whether any other person has given medicine, and what, or of what kind ; and after such enquiry only administer any medicine of his own &c., 8 leaves.

3.) *Ananda bhairavam, prose.*

In cases where medicines are useless, it is stated that homage should be paid to a *sakti*, and the *mantra* or *japa* being performed, simple water given to the patient is deemed sufficient—for the cure : 10 leaves.

The book is of medium size, leaves not of uniform length, without boards

25. No. 925. *Charu chariyam, slócas.*

By *Bhója bhūpati*—incomplete.

Mode of cleansing the teeth, and benefit of so doing—on anointing the body with oil, its benefit. On the use of oil as poured into the ears—mouth nostrils ; as tending to remove some diseases.

Nature of bathing—relative benefit of warm, and cold water in bathing.

Properties of clothing of various kinds ; as—silk—flannel—shawls cloth (woollen) variegated shawls—blankets ; benefits, or beneficial tendency of each one.

On perfumes, or essences from flowers, such as oil of roses &c., benefit of rubbing in such, or sprinkling them

On eating—the advantage of moderation—disease is caused by excess in eating.

Use of betel leaf, with areca nut &c., benefits, or tendencies from use.

Different kinds of rice, and other grains—uses and benefits,

Properties of milk, butter, oil, &c., benefits from use.

How to make various kinds of medicinal powders.

On fruits, as mangoes—jack-fruit, plantains &c, nature and benefits of use.

In like manner for various other articles : leaf 1—23.

This book, though placed with the palm leaf MSS. is on country paper, with rough paste board cover, not injured.

XVIII. MERITORIOUS DEVOTION.

1. No. 38. Three subjects.

1.) *Vana durga calpam*, *ślokas*, and some spells, in 5 *padulas* complete; mode of worshipping a wilderness or forest goddess, and benefits thence resulting; female energy system.

2.) *Sārada tilacam—ślokas*.

The 2nd *padalam* only.

3.) *Kiranta varāhi calpam*.

Benefit of homage to a form of *Parvati* as a savage, or huntress; like system.

This book is related to those under XXVIII. It is short, thin, old, without boards, somewhat injured.

2. No. 77. *Vrata pustacam*.

—*Kédāri isvara vrata calpam*.

Mode of homage with its fruit or benefit as rendered to a goddess of wilds, or desert places, two days before the new moon, in October, for wealth—increase of corn—and in the case of husband and wife, for children; narrated by *Sanatcamāra* to *Vyasa*, and from the *Scanda purānam*.

—*Vara Lacshmi vrata calpam*.

Maheśvara to *'Uma* from the *Bhuvishottara purānam*.

Mode of puja to the gift-bestowing *Lacshmi* on Friday before the full moon in *Sravana* month—with the fruit, or benefit—the acquisition of wealth.

—*Kedāri isvari vrata calpum*—with mode of homage—complete.

A tale illustrating the benefit of homage in woods or wilds to a female goddess—in the Telugu language: leaf 1—29, and 5 blank leaves.

The book is of medium length, thin.

3. No. 80. *Vrata pustācam*.

1.) *Ananta vrata calpam*, with a form of homage to the Jumna river—complete, said to be from the *Bhuvishottara purānam* delivered by *Krishna* to *Yuddhisthira*.

The service to *Vishnu* is on the fourth lunar day, bright half in the *Bhadra pada* month; for desirables, as wealth, pleasure, &c.

- 2) *Dwadasi vrata udyapanam*, from the *scanda puranam*, close of a bi monthly observance, 12th lunar day
- 3) *Vara Lacshmi vratam*, service to *Lacshmi*, for wealth &c, *supra*
- 4) *Vinayaka vrata calpam*, homage to *Ganesa* on the 4th day bright half of *Bhadra pada* month, to remove any difficulties, and to acquire learning
- 5) *Bhama vara vratam*, homage to the sun, with a tale illustrating the benefits—good sight, health, to remove sickness
- 6) *'Uma Mahesvara puja vidhanam* and *Uma Mahesvara vrata udyapanam*, mode of homage to the *Saita* female, and masculine energy, and close of the ceremony
- 7) *'Eka dasa guru vara vratam*, service on the 11th lunar day, when it falls on any Thursday said to be from the *Bhavishottara puranam*
- 8) *Taduca kupa pratistha calpam*, benefit of consecrating water reservoirs, and wells—there is much merit accruing from digging such, *Bhavishottara puranam*

Similar to the above there are a few others, not particularized

The book is of medium thickness, the leaves long at the beginning, and shorter towards the end, somewhat damaged no boards

4 No 103 *Mantras*, with *vratas*

This book is of mixed character, not wholly on the female energy system, and having magic connected with that portion

- 1) *Pratyangira die bandhana mantras* spells (*sakti* system) to tie up the guardians of the eight celestial points, so as not to intrude, and to render them propitious the fruit, or benefit, to remove anything unpleasant—to kill enemies—to procure desired objects, connected with—*Pratyangira ruchi*, or an extract from the *At kavana relia*
- 2) *Sarasvati sahasra nama stotra* *Sanatsumara* to *Nareda*—*sloca*s Homage to the goddess of eloquence, by 1,008 names, panegyric
- 3) *Uma Mahesvara vrata udyapanam*

Mode of ending the homage to the *Saita* female and masculine energy, *sloca*s, with a tale in prose, as to benefits

- 4) *Bindu dwadasi vrata calpam* from the *Bhavishottara puranam* Benefit of vow, or service on the 14th lunar day, a little before sun rise

5.) *Saūbhāgya vidheṣṭarī Brahma vidya, maha mantram.*

This contains spells, and modes of homage (non honeste) to the female energy, *bona dea*, or goddess-NATURE; ascribing thereto the causing of existing things, and giving the title of *Para Brahm.* see XXVIII.

6.) *Ajapā gayatri*, the early form the *gayatri* so turned, as to render homage to the female energy.7.) *Pratyāṅgīra dic bandhanam*, with *mantram*—as above 1): leaf 11—36.5. No. 218. *Nirṇaya sindhu, śloṇas*, and prose.

There is some mixture in this book of matters pertaining to ecclesiastical law, and fast, or festival observances.

The monthly *sancrānti* or passage of the sun from sign to sign defined: if this passage occur in the birth *nacshetra* of any one, then a *prayaschita* or expiatory ceremony is given.

If any *vrata* or ceremony be relinquished in the midst and left incomplete, this is a fault or crime, and an expiatory ceremony is given.

Mode of fasting and homage on the 11th lunar day, with the benefit

A *vrata* for four months applicable to the *sannyāsi* or *yōgi*; it consists in eating rice only during that time without salt, or condiment.

On bathing and giving gifts at the time of an eclipse.

On festivals; as

<i>Parasū Rāma jayanti,</i>	} birth-day observances.
<i>Narasimha jayanti,</i>	
<i>Kṛishna jayanti,</i>	

Varada Vinayaka chaturdhi, a ceremony on the fourth lunar day to *Ganēsa* for wit and learning.

Various similar observances, detailed in foregoing portions of this work.

On the time of a first menstruation, of good or evil import, according to the lunar asterism at the time: an expiatory ceremony in case of an evil time.

Also the times proper for the sixteen propitious household ceremonies, often defined heretofore, leaf 1—170, and 15 blank at the end.

The book is somewhat long, and very thick, old, slightly injured.

G. No. 220. *Dāna hémādri*, golden hull of gifts, *śloṇas* with prose.

Mode of removing any evil influence of *Sani* (the planet Saturn) by a gift in a leaf with a *zānti* or litany. *Kapila dāna vidhi* mode of giving a dun cow.

A golden image of the sun is put into a vessel of milk, with a *mantra*, and given as a present; to remove fever. If any evil befall a kingdom, sesame is ground to powder, and with it is made an image of *Dúrga*, which is given to *Brahmans*.

If a child be born either on Tuesday or Saturday, a *zánti* is provided against the evil.

A silver image of *Ganésa* is placed on a heap of rice-corn, with a *mantra*; and both image and corn are given; to remove impediments.

Vada Bhairava dánam, an image of a dog, of silver or of gold, is given to avert danger from evil planets.

If a neighbour's property has been unjustly appropriated, an image of *Krishna* made of gold, and called *santana gopála*, is given to *Brahmans*.

Cuvéra murti dána, an image of the god of wealth, made of gold, is given to secure from sinking into poverty.

Mahisha dána, an image of a buffalo made with gold, given to avert an evil death.

Gift of a figure of *Sarasvati*, to obtain learning.

Gift of an image of *Agastya*, to remove disease.

Rat'ha dána vidhi, gift of a festival car, in miniature to remove all kinds of fear.

Gift of a figure of *Siva* to obtain wealth. Images of the nine planets personified to remove sin.

Gift of a small axe, to remove a sense of sin from the mind, or conscience.

Various other gifts to remove diseases: Medical treatises under XVII prescribe gifts in cases where medicine is unavailing: leaf 4—110 and 120—204.

The book is long, and thick, with narrow leaves, without boards, old, and very much damaged.

7. No. 235. Two subjects.

1.) *Amaráya púrnima ishtha karma ślokas* with *véda* extracts. A mode of performing a ceremony at the new, and full moons; incomplete.

2.) *Váisac'ha mata mahatmyam*.

By *Suta*, from the *Scanda puranam*

Legendary account of the month from the middle of May to the middle of June. In it bathing, benefactions : as gift of common sens, of beds, of sandal wood, of fans of *cusa* grass, and umbrellas ; by such gifts there is special merit.

If water be not given in that month to way-faring people the defect is a crime. On an image of *Vishnu*—his glory—prostrate bodily homage due. The *achettu* or 3rd lunar day in that month, and the 12th lunar day are special—suitable for bathing with *mantras* or prayer, and feeding *Brahmans*, which are works of merit. These are illustrated by many legendary tales from *itihāsas*, or narratives of yore. In 21 *adhyāyas* or chapters complete : leaf 1—10 and 1—88.

8. No. 239. *Sanalpās*, records.

It is customary on bathing in sacred rivers of repeat as the Godavery, *Krishna*, *Carīy* &c., to make a record of the transaction in Sanscrit lines as to year, *ayana*, month, day, hour, at which the ceremony for the removal of sin occurred—a general form is here given.

Another custom is to record the gift of a cow to a *Brahman* just before death, in order to remove sin, and procure an easy dismissal—form for general use given : both are in prose, leaf 1—5 blank 7 leaves.

The book is long, without boards, recent.

9. No. 243. *Vratas*.

1.) *Kīdara vrata calpam*, complete from the *Bhaviṣṭhōttara purāṇam*.

A ceremony in corn fields, or wilds in October the 14th lunar day, dark half, or the *amānt* just before the new moon—families are said to join in the rite ; which is for prosperity, directed to *Iṣvara*.

2.) *Finayaca vrata calpam*, a service to *Ganēsa* on the 14th lunar day bright half in *Bhadra pada* month ; homage by 108 names with fasting and other rites ; with a legendary tale exemplifying the benefits of the observance.

3.) *Vara Lacshmi vratam*, from the *Bhaviṣṭhōttara purāṇam*—chiefly used by women ; rarely by men—and on Friday, before the full moon, in the month *Sravana*—object wealth, prosperity ; legendary tale in illustration.

4.) *Sanṅatta chaturdhi vrata calpam*, from the *scanda purāṇam* a service to remove troubles ; observed in the 14th lunar day, dark half, in the month *Sravana*.

5.) *Chitra gupta vrata*, incomplete. *Chitra gupta* is the accountant of *Yama* keeping an account of every one's sins—a ceremony to him ; the fruit *papa zānti*, propitiation for sin. On the first

seventh lunar day, of the year, in the month January O. S. *Chitra gupta*, *Yama* and *Surya* are said to be propitiated thereby.

6.) *Sōma vāra amācāsi vrataṁ* from the *Bhaviṣṭottara purāṇam*. Observance on Monday, when new moon day—it consists in walking round an *astāḥa*, or *arasu* tree by women—for *ishta siddhi*; as a child, or wealth.

7.) *Finayaca vrata calpam* incomplete.

8.) *Chelku dvadasi vrata calpam*; *chelku* is a foreign word—the ceremony relates to *Vishnu* in *Asvaja* month 12th lunar day, in the bright half; observed by women for *ishta siddhi* or desirables.

9.) *Rāma ashṭōttra sala nāmarali*, praise of *Rāma* by 108 names, in homage; and *Mritanjaya stōttra*—praise of *Siva*; with a few other like matters: leaf 1—9, and 1—6, and 1—4, and 1—7, and 1—2, and 1—9, and 1—5, and 1—3, and 1—6 by consequence separate pieces, tied up together; 13 leaves, at the end, are without numbers.

10. No. 216. Two subjects.

1.) *Vana pratishṭha calpam*, prose complete.

In forming a new garden, or grove of trees, the astrological times most suitable are stated, as to lunar asterism, lunar day; day of the week, and good sign in the ascendant together with the *pūja*, or mode of homage on the occasion: leaf 1—6.

2.) *Tadāca pratishṭha calpam*.

The like matters, to be observed, when beginning to dig a new water reservoir, usually square and large: leaf 1—9. Both are said to be from the *Bhaviṣṭottara purāṇam*.

There are besides 18 broken leaves, more or less gone; subjects on the five products from a cow, some expiations—*sūtras* from the grammars of *Pāṇini*, *Vaṇa ruchi*, and *Patanjali*.

This book is of medium length, without boards.

11. No. 253. *Vratas*.

1.) A legendary tale, relating to the benefits arising from walking round a *Nimb*, or *arasu* tree, on Monday, when it is the new moon day.

2.) *Gōpadma puja vrata calpam*.

Observed from *Ashadha* to *Kartika* month, on the 12th lunar day of the bright half; it consists in planting *tulsi* shrubs, and making floor marks with wheaten flour, walking round the same, and giving food to two *Brahmans*.

The ceremony procures the favor of *Lacshmi - Náráyana* ; and if performed by women for five years, it will procure all wealth : *dicatur*.

- 3.) *Chelcu dvadasi vrata* with the *udyápanam* or close, and *púja* homage (*chelcu* is taken for *bindu*) if when the sun rises there remains from 1 to 3 Indian hours, not expired on the 12th lunar day ; then, in that brief interval, ceremonies are performed of special merit : leaf 1—7 and 1—14 and 1—3 ; or three distinct tracts.

The book is somewhat long, without boards, slightly injured.

12. No. 260. *Bindu dvadasi vrata udyápana calpam* ; *slócas* from the *scánda puránam*, complete.

Observance on the 12th lunar day of the bright half is *sravana* month.

A planting *tulsi* shrubs, and surrounding them with white marks, intending this little garden to represent *Vrindávanam*, the residence of *Krishna* ; and then making homage to *Vishnu*, or *Krishna*, thereby ; the object, to gain things desirable, and chiefly pleasure : leaf 1—13.

The book is of medium length, no boards, slightly damaged.

- 12½. No. 261. Two pieces.

- 1.) *Vinayaca púja vidhi, slócas*, prose and *véda* extracts, 4 leaves incomplete.

Mode of pouring out water to *Ganésa*, and other details of homage ; to remove obstacles, &c.

- 2.) *Kedára vrata calpam—mantra—slócas—prose—said* to be from the *Bhaviśhóttara puránam* : complete.

On *Asuja bahula amávási*, or the new moon in *Asuja* month, women in woods or wilds render this form of homage to *Art'ha nāt'hésvari*, or the form half *Siva* half *Parvati* ; given to every member of the body, from the feet upwards, to obtain offspring, or other desired objects. Usually the large stone image used for this purpose is merely the *linga* and *yoni* ; but sometimes with a statue of the aforesaid, near at hand ; leaves 14 and 18, two books in one.

It is long, thin, and medium thin, without boards, slightly injured.

13. No. 265. *Vratas—slócas*, prose and some *mantras*.

- 1) *Rishi pañchami vrata*, with the *udyápana vidhi*, or mode of close : referred to foregoing notices.

- 2) *'Amukta ábarana sapthami vratam*, with spell ; used by *Sátras* on the seventh lunar day.

- 3.) *Arundhatiya vratam*, incomplete, used by women—*Arundhatti* the wife of *Vasishtha*, a pattern of conjugal fidelity.
- 4.) *Kédara vrata calpam*, complete with *mantra* used by *Sauras* in open fields, or wilds.
- 5.) *Sani pradósha vrata calpam*, complete, used by *Sairas* on a Saturday.
- 6.) *Ashtami vrata calpam*—benefit of a ceremony to *Gáuri*, on the 8th lunar day.
- 7.) *'Uma Mahéscara vrata*, used by *Sáiras* on the last quarter of the moon; a mode of homage, and 1,008 spells are used, with a *bilva* leaf.
- 8.) *Ananta vrata udyópana vidhi*, complete, close of a service to *Íshnu*.
- 9.) *Paraméscari púja vidhi*, mode of homage, to *Parvati*, as supreme.
- 10.) *Yamuna púja vidhi*, mode of homage, by women, to the river *Jumna*.
- 11.) *Lacshmi Náráyana vratam* complete; ceremony to the feminine and masculine energy in creation.
- 12.) *Santana gópa vrata*, complete to *Krishna*, for wealth, or children.

A few others but illegible; the leaves being broken—168 leaves in all.

The book is somewhat long, thick, on very narrow leaves, without boards, old, damaged at the beginning and ending.

14. No. 267. *Vrata calpams, slócas, prose, and mantras.*

There are many of these services; some are specified—mode of homage with 100,000 lamps—ceremony in honor of the sun and moon—the ritual of the ceremony with lamps—ceremony to the shell and discus of *Vishnu*—service with reference to a cow—offering with homage to *Dhriti*, the earth—fast as to the *pradósha* of *Sita*, an evil time—closing ceremony as to the *Sita rátri*—mode of homage with 100,000 sprigs of *tulsi*, or sweet basil—ceremony to *Ganésa*—the *kédara* or forest ceremony—mode of homage to *Sita* in the *Sita rátri*, or special night of *Sita*: 115 leaves

The book is of medium size, without boards, old, damaged; parts only of some leaves remaining.

14½. No. 272. *Karma vináka, slócas, veda extracts, and prose: 1 parich'heda.*

In order to remove the effects of some sin in a former birth; or, in the present life, to obviate the effects of some sin, bearing on a future birth; the *kushmanda kóma vidhi*, or a fire offering with the large marriage gourd, or pumpkin.

A *zānti* or litany to propitiate the nine planets. A *zānti* with spell directed to *Ganēsa*, to remove impediments.

Mode of *yāgnyn* or sacrifice to the nine planets. *Rāja patya krichram* a ceremony directed to *Brāhm*, to remove sin.

A regulation as to the amount of wealth to be given, before entering on any ceremony of *prayaschita*, or propitiation. *Karshyam*, to remove emaciation, caused by sin in a former birth.

Zāntis are given against *kushtam* leprosy *vrishana rōgn* sarcocèle; elephantiasis, rough skin and swelled leg; or against being under evil influence from any planet, or planets; gifts are to accompany the litanies.

Others against evil gods, or goddesses, evil spirits; gifts as before accompanying: leaf 114—185 and 4 blank, then 190—259.

The book is long, somewhat thick, only one board, slightly damaged.

15. No. 284. *Chatūr māsa mahatmyam—ślokas 1—27 adhyāyāḥ* complete.

The four months are from August to November; beginning with the tenth lunar day in the first, and ending with the full moon, in the last; stated to be the proper time for *vratas* or services, directed to *Vishnu*. Details of causes, or motives for such vows. Mode of performing them during those months. The body is branded with stamps of the five weapons, (or emblems of *Vishnu*). Different kinds of bathing—properties of prayers—mode of fire offerings—and of household homage—kinds of food used, and gifts of food.

Some legendary matter: *Bhu-dēvi* (earth goddess) asked *Vrāha* (*Vishnu*) about *srishti—stithi—layam*, or creation—preservation—destruction; and answers on these subjects were given to *Dharinī* (another name of the earth). Discrimination as to *Vishnu bhakti*, or the *Vaishnavā* way; and the benefits resulting from different *vratams*; the *vrata* being strictly a specified condition for the attainment of a defined benefit: leaf 1—66.

The book is long, of medium thickness, recent.

16. No. 377. *Vratā pustakam*.

1.) *Sratana diadasa vratam*.

Surya to *Yagnyavalkya* from the *Matsya purānam*, complete.

A ceremony to *Vishnu* when the 12th lunar day occurs in the *Sratana* lunar mansion; both that and the 12th *tithi* being sacred to *Vishnu*; when the 12th lunar day occurs in *Bhadra pada*, it is more special.

2.) *Uttara gāuri vratam*, a ceremony to *Parvati*, when the sun is in the lunar mansion *uttara p'halguna*.

3) *Putra Anantā vrata calpam*, from the *Bhishottara purāṇa*, complete, a ceremony to obtain a son from *Ishnu*, it takes place in *Margasira* month, when the sun is in the *virgasira* lunar mansion (May, June)

4) *Putra sanctants vrata*, complete from the *Pudma purāṇa*, a fast to the sun, when passing from one sign to another to obtain a son

5) *Putra Garapati vrata*, complete a ceremony to *Ganesa*, like object leaf 1--11

The book is of medium length, without boards, slightly damaged

17 No 381 Two pieces

1) *'Apa nivarana stotra*, *sloca*s, complete Praise to *Rama* for deliverance from danger, or to obtain deliverance

2) *'Aditya hrū layam—sloca*s

From the *Buddha caṇḍam* of the *Ramayana* 107th *sargam* Praise or service directed to the sun, taught by *Agastya* to *Rama* the result being that *Rama* killed *Ravana*. This section has a relation to VII and XVI

18 No 382 *Roga zanti*, on the services for removing disease

From a work termed *Hemadri*

When diseases are declared incurable by medicine, recourse is had to *zanti*s or precatory litanies, and to gifts the present work mingles astrology with both. The *zanti* is according to the lunar mansion in which the disease began. If in *Asvini* this is favorable, a *zanti* provided. Modes of *zanti* as to the asterisms *Rohini Anuradha, Jyestha, Uttara bhadra, Revati*, and these litanies are connected with gifts and *mantras*, spells or prayers. The asterisms specified, being deemed favorable, the ceremonies are performed on those days

The diseased person should begin to give gifts from the first day after the full moon to the following new moon or 15 days—using also *mantras*. Vessels are to be prepared for feeding *Brahmans*, and gifts being added with *mantras*, the disease will depart

A series of *zanti*s called *rara zanti* for the several days of the week prescribed against fevers of kinds, with libations of water. Another person as a representative of the patient, and on his behalf stands up to his neck in water, and pours forth water from his hands as an offering leaf 207—218

The book is long, without boards, recent.

19. No. 395. For Sect. I. see X.

Sect. 2. *Karma vibhācam*, incomplete.

Certain diseases are deemed incurable by medicine; such as some kinds of fever—*Sita jvaram* or cold-fever (ague?) disease of eyes—of the head; *raja yacsha*, or cancer on the back—*kushtha rōga* leprosy, *gunma rōga*, its seat in the womb, or bowels of women, and men. For these diseases provocative litanies are prescribed, with gifts to *Brahmans*: leaf 214—218, 5 leaves

The book is of medium length, without boards, recent.

XIX. MINERAL CONCHOLOGY.

1. No. 389. *Sālagrama paricsha*, *ślōcas* with *stōtra*, &c. complete.

Mode of examining the different *murtis* that is divine forms, or species.

Their color and spirals described, and discriminated. Some good, some bad. The good are to be worshipped; the bad not so. Benefit from homage to the good kinds.

[They are petrified shells, found in a river, and otherwise, near the base of the *Himālayas*].

The book is of medium length, thin (leaf 161—173) without boards.

XX. MISCELLANEOUS.

1. No. 35. Eight pieces.

1.) *Lalitāmba sahasranāma*, *ślōcas*, complete; panegyric of a *sakti* or form of *Parvatī*, by 1,008 names: it relates to the female energy system. 15 leaves.

2.) *Nāt'hadī mantram*, spells to *Nāt'ha*, and other *ganas* or attendants on *Siva*—magical in kind—and to obtain desirables: 20 leaves.

3.) *Bhārata savitri*—this in the *granthā* letter 1—5 *padadhī* the 6th incomplete; description of *Siva* and of his glory, and other *Sāiva* matters: 14 leaves.

4.) *'Amānya dicsha nidānam*.

Granthā letter, complete, *ślōcas* and *mantras*—otherwise termed *Paramānanda tantra*, *Siva* to *Parvatī*. The mode in which a *guru* or teacher initiates a disciple into the various details of the *Sāiva* homage 16 leaves.

5.) *Pūrṇa dicsha vidhānam.*

Grant'ha letter complete, *ślōcas*, *mantras*. When a disciple has been instructed a whole year, a fire-offering, called *pūrṇa dicsha* completes the course: 11 leaves.

6.) *Mantras* of a *Vaishnava* kind; *ślōcas*, with the *mantra* forms, as *Varaha m*: *Narasinha m*: and various others, 68 leaves.7.) *Vinayaca vrata calpam*—*ślōcas*, homage to *Gaṇēśa*, with benefits, incomplete.8.) *Mālā mantra*, spell an one original, *sacti* in kind—3 leaves.

The book is thick, leaves of unequal length, without boards, injured.

2.) No. 37. Eleven pieces.

1.) *Rudra prasna bhāṣya*—a comment on a portion of the *yajur vēda*, Bṛ *Vidyā tīrt'ha* 1—11 *anuvācans*, complete. There are eleven *rudras* or forms of *Siva*; and these, with *Prabhu-sacti*, or eternal-matter, from their union, became the originating causes of all beings, and things.

2.) *Vēdārt'ha pracāsica*.

By *Vidyaranya* or *Nārayana*, extract of some pieces from the *yajur vēda*, with a comment on them in prose, giving the meaning of some formulæ in the *Vēda*.

3.) *Pert'hiva linga pūja vidhi*, *ślōcas*, complete.

Mode of homage to a *linga* made of earth—to another made of wheaten flour—and to another one of barley meal. The *p'halam* or benefit of such homage.

4.) *Siva sahasranāma*, *ślōcas* complete, praise of *Siva* by 1,008 names.5.) *Śivarchana mantram*—complete.

One thousand forms, or spells used in *Saiva* worship.

6.) *Siva mānassica snānam*, *ślōcas*, complete; mental baptism, or homage to *Siva*.7.) *Bāla Gopala mantram*, the *bija nyasa mantram* and *hema-mantram* to young *Kṛishna*, to propitiate and gain over, for any purpose.8.) *Garuda upanishada*, some portion from a *vēda*, and *bija mantra* to propitiate *Garuda*, used against snakes, or serpents.9.) *Vācātini mālā mantra* complete, a string of spells founded on one original to *Sarasatī* to propitiate; and to gain learning.

10.) *Sudarisana mantra*, complete.

Various spells to the discus of *Viṣṇu*, for knowledge, learning, &c.

11.) *Sāvitrī aṣṭācshari*, complete, eight lettered spell, to the south goddess; *sandhi* east; *Sāvitrī* south, *gayatrī* west, *Sarasvatī* north. This is not common; but appears to have a relation to the *sacī* system: leaf 1—127.

The book is short, of medium thickness, on very narrow leaves, very slightly injured.

3. No. 71. A mixture of subjects and language.

1.) Sanscrit.

—*Sudarisana mantra*, spell to the discus of *Viṣṇu*.

—*Nṛsiṅha*—*Kṛṣṇa*—*Rāma*, praise to each one, by 108 names.

—*Viṣṇu pañjara stōttram*, praise to *Viṣṇu*, for repose of soul.

—*Yeti rāja vimśati*, 20 *ślokas*, in praise of *Rāmanūja* the *āḷvar*, by *Vara muni*, or *Manavāla maha muni*, head of the *Tengāla*.

2.) Telugu: *Art'ha pañcha* five meanings according to the *Vaiṣṇava* system: these are,—

—*śiva surupa*, the human soul.

—*para surupa*, the deity.

—*puruṣarī'ha surupa*, beatification

—*ubaya surupa*, the way to heaven.

—*virōdha surupa*, the opposite path; each of these five subdivided into other five; not particularized here.

3.) Sanscrit—*Ciṣṇāṁ śhōḍasa*.

By *Vedantāchārya*, son of *Veda vyasa*.

Sixteen stanzas on the clemency of *Raṅgha naṭ'ha* or *Viṣṇu* at Trichinopoly. *Chatur śloki*—four *ślokas* on *Perundēti* or *Lacshmi* at Conjeveram.

4.) Telugu. *Tatva treya*; this term on the *Vaiṣṇava* system, designates *chit*—*achit*—*Isvara*; animate beings, inanimate things, god; or, by some, knowledge, ignorance, deity. A few other matters, on the bodily members, as a part of the *tātva* system, translated from the Sanscrit.

—*Charana śloka*, refuge in God.

—*Rahasya tregam* mystic triplicity; this is said to be an explanation of the eight lettered *Vaiṣṇava mantram*, an explanation of the

duaiyam of two letters, and of the *charano slóca*, meaning as above.

—*Vaicon'tha gadyam*, a prose description of the paradise of *Vishnu*: leaf 1—37 and 1—16 and 1—10 and 1—20 and 1—5 and 1—9 and 6—1, several books put together, and 26 blank leaves.

The book, as a whole, is of medium size, very narrow leaves, old, some leaves broken.

4. No. 102. A collection of twenty-seven pieces.

1.) *Siva stótram*, praise of *Siva*; this is in Canarese.

2.) *Linga mahima*, excellency of the *Saiva* symbol, and mode of homage by bathing &c., in Sanscrit.

3.) *Ravana bhujangam*, praise of *Siva* ascribed to *Ravana*, and put into the form of a serpent; Sanscrit.

4.) *Mangala* stanzas, congratulatory; *Saiva* in kind—Telugu language.

5.) *Kálagnya'rudra upanishada*.

Ascribed to *Sanatcumara*: by way of question and answer. It is stated to relate to the use of *vibhūti* (sacred ashes) on the forehead, and other places of the body; the *mantra* used in putting it on; its god, that is *Siva*—benefit of use.

6.) *Tajra suchi upanishada*—the diamond point. On the duties of a *Brahmān*.

7.) *Kāicalya upanishada*.

Concerning *Para Brahm*.

8.) *Hamsa upanishada*.

On the classes of ascetics—nature of asceticism—and on *Para Brahm*.

9.) *Bhu sūctam*, *vēda*, praise of the earth, incomplete.

10.) *Sanjya gayatri stotra*; *slócas*, complete; praise of the *gayatri*.

11.) *Pranava panchacshara mantram*.

The mystic *aum*, combined with the *Saiva* spell—*na—ma—si—va—yī*, with the praise of *Siva*, by 108 names, complete.

12.) *Paipalāta upanishada*, incomplete.

On *Brahma*, *Vishnu*, and *Siva*.

Rudra, is *Paratparam*, the heavenly of heavenlies, or the supreme.

- 13.) *Shadacshari nyasam*, mode of using the six lettered spell to *Subrahmanya*. Origin of the *Veda*, and *ágamas* &c., account of the *puránams*, and minor *puránams*.
- 14.) *Upanishadas*, said to pertain to the *At'havana véda*—*Saiva*, and perhaps spurious.
- 15.) *At'havana sac'ha*, a branch, or portion of the 4th *veda*.
- 16.) *Heramba upanishada*, a *véda* supplement concerning *Ganésa*.
- 17.) *Kaivalya upanishada*; *supra* 7).
- 18.) *Niralamba upanishda*, on the abnegation of house, and home, and all worldly possessions.
- 19.) *Garbha upanishda*, on the five elements; on conception, and formation and growth of the fœtus in the womb.
- 20.) *Hamsa and Brihma upanishada*.
On asceticism, and *Para Brahm*.
- 21.) *Karicas*—apothegms on the *pit'ham* or pedestal, *lingam*, or symbol &c., if these are broken, mode of repairs, and of consecrating afresh.
- 22.) *Kalágna rudra upanishada supra* 5).
- 23.) *Rudracsha upanishada*.
On wearing sacred beads; such a one is faithful, otherwise not so.
- 24.) *Linga dhárana upanishada*.
On wearing the *Saiva* symbol.
- 25.) Extracts from the *Bháratam*, *Bhágavatam*, *Vishnu puránam* &c., as to sacerdotal customs of *Brahmans*, on sacrifices, and on morning, noon, and evening devotions.
- 26.) *Mangala pátas*, epithalamia, in the Telugu language.
- 27.) *Yoga upanishada* on asceticism:

Leaf 1—75 and 1—19, 9 leaves blank. From 5 to 9, 12 and 14, to 20 with 22 and 23; probably, if they are genuine, relate to XXXII but to divide such a book belongs to a work of general collation. As a whole, it is of medium size, and not uniform throughout.

5. No. 140. Varieties.

—A spell in the Hindostani language against scorpions, and remedy for the sting of such. The following in Sanscrit—a spell against sciatica or hip-pain; another against sprains of nerves, or tendons; another against various kinds of venom by bites, or sting; this is of the *sacti* system class.

—*sarpa mantra*, charm against serpents

—*Rama chandīa ashtacā* an octave of *śloca*s, in praise of *Rama*

—*Rama Iacchma stotra*, twenty two *śloca*s in praise of *Rama*, and his brother

—*Siva ashstotra sata namā*—praise of *Siva* by 103 names, they are then given in plain prose form

—*Sanaishvara stotra* and *mantra*, from the *scanda puranam*, praise and spell to the slow moving *Saturn*, for favor, and freedom from sickness

—*Garuda mantiram* against serpents, with a few others

The book is short, leaves unequal, thin, with clumsy boards
There is another No 110 see XXV

6 No 151 Various subjects

1) *Rāma pura tapaniya vyakyaṇam* in five *khanda*s complete A comment on a work which holds *Rāma* to be chief in the world There are some *mantras*, but the greater part is prose, 10 leaves.

2) *Siva stotram*—*Siva puja māṭras*, *bhu suddhi mantras* for purifying the ground for any ceremony, others for fire offerings • *ajaradha stavam* to remove any accidental or unintentional faults in any ceremony, praise of the charm of 5 letters, and of six letters 20 leaves

3) *Māhāna kṛta, śloca*s praise of *Siva*, incomplete 4 leaves

4) *Viśhabha caracāṇam*

Invocation for protection to *Nandi* the vehicle of *Siva* 5 leaves.

5) *Tri sataṇāma*, three hundred names, used in public service in temples, of an *advaita* bearing 14 leaves.

6) A definition of the proper times for festivals in honor of *Gauri*, *Bala*, *Tripura Sundarī* as to year month day, with some *mantras* or spells to those *saktis*, on the female energy system 11 leaves

7) *Linga yogi ashtacāṇam*—an octave in praise of an ascetic named *Linga yogi*.

Some medical remedies for bloody flux warts, and venereal heat these in the Telugu language 2 leaves In all 66 leaves

The book is long, but the leaves unequal of medium thickness, damaged

7 No 162 Four pieces.

1) *Dattatreya avadūta grāṇṭham, śloca mantras* 1—7 *prakaraṇas*, others wanting Some *mantras* referring to *Dattatreya* an inferior form of *Viśṇu*—*tatvamasī*, a form applicable to *Brahmā*, has been

applied to *Siva* in an *adiṭṭa* sense—as “thou art the heavenly *Brahm*.” “*Sarvam Siva mayam jagat*,” the universe is but the form of *Siva*; and “the 14 worlds (7 upper 7 lower) are thy naked form.” This information was given by *Dattatrēya* to *Gōraḥu a rishi*.

2.) *Yoga sastram, ślocas, mantras, complete.*

On *tapas*, or ascetic penance; the devotee occupied in profound meditation, closes the apertures of the five senses—six are here mentioned, but this includes the percipient faculty, or brain. Made is which an ascetic is seated in meditation. *Yāma prāna yāyama sāsā* or modes of raising up the breathing, and depressing it, and the like “bodily exercise”—narrated to *Sam kṛti rishi* by *Dattatrēya*.

3.) *Kulārṇava rahasyam*—“mystery of the caste-sea” 1—11 *ulasas*, the 12th incomplete.

This book, when entire, is a compendium of the homage, and opinions of the *kūlas*, who consider themselves to be the only *kula* or family, worth any notice. The rites, homage, spells are all intended to be secret; the feminine symbol is worshipped as an emblem of the power of *NATURE*, or spontaneity; as it appears to pass by, in silence, any active energy, and to give an inherent power of production, and reproduction to the material universe. The spells are for wealth, or pleasure; and many of them very malignant: occasion will occur to be more full on this topic. Their modes of homage, and meditation; and views of the excellency of their own tribe are herein given.

4.) *Dacshana murti pūja mantras*, incomplete.

Mode of homage to the *Saiva* genius of learning, as used in temples, by *Saivas* and *Smārtas*. Sometimes this name veils the female energy system: leaf 1—125.

The book is a little more than medium size, very slightly injured by insects.

8. No. 232. Eight pieces.

1.) *Shadasti*—86 *ślocas*.

Discrimination of ceremonial uncleanness, occasioned by the birth of a child—by the death of a father, or other relative—how long the period in each case, and what is to be done. There is a *tika* in Sanscrit prose.

2.) *Asāusa nirṇayam*.

Bhattachārya dicshada, author of the *Siddhanta cāmudī*, a grammar.

Cases of abortion, and of uncleanness thence resulting—the like as occasioned by the death of any relative in the household—the like occasioned

by following a dead body to the burning ground—if within ten days of the death of a father, the mother also die, then what is to be done is prescribed

3) *Ieti samscara vidhi*—mode of burying a *Sannyasi*, with salt on the body, and the use of *mantras* it is customary to break the skull with a coconut

4) *Ana irishti zanti prayoga* in case of want of rain, *Brahmans*, under orders of some secular superior, go and stand in the bed of a river, they look at the sun, and perform certain ceremonies, with offerings to bring rain, and to remove the evil, or offence considered to have occasioned the drought

[I heard of a case of this kind occurring several years ago at Madras the river *Va gdi* being the scene of operation]

5) *Jalaca bhara*, a few *slohas* only

On horoscopes—the good or evil results from certain times

From the ascendant the *yogam* or good, or *karanam* evil, time is calculated

6) A few verses on sacerdotal law.

7) *Atura Sannyasi vidhi*—mode of speedily making any dying person a *Sannyasi* Attached is the *Narayana bali prayogam* used on the funeral of a *Sannyasi*, the ceremony is in the temple or monastery, the 12th day after death it is the closing ceremony, and ends with feeding *Brahmans*

8) *Durmarana prayaschita*, an expiatory ceremony with offerings in case of any evil, or violent death *slohas* on the *dasa dana*—a cow, land, oilseeds, gold, butter oil, clothes, corn, molasses, silver, salt leaf 1—20, and 17 others, in all 37

The book is long, without boards, slightly damaged

9) No 214 *Itihasa samuchayam*

1—20th *adhyayam*, incomplete, *slohas* part of another copy, put first in order, has 1—3 *adhyayam*

After the great war *Iudhisthira* being grieved at the death of relatives, *Vyasa* and many other *rishis* came, and by many narratives, consoled with and comforted him Many of the *tatva* principles are detailed Legends of *Senajit—Gautami—Mudgala* and many others On the great value of gifts On seeking an asylum near some one as a master, a king the deity On holy lands, sacred rivers, hallowed mountains—these are discriminated On the sins which tend to *Naraka*—and the virtues that conduct to *Scarga* on good conduct and how discriminated. Legend of *Nakra*

sha—and *Prahlada*—duties of a householder—value of gifts; of a cow—land food, and other matters. The smaller copy leaves 111—124 the larger one, leaves 111—169, both apparently detached from some other books.

This book, as a whole, is of medium size, slightly damaged.

10. No 271 Six pieces

- 1) '*Atura Sannyāsi vidhi*, the mode of making a dying person a *Sannyāsi*, if a father so made a *Sannyāsi*, die, the mode of *śraddha* how performed. The following *Narayana bhāṭi*, *supra* 8. Some extracts from the *vedas*, and a few other *ślokas* leaf 1—9.
- 2) The mode, and ritual of adoption, with the fire offerings, 2 leaves.
- 3) '*Datta mimāṃsa*, on adoption

When a boy being of one *gotra* is adopted by one of another *gotra* (tribe) some *rishis*, or other authorities, have stated that the child of such an adopted son returns to his father's tribe this author, on the contrary, asserts that the child passes into the tribe of the person adopting. There are other questions about the sacred thread, and marriage, with reference to intricacies occasioned by adoption. The *ślokas* have a tie leaf 1—44 See No 2,450

- 4) '*Atura Sannyāsi vidhi*, and yeti *śamāscara vidhi* ut *supra* leaf 226 to 228, 230.

- 5) *Vara Lācchmi vāṭa calpam* homage to wealth bestowing *Lācchmi*, on a Friday, the day before the full moon, when in *śrāvaṇa*.

- 6) *Jyotiṣham*, astrology, *ślokas* and a few other matters 10 leaves

The book is long, of medium thickness, much injured by termites.

11. No 275 Three principal subjects

- 1) Rituals, mode of sowing grains on festival occasions—expiation if the household sacrificial fire go out—fire offering in *śrāvaṇa* month—*pūṇak śantanam* a kind of fire offering, to supply any omissions—the household fire of a newly married pair—a fire offering on the 1st lunar day—ceremony on pregnancy being ascertained *Nandi śraddha* this is an offering to ancestors, before beginning any propitiations ceremony, the materials of the offering are given to *Brahmans* to ensure prosperity. Ceremony on the 5th or 6th month of pregnancy some *vratas* as *raja vātya*—*sāmya*, *vāstra dāna* &c, leaf 10—27

- 2) Sundries 7 leaves without any number

—*Yajur veda* mode of chanting it, as to inflexions of voice, and barytones
 —*Vishā gadicā*, on things not right, or fitting to be done, at night
 —*Kuku zanti*, when the complement after the 14th *tithi* to the conjunction occupies a day and night (not usual) that term is called *Juku* if a child be born in that time a *zanti* to remove the apprehended evil

3) *Bhōdayana kārīka*, 400 of them .By *Bhōdayana rishi*

These *lāricas* are brief aphorisms, on various matters relating to sacerdotal law. As a *prayaschita* if the vessel for holding sacrificial fire be broken, a *pravaschita*, if the sacred fire go out during the first six days after marriage (it is a rule to look very carefully to it, during the six days). On feeding and clothing *Brahmācharis* or celibate students. Ceremony when a son puts on the scholastic thread. Various modes of fire offerings, and other rituals. How to act if any ceremonial pollution occur during a marriage ceremony. The ceremony 6th to 8th months after pregnancy, and other details. leaf 1—21.

The book is long, of medium thickness, without boards, old, and somewhat damaged .

12 No 418 Four principal subjects, relative to law—poetry, grammar—logic.

1) *Manu smṛiti*, selection of 170 *ślokas*, for special occasions. On secular law—and decisions of Jugs—on witnesses, false and true, punishment for adultery, and theft. 9 leaves

2) *Vasuradhatta, ślokas* and prose incomplete. *Chintamani a roj* and *Isavardhatta* a female—description of their beauty. Bravery of *Chintamani*. After marriage they were separated, love pains described. *Chintamani* called on *Macaranta* a friend, and they both went together to a forest, or wild of the *Vindya* mountains. There are various *śeṣas*, or double meanings throughout this fragment. 6 leaves

3) *Vṛtta manī cōṣham*, jewel casket of prosody, *ślokas*, complete 1—6 *śiṣh-umbhas*

On the eight *ganās* or classes of letters, of great importance in poetry—on long and short better, as to quantity—mode of arranging the *ganās* to form a *śloka*, if not right the metre will be faulty. Different kinds of composite verse described. On the *dandacām* or lengthened chant, its properties. 5 leaves

4) *Muta valī*, logic, prose, incomplete

On the *pratyakṣa* section only. Discusses on as to the need of a recommendatory preface to an author's book, known as *mangala vātam*

Seven *padart has*—*dravya*, and some others of them, defined. 21 leaves, and 31 blank leaves

The whole book is long, of medium thickness, very much worn, eaten

13 No 121. Three fragments

- 1) *Gita bhasyam, mûlam, and tica*, the comment by *Rama chandra ananda Sarasvati*, it is limited to stating the grammatical meaning of the words
- 2) Horoscope of one *Cutêra srami*, only one leaf
- 3) Praise of *Gâuri*, or *Parvati*, 2 leaves only

The principal piece 1) wants the 5th and 8th *adhyâyas*, out of 18

Leaf 1—45, 54, 65 and 71—136

The book is long, medium in thickness, a little injured by termites

14 No 423 Three pieces

- 1) *Subodhini* a comment on the *Bhagavat gita*—has the *mûlam* also, By *Sridhara*. 1—18 *adhyâyas* original, and paraphrase complete, only that leaves are broken

The comment is limited to the grammatical meaning, without intruding on the dogmas of this metaphysical, and most mischievous poem 86 leaves

- 2) *Vishnu sahsranâma bhasyam* By *Sancdracharya*—only the *tica*

1—10 *satâcas* incomplete This is a labored attempt so to twist the 1,008 names of *Vishnu*, as to make them designate *Siva* The author's dogma was that *Brahma*, *Vishnu*, and *Siva* mean one, and the same being 59 leaves

- 3) *Rama manassu puja vidhi*, said to be from the 35th *adhyâya* of the *Agastya samhita* The mode of mental homage to *Rama* 6 leaves, in all 151

The book is of medium length, somewhat thick, old, injured so as to vitiate the coherency of meaning

15 No 427 Four tracts

- 1) *Vishnu sahasranama vyakhyanam*

The original, and comment, the latter by *Sancara bhagavat patacharya*

The 1,008 names of *Vishnu* simply expounded, not twisted, incomplete leaves 1—44 and 73—93, the end 45—74 wanting

- 2) *Smriti tacyam* Extracts from law books, on the *prayaschit*, that is penalty, amercement, or penance imposed with reference to various kinds of illicit sexual intercourse 14 leaves
- 3) *Narâyana ashstottra satam, slokas*, said to be from the *Brahmanda puranam Varaha Svami to Bhumi devi* Panegyric of *Vishnu* by 108 names—if read, benefit will result 3 leaves

- 4) *Pancha anga Rudrābhisheka udhi*—symbol of *Sīta* of five different materials, and mode of bathing them in homage incomplete

The book is long, of medium thickness without boards, much injured

16 No 416 Various matters.

- 1) *Gorinda stuti, ślōcas*, praise of *Kṛṣṇa*, ascribed to *Sancara-charya*, complete

An ascetical turn is given to *Kṛṣṇa's* adventures and therefore in union with *Sancara's* habit of twisting. So Sir W Jones would pass off the *Gita Gorinda* for a religious poem.

- 2) *Narayana varma*, the *varma*, or *caracham* is an invocation for protection
- 3) *Rama pūrta uttara tapani*, it belongs to the *attharviana rahasya*—the first and latter part of "*Rama's* splendor". It has *mantras*—*yentras*—*japa*, in a word, magicals, covered by the name of *Rāma*, but relating to a secret system—complete
- 4) *Purusha sūcta bhāsyam*—a comment on a part of the *Īeda* relating to *Viṣṇu* by *Sayanācharya*, complete
- 5) *Surya caracham*, said to be from the *Scanda puranam*, an invocation to the sun, for health, or cure
- 6) *Kalagni rudra upanishada*, a supplement to the *Īeda*, concerning *Sīta*
- 7) *Bṛimha upanishada*, the like, on *Para Brahm*
- 8) *Kaulalya upanishada*, the like see former notices
- 9) *Sudarśana upanishada*, referring to the discus of *Viṣṇu*, on the branding the *Īśhnara* marks, on the bodies of votaries (such as practised at Tripetī)—probably spurious, as an *upanishada*
- 10) *Nareda upanishada*, said to relate to putting the *urdhva* mark on the forehead of *Vaishnavas*, with the benefit, probably spurious
- 11) *Garbha upanishada*, details as to conception, the formation of the foetus, and its growth in the womb not medical, but *redaic*
- 12) *Varaha upanishada* *
Varaha to *Sanatcumara* (spurious?)

On the manner of putting on the *urdhva*, or forehead mark

- 13) *Gayatri caracham*, the *gayatri*, used as an invocation for aid
- 14) *Gōpala pureottara tapani*, *mantras*, *yentras*, in the name of *Kṛṣṇa*, the older part, the fruit *ishṭa siddhi*, for desirables, magical

- 15) *Lacshmi stuti*, praise of *Lacshmi*, said to be from the 1st *amsa* 9th *adhyayam* of the *Vishnu purāṇam*
- 16) *Vela pata stavam*, said to be concerning *Rama*
- 17) *Cshamaca bhasyam*, paraphrase on a much used passage from the *vedas*
- 18) *Rama* and *Hanumān yentras* with *Rama chacra*; diagrams for spells, and the latter a mode of divination, whether any matter will succeed or not leaf 62, 63 and 1, 2, 4—68 and 65—84, other five without any number

The book is of medium length, somewhat thick, a little damaged

17. No 456 Five pieces

1.) *Amba stava* or *stotra*, 12 *slocas*

By *Sancaracharya*, praise of *Parvati*, incomplete on 7 leaves

2) *Govinda ashtaca*, 8 *slocas*.

By *Sancaracharya*, praise of *Kṛṣṇa* 2 leaves.

3) *Antar labhi bhava* 7 *slocas*

These are distichs purposely made very obscure, as enigmas 2 leaves

The nominative case, verb and object are requisite to complete perspicuousness. One or other of these is purposely omitted, and renders the sense difficult. The *bhava* is still more obscure. By one or two significant words, something else meant is indicated. A brief legend to explain may not be unacceptable.

Kṛṣṇa put something privately into a small box, locking the box and taking the key. On one side of the box he wrote the word *Siva* and on the other side *Hanu* *as*, these two words are *bhava*. He sent the box to one of his wives. She asked—what is in it? the same question is put to be solved.

The solution is thus—women wear on the 2 heads two jewels called *Chandra* and *Surya* (moon and sun). *Siva* bears *Ganga* and *Chandra* on his head—therefore the box contains the *Chandra* jewel.

Hanuman when born, seeing the sun lately risen mistook it for a fruit on a tree and leaped to get it till repelled by *Indra*, therefore the word *Hanuman* indicates that the box also contains the *surya* jewel.

[The *Hindu* intellect is adapted to such things, being quick and shallow, but wanting the higher, and weightier faculties]

4) *Kavalya artha arabadham*

Brahma to *Ascalayana*, prose, incomplete. Explaining the meaning of beatification. Form of the universe—how produced. *Brahma tatva surupam*, or *Brahma's* real form. In order to attain to *Brahma* the soul must acquire *gnana tatva surupam*, or real mystical knowledge. 25 leaves

- 5) *Sanandī lacshana—ślokas*, properties of an ascetic—mode of bodily exercise, as a devotee, 7 leaves, incomplete in all 45 leaves

The book is long, and thin, without boards, damaged

18 No 527 Five tracts

- 1) *Bhagavat gita*, the original ooly, without comment, complete 1—18 *adhyayam*

- 2) *Gita saram, ślokas*, complete, the essence of the *gita*—the especial mystic meaning, an epitome of the *Bhagavat gita*

- 3) *Advaita bodham—ślokas*

By *Sancaracharya*—incomplete mode of ascetic services, for the perception of the soul, which is one with *Paru Brahm*, see 19 No 528—5)

- 4) *Siva gita—ślokas*

Siva to *Raghava* (or *Rama*)

1—12 *adhyaya* the 13th defective

On devotedness to *Siva*—on ascetic zeal in renouncing home, and family, the commencement of discipleship The excellence of the *riḥhuti*, or cow dung ashes, and merit of bearing it *Rama* rubbed ashes on his body *Siva* shewed to *Rama* his *visva rupa* or universal form

Description of the faculties, and qualities of the human body, as the seat of passion &c. On the *tatta* system

Some details concerning the nature of proceedings in *Culisi*, the paradise of *Siva*

- 5) *Yoga siddhantam, ślokas*, incomplete description of the many modes of ascetical observations by a *yogi*, such as stopping the breath, sitting in a particular way, and the like leaf 1—46

The book is somewhat long, of medium thickness, without boards, recent

19 No 528 Five pieces

- 1) *Uttara gita—ślokas*, incomplete

Different modes of performing *tapas* or penance Description of the *Brahmāṇḍam* or universe under the metaphor of matters contained in a fruit Description of the soul Faculties of the body What faculties of the body produce the bad dispositions *kama, croḍḍa loba* &c Delivered by *Krishna* to *Arjuna*—that is an extract from the *Bhagavat Gita* 3 *adhyayam*

- 2) *Anu smṛiti—śloka*, complete 100 *ślokas* from the 46th *adhyayam* of some book Various praise of *Viṣṇu*

3) *Bhishma stava rāgyam slokas* incomplete In the *Bharatam* *Bhishma* is said to have invoked *Krishna* before his death This piece is royal praise of *Krishna* by *Bhishma*.

4) *Yoga dharavali, slokas*, incomplete A description of various modes of performing penance

5) *Advaita bōdham, slokas*

By *Sancaracharya* 1—3 *adhyayam*, incomplete. On the *smūrta* system, but introduced by other matter.

On the performance of homage to a god while so engaged the mode of *yogi* asceticism, by stopping the breath, breathing through one nostril &c., a description of the *atma darsanam* or perception of the soul, where the soul is situated Said to be seen by means of the *yogi* exercise, when it is seen that is *gol*, not different from God Hence *abheda*, *advaita*, undivided, non-dual leaves 1—25 The book is somewhat long, thin, without boards

20. No 533 Nine tracts

1.) *Sandya vandanam bhasyam*

By *Vidyaranya* (a title of *Sancaracharya*)

The morning, noon, and evening homage, with the mode as to taking up water with the hands, stopping the nostrils, and repeating the *mantras*, which have their meaning explained

2) *Panditaraya satacam, slokas*, complete *anyupadesa*, indirect instruction

Panditaraya was a poet near a king of some influence, whom he wished to instruct without offence, and therefore professedly addressed other persons, or things—as “O bee! thou hast sipped the honey of the *paryata* flower of Paradise, canst thou now settle, and draw honey from any inferior flower? A native version of this is “O king! I having tasted of thy bounty, can I now go ask aid from any inferior? But it evidently has a further meaning, elsewhere noted

3) *Chattu slokas*—various distichs, such are some times loose, but these are of a moral kind, as—

For a good man to deceive a good and simple minded man is that skill?

‘To kill any one whose head reposes on thy thigh (in confidence) is that courage?’

4) *Dacshina samue’ha Dacshina murti stava vyakhyanam* Praise of the *Saiva* genius of learning, facing the south—this is by *Sancaracharya*. The comment on it herein contained is by *Seayam pracasaya yogi Indra* in prose, complete This subject is to panegyric the genius of learning, and, at the same time, to insinuate the *advaita* system [*Ganēsa* and *Dacshana murti* by *Saivas*, by *Taishnaras Hayagriva*]

5) *Bṛimha Garuda upanishada mantra*, spell to remove sorrow.

6) *Mani karnica stava*

Praise of a river somewhere in the north

7.) *'Atma bodha slokas*, complete

By *Govinda Bhagavat puja patacharya* ; soul teaching, vedantic, on the *advaita* side

8) *Harī tatva muktavali stava*

By *Sancaracharya*, complete

A panegyric on *Vishnu's* real blessedness making *Harī (Vishnu)* and *Hara (Śiva)* both one ; the *smarta* creed the subject otherwise *advaita*

9) *At hariana upanishada*

Said to be a supplement to the 1th *veda* leaf 1—36 and 1—52, two others at the end

The book is long, of medium thickness, without boards, slightly injured

21 No 634 *Barī harī*—the *mulam* with a commentary entitled *sahrudaya anandini* hearts ease, by *Sri Rama chandra*

This is one poem, but the contents so varied as to require to be divided here Three *satacam*, what is usually the 3rd is here placed first

1) *vairagya*, 2) *niti*, 3) *śringāra*

1) has decades or *decas*

(1) on contempt of all desires.

(2) on relinquishing all pleasurable objects

(3) condemnation of begging alms

(4) the vanity, and uncertainty of pleasure

(5) value, and excellency of time

(6) discourse between a king and an ascetic &c

This *satacam* is complete.

2) decades

(1) on obstinate, or ignorant persons

(2) on wealth, or property

(3) on bad people (4) on good people.

(5) on test of fortune with 3 others ; there should be ten in all.

3) decades

(1) excellency of women

(2) description of the six seasons and others to 30 complete as contradictory as may be to the *vairagya* section ; 1 of 1—234 Blank 12

The book is long, very thick, recent

22 No 648 Three pieces

- 1) *Kirartarjunya vyakhyanam* a comment on the work of *Bharata* 3rd and 4th *sargas* have a *tica*

15th *sarga*, the *mulam* only

Subject the *tapas* of *Arjuna*, as in other notices, leaf 33—57 and 130—140, two fragments, detached from a book

- 2) *Brimha mimamsa, sutras*

By *Vyasa* or ascribed to him 1—4 *adhyayas* to each one 4 *patas*

It appears to relate only to the *purva mimamsa*, on sacrifices, these may be made to *Para Brahm* leaf 121—129

- 3) —*dr̥i rupa cosham, slokas*, complete

By *Sri Harisha*

Words of one, and the same meaning in various forms of orthography, as used by different authors collected, and brought together [As if any one were to collate the modes of spelling various words by Chaucer, Spenser, Shakspeare, Pope &c] leaf 1—8

The whole book is long, of medium thickness, very slightly injured

23 No 657 Three books

- 1) *Bharata hari, slokas* without any comment, and complete 3 *satacams* (1) *riti* (2) *sringara* (3) *vairagya* & *supra* 21 No 634, and other notices

- 2) *Caiya alabam* a comment on the *Megha sandesa* or cloud messenger, the *purva* or former portion a *tica* to 56 *slokas* not complete

- 3) *Bharata savitri stotra—slokas* only, from the *Scanda puranam*, complete *Krishna* is represented as narrating to *Idura*, brief details of the war of the *Pandaras*, and *Kauras*, from the *Maha Bharatam* leaf 1—88

The book is of medium size, on narrow leaves, injured

24 No 660 Seven pieces

- 1) *Lasuradhatta*, original

By *Subhanda carī*, prose and poetry

The work is considered to be a trial of poetical skill, owing to the many *sleshas*, or equivocal words used

Clintamani was a *ling* and *Lasuradhatta* a female—a description of their persons and accomplishments—their mutual attachment before marriage, the prowess of *Clintamani* he and his friend *Macaranta* go to a wilderness to

reside—description of love pains—of the rising of the moon, of the sun, of the stars In the end *Vasuradhatta* came to that wilderness, and a *Gandharba* marriage followed leaf 1—34 complete as to this tale

2) *Chattu slokas*—various distichs, amorous in kind, 4 leaves

3) *Naracasura vijayam*, a drama

By *Dharmācya*, *slokas*, *pracruti*, prose, complete The subject is the slaying of *Naracasura* by *Kṛṣṇa*, with a variety of ornamental matter

4) *Pratapo rudra yēśobhushanam*

By *Idya nat ha*, *slokas* with prose

This is a work on the rhetoric of poetry or *alancaṃam*, imperfect at the beginning Properties of a heroic poem—of a drama—of ornate, or amorous poetry, what faults are to be avoided 3) 4) have 56 leaves

5) *Sahṛī daya anandini*—a commentary on the *nīti sataca* of *Bārī* hori's work r *supra* 21 No 654 By *Rama chandra* 34 leaves

6) *Amarul am*, the original 100 *slokas*, with a comment, or explanation

An erotic treatise, see various other notices

7 On different women as *nūda* grl *madhya* woman *praudha* matron *lupula* high tempered, *śrīya* and *parakīya* own and other's w fe *chāpula* coquette *vyabastirita* loose or wanton and others manners described with description of the lord or gallant &c an immoral and indecent work 53 leaves

7) *Vasuvadhatta vyakyunam* a comment or explanation on 1) *supra* defective at the beginning and ending leaf 56—54

The whole book is long, of double thickness, recent

25 No 689 Eighteen short pieces in Telugu and Canarese letter, mixed

1) *Agastyashtacam*, an octave, homage to the feet of *Siva*, by *Agastya*

2) *Śiva bhadrashtacam* Canarese letter, an octave, in praise of *Śiva Bhadra*

3) *Śaśishtashtacam* C an octave in praise of *Śiva* by *Śaśita*

4) *Nandikesvarashtaca* C an octave in praise *Śiva*'s vehicle

5) *Brahmashtaca* C, an octave, praise by *Brahma* of *Śiva*'s glory, and form

6) *Pāśpashtaca* C an octave, as if offering flowers to *Śiva*

7) *Vishnu ashtaca* C an octave, praise of *Vishnu*.

8) *Art Kanaṭ hesvarashtaca* C an octave in praise of the form, half *Śiva*, half *Parvati*, a symbol of the universe

- 9.) *Tibhuti mantras*—on what parts of the body the cowdung ashes are put.
- 10.) *Suabīshega mantras* a formulæ on pouring water over the *Sāiva* symbol.
- 11.) *Puja mantras*, prayer used in *Saiva* homage.
- 12.) *Nīla kant'ha stava*, praise of the blue throated, that is *Siva*.
- 13.) *Lingāshtacam C.* praise of the *nātha-linga* *Brahma*.
- 14.) *Kṛṣṇashtacam C.* an octave, *Saiva* in kind.
- 15.) *Mahadévāshtacam C.* an octave in praise of *Siva*.
- 16.) *Suāshstōttra sata nāmavali*, praise of *Siva* by a string of 108 names.
- 17.) *Kāla Bhairava ashtacam C.* an octave in praise of a dog-headed form (hieroglyphic) of *Siva*.
- 18.) *Rudra cavacham*, aid invoked from *Siva*.

The whole book is of medium size, damaged by insects.

26. No. 695. *Chattu ślokas* 170, distinct distichs. They are various; but reducible to ethical—erotic—enigmatical.

1.) *Nīti* as—one who does not know how to speak should be silent—one ought not to do service to a person void of honor, who cannot be trusted; one should attend on the great and honorable; what is the use of waiting on persons of no worldly consequence: sententious matter; like proverbs to be quoted when speaking.

2.) *Sringāra*, the *bāla*, *mugdā*, *prānda*, classes of women; their dispositions, and morals. A description of the persons of the two sexes

3.) Enigmas, a mode of replying by one word or syllabic letter to many enquiries; involving the *antar labi*, or inward meaning and *bahar labi* or outward meaning.

In some questions, one syllable contained in it points to the answer—as in what place is beauty? the syllable *ya* in that question points to the answer, as it means body. To whom did *Rāma* shew his prowess—the syllable *esha* points to the reply—*racchasa*, and so on, epigram-like riddles

The book is of medium length, thin, without boards, recent.

27. No. 710. Four pieces.

1.) *Siva karnamṛtam*, *ślokas* 300.

By *Bharadīraja muni*.

3 *stacams*, complete. In the first one, the glory of *Siva* described, in the 2nd the beauty of his body—in the 3rd his amours with *Parvati* described

1. 103—130 on the model of the *Kṛṣṇa karnamṛtam*.

2.) *Sri saila sancalpa*, prose, complete, description of a *Sana* temple in Telingana, on the extent of the hill—its excellency, the same as to the temple—and the form of *Art'hanéśwari* worshipped there, l. 140—148.

3) *Gita saram*—*ślōcas* 78, complete

It appears to contain an epitome of such parts of the *Bhagavat gita* as relate to the description of *n yoga*, and the mystic portion of that ignis fatuus

4) *Agastya ashtacam*, an octave of *ślōcas* ascribed to *Agastya*, a sectarial device. *Agastya* is made to consider *Siva* as the one supreme, and to utter matter in his praise 3) 4) leaf 190—195.

The book is of medium length, thin, without boards, recent

28 No 754. *Prastabha ślocas*

Nothing consecutive—detached distichs, conveying some sort of sentiment, such as,

“A work on science is poison to one who is unlearned To a dyspeptic patient food is poison There are three things on which the entry may be pleasant, but the getting out always painful, these are an employ, the womb and debt. There are two ways by which a disciple may get learning from his teacher, these are either a doing cheerful personal service, or a giving much money If friendship be made with a great man poverty will depart, but if with a poor one what is the benefit?”

And so on, leaves 41 The book is short.

29 No 761. For Section 1 see 7

Sect 2 Some matter in prose from the *achara candam* of *Dharma sastram*, on sacerdotal law

Sect 3 Some benedictory *ślōcas*

Sect 4 Panegyrics *Sana* 10 kind, these on 10 leaves, 17 in all

The book is short, on narrow leaves, without boards

30 No 761 *Bartr̥s har̥s*, 300 *ślocas*

The *śatōcas* complete without comment 1) *nīti*, 2) *sringaro*, 3) *vairāgya*, the usual order. Each centum has decades, the subjects to please various, and even opposite tastes See foregoing notices, as No. 631 &c. leaf 1—88, long, without boards, recent

31. No. 765 Five pieces

1.) *Suryashślōtra śata nama*, prose

Praise of the sun, by 108 names, used in the way of address, with homage, in order to remove some kinds of sickness, 2 leaves

2) *Mulhana śatam*, 37 *ślocas*, complete

By *Mulhana car̥s* Various kinds of praise, directed to *Siva*: leaf 18—52

3.) *Siva pūjā vidhi, ślōcas, and prose.*

Mode of homage to *Siva*—on wearing the symbol, on what parts of the body it may, and on what parts it may not, be worn : leaf 241—254.

4.) *Urdhva punra lacshanam, ślōcas, incomplete.* On placing the *nāma* or *Vāishnava* forehead mark. Mode of doing so, and connected matters : 62—64.

5.) *Syamala dandacam, measured prose, complete.* Description of the *Sacti*; her glory, panegyric : female energy system : leaf 40—45.

32. No. 852. Eight tracts, grammatical, and lexicographical.

1.) *Pariyāya sabda retnam, ślōcas.*

By *Dhananjaya bhatta*, complete.

3 *sargams*, synonymes, or words of like meaning, or nearly equal meaning.

2.) *Sabda linga arṭha chandrica, ślōcas in three cādamas, complete.*

By *Sujana*, on the genders of nouns.

3.) *Drūṣṭanda siddhantam, prose, a vyākhyānam* or paraphrase on the foregoing work of *Sujana*, by his grandson *Vidvat kalōla bhattāchārya*, also in 3 *candams*, complete.

4.) *Saratvyākhyānam*, another comment on the above comment; enlarging it for the sake of greater perspicuity, by *Vidvat chacora bhatta*, grandson of *Vidvat kalōla bhatta*, a philological tree to the 5th generation.

5.) *Sarasvati vilāsam, prose, ślōcas.*

By *Sarid vallabha misra*, in three *adhyāyas*, complete; a lexicon of words of two letters only, with their meaning.

6.) *Vishamṛita pūnditya rasāyanam.*

By *Triyambaca misra*, complete words of *dvi rupa* or two letters, with the meanings of such words.

7.) *Amara kandanam*, a critique on the *Amara cosha*, as being an alleged defective work : *ślōcas, and prose.*

8.) *Visva mēdini nighantu, ślōcas.*

By *Sarva vidyana vādya sarasvatī misra*, or *Sarasvatī misra* a teacher of all learning. 3 *cādamas* complete : leaf 1—191, and 7 blank ones.

The book is long, thick, recent, No. 852 is on the side label, and No. 857 on the end paper.

33 No 883 Thirteen pieces

1) *Gauri dasacam*, 10 *slocas*

By *Cali dasa*, praise of *Parvati*

2) *Lacshmi dasacam*, 10 *slocas*, praise of *Lacshmi*

3) *Śraddha kriya karica*, *slocas*, 1 leaf, mode of proceeding at funerals

4) *Rāma stotra*, *slocas*, 1 leaf, praise of *Rama*

5) *Kriya nighantu*, prose, 4 leaves, incomplete, some roots of verbs

6) *Amaram* 7 leaves

1st *candam*, *svarga varga*

7) '*Ēcacshara dei acshara nighantu*, *slocas* 8 leaves, list of words of one, and two syllables, with meanings

8) *Carya lacshanam*, *slocas* 17 leaves, rules for dramatic writing.

9) *Prauda pracasica*, a *tica* to the *Prabodha chandrodāya*, 20 leaves, and 4 blank, the comment is only on the 1st *anca*

10) *Carya retnam*, *mulam*, and *tica*, the original by *Chitāmbara*, the comment by *Ananda Narayana*, 3 *sargas* Distichs so contrived as to be capable of three interpretations, conveying the meaning of the *Bharatam*, *Ramayana*, and *Bhagaratam*, and not by a selection of special circumstances, but of the whole, only much abridged This is almost incredible, but the varied meaning of Sanscrit words, renders it possible, leaf 1—57, *grant ha* letter

11) *Raghu ramsam*, *mulam* the 1st *sarga* only, complete. An account of King *Dilipa*, and of his reign

12) *Sabda alancara yamucu*, a rhyming dictionary of ornamental words relative to the art of poetry, 21 leaves.

13) *Patuca sahasranama*, *grant ha* letter, various figures, and verses corresponding, 1 chapter on ornaments for the one thousand *slocas* in praise of the slippers of *Rangha nat ha* at Trichinopoly Puerility for grown up children, by *Vedantacharya*, leaf 1—10

The book is short, and thick, on talipat leaves, injured by insects

34 No 892 Five subjects

1) *Tarkha sastram* prose, incomplete

2 *parich hedas*—*anumanam*—*upamanam*, on the modern system of seven *padart has*

The principal topic is a discussion of the *Nyaya* school as to *Isvara* and the human soul, whether distinct, or one Maintained that they are two, or distinct leaf 1—11

2.) *Chandra loca, tica, grant'ha* and Telugu letter mingled ; a comment on the work of *Cáli dāsa*, on a variety of metaphors, as poetical ornament : leaf 1—45.

3.) *Mālati Mādhaviyam*, a drama.

By *Bhava bhūti, ślōcas, pracruti*.

The 1st *anca* only, and that not complete : an amour of *Mādhava* a king and *Mālati* a female. Also a *tica* on it, prose form, the 1st *anca*, incomplete : 18 leaves.

4.) *Tarkha sastra*, prose ; the *anumānam parich'heda* ; only .13 leaves.

5.) *Sāiva parabhūsha*, prose.

By *Siva yōgi*, incomplete.

Advāita—polemical ; to establish the oneness of the Divine, and human soul.

19 leaves—40 blank ; 146 in all.

The book is somewhat long, thick, without boards, worm eaten.

35. No. 998. Eight pieces.

1.) *Srāddha vishaya, ślōcas*, how to proceed on days of funereal obsequies ; but so much damaged as to be illegible : 10 leaves.

2.) *Vara Lacshmi vrūta calpam*, from the *Bhavishhōttara purānam*, *ślōcas* and prose, complete, 5 leaves ; benefit of a service rendered by women to *Lacshmi*, the bestower of gifts.

3.) *Vinayaca vrūta calpam, ślōcas*, complete ; homage to *Ganesa*, on the 4th lunar day, leaves 6.

4.) *Jiva vāra écadasi vrūta calpam, ślōcas* and prose, complete : 6 leaves. Homage on the 11th lunar day, as supposed by *Smartās*.

5.) *Gopadma vrūta udyāpanam, ślōcas*, prose, complete, close of a ceremony by women, with cows, and flowers, 8 leaves.

6.) *Sarasvati puja, ślōcas* and prose ; complete 3 leaves : homage to the goddess of eloquence.

7.) *Amārāsya sōma vāra vrūta calpam ślōcas*, prose, complete. When the new moon occurs on Monday it is a special service with the *Sawas*, its benefit : 13 leaves.

8.) *Grahana ganitam*, prose, calculations.

Mode of foretelling eclipses, words are used for figures : 22 leaves.

The book is of medium size, worm eaten.

36. No. 1000. A word book, or common place.

- 1.) On declensions of words, with specimens of seven cases.
- 2.) *Kāricāvali*, some *ślōcas* extracted from a book on logic.
- 3.) *Muktāvali*, selections here and there, from the *pratyacsha khandam* in logic.
- 4.) *Pūrva pacsha*, and *siddhantam*.
Objections and answers from books on logic.
- 5.) *Āgama vivādam avali*, a list of exceptions to general rules; as in the *Vēda* a prohibition against killing any living beings, or taking away any life, except for sacrifices; and so on.
- 6.) *Parmārna gita*, some *ślōcas* from it; a reveillé to arouse any one from sleep, by a chaot appropriate.
- 7.) *Bhāgavatam* some *ślōcas* taken from it, on the subject of *Kṛṣṇa*.
- 8.) *Raghu vamsa* 1st *sarga*, some unusual words extracted from it, and the meanings of them given.
- 9.) *Kuralayānandam*, some *ślōcas* from this work, on rhetoric.
- 10.) *Chāttu ślōcas*, various separate distichs, on distinct subjects.
- 11.) *Naishadham*, some *ślōcas*, taken from different *sargas*. Various other small matters of one line, half a line &c., leaves 75.

The book is of medium size, on broad talipat leaves, and not injured.

37. No. 1001. Ten pieces.

- 1.) *Srūddha vidhi*, prose with *mantras*, mode of conducting funereal observances: leaves 1—3.
- 2.) *Mahimna stōtṛa, ślōcas*, incomplete.
By *Mahimna cavi*.
Panegyric of *Siva*, and his supremacy.
- 3.) *Mulhanam, ślōcas*, incomplete.
* Praise of *Siva*, describing his body or form.
- 4.) *Siva ashstōtṛa sata nāma, tica*, a prose commentary on the 108 names of *Siva*—incomplete.
- 5.) *Paramēśvara stōtṛa—ślōcas*, praise of *Siva*, as the supreme, incomplete.
- 6.) *Ambā stuti, ślōcas*, incomplete; praise of *Parrati*, as the universal mother of the world.

7.) *Siva caracham*, *slocas* prose, *mantras* incomplete. The aid of *Siva* invoked to protect each member of the votary's body.

8.) *Basava ashstottra stuti*.

Praise of *Siva*'s vehicle, in 35 peculiar stanzas, incomplete.
"Thou art the cause of obtaining *mócsham*," and so on.

9.) *'Uma Mahésvara sahasranāma*.

Panegyric of *Siva* and *Parrati*, by 1008 names, or epithets of both together, *slócas*, complete.

10.) *Paramánandam*. On *Para Brahm*, praise of deity by this name, a mixture of Sanscrit, and Telugu language.

Specimen.—"Thou by *mayam* (power or matter) didst form the world. Thou, and I are *one*:" and so on.

Leaf 1—27 and 45—98.

The book is short, somewhat thick, old, damaged.

38. No. 1004. Six subjects.

1.) *Yajur véda*, *vedaic* prose, incomplete. On the mode of sacrifices.

—The lord of each sacrifice, or individual paying the expenses—benefit to him if the sacrifice be fully completed: leaf 14—20.

2.) *Sabda pustacam*—word book, prose incomplete. On words ending with vowels, and others ending with consonants; declension of some of them by cases: 14 leaves.

3.) *Vishnu stottram*, *slocas*, incomplete.

Panegyric of *Vishnu*, and supplicatory.

4.) *Linga nirnayam*, *slócas*.

By *Rama suri*, incomplete; genders discriminated. Very unusual, and therefore difficult words are quoted in this tract; giving the gender masculine, feminine, or neuter of each: 5 leaves.

5.) *Bála Rāmāyanam*—*slocas*.

By *Vālmiki*, school epitome, 3 leaves.

6.) *Védam*, *Yajur* supposed, prose, incomplete.

On the four *varnas* or *colors* that is *Brahman*, *Cshetriya*, *Váisya*, *Sudra*; and on the four *azramas* that is, *Brahmachari*, *Grahast'ha*, *Vanaprast'ha*, *Sannyási*—how these *colors* and *cloisters* ought to believe, or conduct themselves: 10 leaves.

The book is of medium size, without boards.

39. No. 1006. Fourteen pieces.

1.) *Varanasi Vīṣvaṇātha ashtacam*, an octave in praise of the glory of Śiva at Benares.

2.) *Linga ashtacam*, an octave, in praise of the Śaiva symbol.

3.) ' *Nama śicayi ashtacam*, an octave, in praise of Śiva ; each distich ending with the words *namasirāyi*.

4.) *Mahimna śloṭṭra*, 37 *śloca*s, complete.

By *Mahimna carī* ; praise of Śiva, and his glory ; Śiva has no superior.

5.) *Hara gana mālā*, Canarese.

Praise, and homage to the *ganas*, or classes of celestials in Śiva's paradise, incomplete.

6.) *Rāvana śalācam*, 11 *śloca*s, incomplete, on the power, and might of Śiva ; as if from *Rāvana*.

7.) *Aparādha sundara śloṭṭra*, *śloca*s.

By *Sancarāchārya*—incomplete.

as—"forgive the faults I have hitherto committed, and henceforward preserve me" &c.

8.) *Jangama ś'halā mahatmyam*, *śloca*s, incomplete ; *Vīra Śāiva* in kind.

The *Jangama ś'halā*, is a superior state, or station : praise of those who attain to it.

9.) *Pancha pracāsa gadyam*, long chant, concerning *Basava*, and declaring his glory.

10.) *Namascāra gadya*, prose, complete, *Śāiva* homage, either when looking to the eight points of the heaven, or in the presence of an image.

11.) *Mahēśvara pāda mahatmyam*, *śloca*s, incomplete, glory of Śiva's foot.

12.) *Cshētra pāda Bhāirava ashtacam*, an octave, addressed to *Bhāirava* protector of the body : but *Cshētra* is equivocal—it is *sacī* in kind.

13.) *Linga ashtacam*, an octave, complete ; the soul is addressed, correcting it ; and stating that the *Śāiva* symbol must be worshipped, not any other god.

14.) *Śiva sancara ashtaca*, defective ; praise—each distich ends with "O ! Śiva, the destroyer."

One leaf is thrown in on *Guru mahatmyam*, praise of a teacher by a disciple: leaf 1—4 and 9—19 and 42—105.

The book is of medium size, old, on the label is a list of subjects contained.

40. No. 1011. Five pieces.

1.) *Siva linga ashtacam*, 8 *ślocas*, panegyric; to each *śloca* four feet completed by the reiteration of "*Siva linga*."

2.) *Rāghuvāshstotra*, an octave.

Praise of *Rama*, and his brother; each word made applicable to both; and each *śloca*, ends with *Rāma*, *Laashmā*.

3.) *Bhārata*, *śloca* form. Panegyric of *Krishna* from events in the *Bhāratam*.

The hostile meeting of armies under *Duryódhana*, and the *Pāndavas*. Mention of chiefs slain in battle, as glorifying *Krishna*. Distribution of troops after the battles. The succour given to the *Pāndavas*, by *Krishna*, turned to his praise.

4.) *Bhāirava ashtacam*, an octave.

Praise of *Bhairava*, protector of the body; glory and power described, with a *Yamuca*, an alliteration at the beginning of every foot in a caesura; as *yana—yana—yana*; *pani—pava—pana* &c.

5.) *Sarasvatī stotra*, *ślocas*.

The tongue personified as a female; then praised as the goddess of eloquence; and asked to rest on the tongue of the writer or reciter; as if by words inspired: leaf 42—54.

The book is of medium length, thin, without boards.

41. No. 1014. Six tracts.

1.) *Srāddha vidhi*, *ślocas*, incomplete.

Mode of conducting funeral rites.

2.) *Mala māsa nirṇayam*, *ślocas*, incomplete.

Discrimination as to months within which two *āmāsis* occur. Marriage, and other propitious ceremonies must not take place therein; an exception as to *pūnra vana* in the 6th and *śmāntam* in the 8th month of pregnancy: these cannot be deferred till another month. Other absolutely necessary matters may be done.

3.) *Tarpana vidhi*, *ślocas*, complete.

Offerings to ancestors, usually by pouring out water from the hands; sometimes rice or sesame seed. It is an observance on the *amarasi*, as an anniversary of the death of father, or mother.

4) *Kaulasesa stotra*, *sloca*s, with prose, incomplete Praise, and homage directed to *Sita*, as dwelling on *Cailasa*

5) *Mahimna stotra* 11 *sloca*s

By *Mahimna carī*, praise of *Sita*, as having no superior

6) *Naca rātra pūja sancaḥpam*, prose and *mantra* form Record as to completing the observances of the nine days festival to *Durga* the Amazon, as far as to cleansing the place, and putting pots of water, the rest wanting leaf 1—15

The book is somewhat long, thin, without boards

XXI MUSIC, and DANCING

1 No 757 *Bharata sāstram*, *sloca*s and prose, incomplete,

—*layam* a mode of carriage or movement, by women, a mao beating the cymbals

—*arittam*, a night dance, with cymbals

—*nartanam*, in streets by day, a man only

—*padahāi*—*tripadahai*, and many others, modes of using the hands, and fingers in dancing, to express various meanings

—*talam*, or cymbals for keeping time, *adi talam*, *eṣa talam*, *sama talam*, different modes or measures, as to time

—*parśāi* (Tamil) modes of looking with the eyes as *aparitam*, *lalitam* &c, many technical terms applied to signs by the eyes, to express passion, or other meaning.

—*arohanam* and *avarohanam*, on rising and falling notes in singing, and also *forte* and *piano*

The book is of medium length, thin, without boards slightly injured

XXII PANZYRICAL

1 No 165 *Sudarśana stotra*, 100 *sloca*s, complete, with a *tica*

By *Kura Narayana*

The author had lapsed into some grievous sin, which oppressed his conscience, when the god *Ranghanajaca* at *Srirangham*, appeared to him in a dream, and told him that if he praised the *c/ācra*, or discus, his sin would be absolved. On awaking he set about composing distichs, and completed the centum describing the *chacram*, and stating its excellence, &c, &c. in the usual way. It is in a metre called *yamuca*, two long syllables as *prala mala* prevailing, with special alliteration leaf 1—80

The book is of medium size, slightly damaged

- 1½. No. 503. *Saṁtārya lahari*, a chant.

By *Sancarāchārya*, *mūlam* with *tica*, both defective: the *tica* is only to the 41st *śloka*.

A description of the person of *Parvati* from her face down to her feet, with praise. She is the mother of the whole world; the *sacti* or female energy, or negative quality of the universe. [Though the author inclined to this system, he did not hold it exclusively; and his philosophy differs from his poetry].

The book is of medium length, thin, without boards.

- 2, No. 637. *Kṛṣṇa bhūṣhanam*.

By *Narasinha*, *ślokas*, two *sargas*.

Praise of *Kṛṣṇa* as a *prabhu* or prince; his disposition—it was good—the character of his ancestors. *Kṛṣṇa's* good conduct—his liberality—his learning—and like matters; with general panegyric. This it appears is not the demigod; but of one, named after him, a merchant, who could afford to pay the panegyrist.

The book is short, thin, without boards, recent.

3. No. 654. *Surya satacam*, the original in *ślokas* (100) by *Mayura cavi*; the *tica* by *Gopī nāṭha*.

In the comment the words are taken in the order of construction, and not as they occur; the meaning of each word is given, and then a connected prose rendering of the entire distich.

Description of the car of the sun—its seven horses—*Aruna* the charioteer—the *mandalam*, or rays around the sun—glory of the sun in general, and praise, not in homage, but poetical—like the poet Thomson;

"Around thy beaming car high seen"

"The seasons dance" &c.

59 leaves.

The book is long, of medium thickness, bamboo boards, somewhat old, and damaged.

4. No. 738. *Bala manōrama*, a *tica*, or comment on a book entitled *Mani manjeri*, by *Ananta sayi*, the 1st and 2nd *sargas*. Introductory on the glory of *Nārāyaṇa*, as lord of the universe, and then a transition to *Rāma* as if an incarnation of *Nārāyaṇa*. Because *Rama* killed *Tāda*—*Maricha-karan*—*Dūshana Vāli*; and in the end *Rāvana*—all of them being evil persons, therefore his glory is extolled leaf 1—18.

The book is long, thin, without boards.

5. No. 745. *Siva kesara sāmya bhāṅga satācam*, *ślōcas* 52, or the *purva artha* (first half) only.

The author describes the glory of both *Siva* and *Vishnu* (*Kṛṣṇa*); and then, without deciding, says "whichever is greater of the two, him I worship."

Leaf 146—151.

The book is short, thin, on narrow leaves, without boards.

6. No. 746. *Cāsi gita*, *ślōcas*, with prose, by *Nārāyaṇa tīrttha śiṣya*.

1—5 *prakaraṇas*, complete.

Glory of *Cāsi* (or *Benares*) as a place

Viṣṇu nātha and *śōma nātha*, forms of *Siva* at that place. Praise of their glory. *Anna purna* and *Lalita ambā* are names of *saktis*; their glory also praised: *Mani karnica*, a river bank (of the *Ganges*) its glory. On the *tāraca montra*, its excellency: leaf 1—15.

The book is long, thin, without boards, very slightly injured.

7. No. 752. *Ṣaṭgura ślōttram*.

By *Palakūr śōma carī*: 100 chants complete, of the kind of verse termed *rāgaṇi*.

Ṣaṭgura is a *satguru* (or good teacher) his glory—description—the name designates the vehicle of *Siva*, and also a head of the *Jangamas*—the latter presumed to be meant—praise, each line ending with *satguru*: leaf 20—28.

The book is of medium length, thin, without boards.

8. No. 1009. *Guru paṭhi*, *ślōcas*, and prose, complete. Panegyrics of some *gurus* and *yetis*, and *ālutar*; such as *Ramanūja yeti*; *Alatantār ālutar*; *Kūratalutar*; *Nam ālutar*; *Parāsara Bhatta*; *Parakāla yeti*; and other ascetics. Also *gurus*, as *Palalocacharya*, *Anantācharya* *Tīrimalācharya*, *Locā nāthacharya*, and other teachers; their excellency: 7 leaves, and 6 other blank.

9. 1013 Two pieces.

- 1.) *Viṣṇu nātha aṣṭacam*, 8 *ślōcas*, complete.

The glory of *Siva* described, and praised.

- 2.) *Satguru rāgaṇa*, complete, a kind of prose chant. A disciple declaring the praise of his teacher. He is one who specially teaches the way to obtain beatification; he is the lord of spiritual instruction. To relinquish family cares is not sufficient, without the aid of such a teacher: 7 leaves, and 11 blank ones.

The book is of medium length, thin, without boards, slightly injured.

XXIII. POLEMICAL.

1. No. 402. *Sruta pracāsica*.

By *Sudarisana suri* prose form.

Only the 1st *pata* of the 1st *adhyayam*.

This book is on the *visiṣṭa adrāṣṭa* system of *Ramanuja*. There is a difference between *jīva* the human soul and *parama Isvara*. *Isvara* has *nitya gñānam*, eternal knowledge, or wisdom; the human soul has *anitya gñānam* limited, or finite knowledge. An enquiry into the *pralayas* (deluges) from their birth, or origin.

The measures of the different worlds termed *ānān*; as *Brahmānda* is the universe.

By the union of *karma* sacrifice or rituals, and *gñāna* knowledge, beatification is obtained. (The *adrāṣṭa* system makes *gñānam* the alone cause).

That *Isvara* exists distinctly is a *pramānam* or rule. *Isvara* is *Nārāyaṇa*. This being is *sachidānandam*, or infinite in knowledge, and bliss.

Other *matas* or systems, such as the *adrāṣṭa*, are condemned.

165 leaves. The book is loog, thick, recent.

2. No. 414. *Vedārt'ha sangraha dipica*.

By *Sudarisana suri*, a glossary or comment on a work entitled *Vedārt'ha sangraha*, or digest of the sense of the *Vēda*. The subject is the praise of *Viṣṇu*, representing him as the supreme; and disallowing any equivocal use of the name as applicable to *Śiva*. *Viṣṇu*, being *Para-Brahm*, is lord of the world. There is a difference between *ātma* the human soul, and *Param* the heavenly one, or supreme. This point is proved, against the *adrāṣṭas*, in some detail: 115 leaves.

3. No. 417. Two pieces.

1.) *Viṣṇu sahasranāma bhāṣyam*.

By *Sancarāchārya*.

The 1008 names of *Viṣṇu* are taken to pieces, and are endeavoured to be so turned as to mean *Śiva*. It is asserted that *Viṣṇu* and *Śiva* are not different. The comment is enforced by extracts from *Vēdas*, and *smṛitis*: 52 leaves.

2.) *Govinda aṣṭaca lica*.

By the same. A comment on an octave in praise of *Kṛṣṇa*, so turned as to denote praise of *Śiva*. 11 leaves.

(It must be confessed that such quibbling is unworthy of so learned a man as *Sancaracharya*)

The book is of medium size, without boards, and somewhat damaged

1 No 422 *Ramanuja Udayam*

By *Ramanuja* It has the *slokas* of the *Bhagavat gita*, with a *tika* or comment on them, giving to that work a *visishta adiâita* sense, opposed to the comment by *Sancaracharya*

When the *gita* is viewed in its connection with the entire *Bhagavatam* it is obvious that the author intended it as a splendid sophism to serve a particular purpose, but the fashion has been to treat it as a distinct work and to make it a doctrinal authority. *Ramanuja* views that the human soul is related to Div, but not unfixedly one with It. It is more rational than *Sancaracharya's* *Ekasjam*. This book gives the verse from the *Veda* in proof of each marked point of *Ramanuja's* comment which is a special feature

The book is long and thick, recent, very slightly injured. In so far as such a controversy may be interesting, this book is valuable, and worth translation

5 No 424 Two connected subjects

1) *Advaita matâ nirupanna n slokas*, with extracts from the *vedas*. A defence of the *adiâita* scheme, and proving, from the *vedas*, that the Divine and human soul, are not distinct, but one and the same. *Budharasti* is the state of man to whom some things are unknown, *muktavasti* is the state of Deity to whom all things are known. The objection thence arising is sought to be obviated by attributing this ignorance of the human soul to its union with the body. When separated from the body, and reunited to Deity, then it becomes *muktavasti* and knows all things. [This seems to me a very clear admission of at least present distinction and difference] leaf 15—80½ incomplete.

2) *Sancaracharya vijaya*, *slokas* and prose by *Anantananda giri* or the "hill of endless joy". The beginning wanting, from 15 to 74 *prakarana*, or 60 sections.

Sancarâcârîya with his disciples travelled about to many places. He disputed with *Madhavas*, *Vâishnavas* and *Kapâlicas* and others, confuting them by the *sastras* and overcoming them in argument, and established the *Sancara matam*, the *Sâura matam* and the *maha Ganapati matam*, making them illustrious. (The *Madhavas* were those adhering to ritual, and rejecting the *Vedanta*. The *Kapâlicas* are described as a class that went about the streets with a skull in their hands uttering mournful tones, acknowledging no

vedas. The *Sancara matam* is the *advaitam*, the *Saura matam* worship of the sun, and the other *matam* though veiled is the female energy system; to which *Sancaracharya* is often stated to have had strong leaning: it is quite consistent with the *advaita* philosophy, though not consistent with his acknowledgment of *Siva*, or *Para Brahm*: error is usually self contradictory in some one point or other):

65 leaves. .1) is short 2) long, book somewhat thick, with one board, and injured.

6. No. 429. *Gita bhāsya vivēchanam*.

The *gita bhasyam* is a comment on the *Bhagavat gita* by *Sancaracharya* and the *vivēchanam* is a critique, or discrimination of falsehood or truth, by *Ananda gnana*, consequently against *Sancaracharya*. There are 18 sections, prose, following the original, complete leaf 1—249.

The book is long, and very thick, has a copper pin, with brass head, and is recent.

7. No. 434. *Upanishada vārya ivaram*.

By *Sri Rangha Ramanuja muni* prose, incomplete. (It is not quite certain whether this is some one else than *Sri Perumattur Ramanuja*; but if so, the system of both is the same). This work contains a detailed explanation of certain extracts from various *upanishadas*, or appendages to the *Vedas* in favor of the *Vedanta* system of *Ramanuja*, often termed *bhasyam*; that is to say, a medium between the *dvaita* and *advaita* systems, and therefore termed *visishṭa advaita*, or almost non-dual. The system of *Ramanuja* is shewn to be consistent with *Vedas*, and their supplements; and it is then further amplified, and enforced. This book opposes the *advaita* notion of the non-reality of the visible world; maintains that it is real (realist versus nominalist). The *advaitas* say that *Para Brahm* is without qualities; this author says—is without evil qualities, but has all benevolent or good qualities. [It is observable that both systems argue for a divine unity, and ignore the worship, and practices commonly known as idolatry].

On the label of this book the title is *Pishaya vacya pradipeka sesham*:

Leaf 1—85 and 38 blank leaves: it nevertheless wants the beginning. It is of medium length, somewhat thick, quite recent. As a popular system it might merit translation.

8. No. 499. *Tantra adi adikara nirnayam*, a discrimination as to the authority of various rituals.

By *Bhattoji dicshada*.

The systems into which this author looks are—the *pásupatam*, or pure *Saiva*;

—the *páncha rátram*, or idolatrous *Vaishnava*;

—the *Yámulam*, the *Saiva sacti* system;

—the *Vámácharyam*, a variation of the female energy system.

—the *Sánc'hyam*, or *nástica*, or atheism;

—the *Bauddha*, seemingly including the *Jaina*.

He condemns their ways, as to rites and ceremonies. The *pásu-páta dicsha*, or *Saiva* initiation is condemned.

There is a custom (as at Tripety) of branding the marks of the five weapons of *Vishnu*, on the body of votaries. This practice he denounces. And whereas some extracts are made from the *védas* to the effect that the above marks should be worn, he replies—yes, by *gundas* or children of adultery, or by *golas*, sons of widows after the death of their husbands; but not by *Brahmans*.

He condemns the mode of initiation into the *páncha rátram*: other modes are censured, but especially the *páncha rátram*, and stamps on the body.

Ho appears to have been one of the purer *Vaishnavas*; who, with great reason, reject the modern ritual of idolatry: leaf 1—25 complete: highly worthy of translation. The book is of medium length, thin, without boards, recent.

9. No. 505 and 506. Both Nos. on the label *Brahmágándam*, original *stócas*;

By *Vidyúranya muni*, a title by which *Sancaráchúrya* was known —“forest of learning.” This work has the appearance of a labored system. The first four *prakaranas* appear to state the opponent system. The term is then changed to *adhyayas*, and these are on the *advaita* system.

1—4 *prakaranas* 5—9 *adhyayas* in all nine sections, or chapters.

Chapter 1. *páncha bāudha pranam*, on the five elements, each one a life

Chapter 2. *páncha kōsa virēca prakaranam*, on the five receptacles of the said five leaves. The same in effect as the body.

Chapter 3. *Dicūita virēca prakaranam* a definition as to the human soul, what it is; and then of the divine soul what that is.

Chapter 4. *Mahā rāya virēca prakaranam*. quotations herein are taken from the *védas* with a comment on them, on the supposition of a difference between the divine and human soul. So far possibly a statement of the position intended to be confuted

Chapter 5. *Brahmānda adhyaya* an enquiry if there is or is not in the universe such a being as *Para-Brahmā* perfect in bliss: settled that there is such a Being

Chapter 6. *Ātmanānda adhyāyam*. Is the human soul the same with that *Para-Brahm*, the enquiry stated.

Chapter 7. *Advaitānānda adhyāyam*.

The *ātma* (human soul) and *paramātmā* divine soul, are asserted to be one.

Chapter 8. *Advaitānānda adhyāyam*. Enquiry whether *Para-Brahm* has hands, feet and other members, as seen in images. The reply is that *Para-Brahm* is pure intellect, or wisdom. (In Dr. Owen's tract against Biddle the like controversy is discussed).

Chapter 9. *Vishayānandam*. On ascetical zeal in the service of *Śiva*—on relinquishing evil dispositions—in these is the acquisition of like intellectual wisdom, and the attainment of oneness with the Deity.

[Thus in the *advaitam*, as also in the *Vīra Sātra*, the *Buddhist* and *Jaina*, systems, there is an agreement that man possesses within himself a power, if rightly exerted, to raise himself to the scale of Deity; the Christian system, in its highest features, approaches towards the result, but by very different means], leaf 79—138.

The book is long, of medium thickness, without boards, recent.

10. No. 507. *Sancara vijayam*.

By *Ananda giri*: *ślokas* and prose, complete 1—74 *prakāranas*. The work has been termed *sacala mata dushana*, an abusing all systems.

It contains some biography of *Sancarāchārya*, with an account of his polemical exploits v: *supra* 5 No. 424—2).

Birth—nurture—study of *sastras*. On coming to mature age he travelled over the entire country, with some disciples. He disputed with votaries of various *matas* or sects; such as—*ārādha matam*—*bhakti matam*—*bhāgavata matam*—*Vāishnava matam*—*sacti matam*—*kāpālika matam*—*Jaina matam*—*Manmata matam*—*Sunc'hya matam*—and others. He conquered them by the *sastras*, and established the *advaita matam*.

The two first designate the *Jangama* system; the third probably means the followers of *Kṛṣṇa*. As to the eighth it is said that some persons worship *Manmata* (Eros) as the chief god.

The book might merit translation, as a literary curiosity: leaf 1—108.

It is long, somewhat thick, recent.

XXIII. PAURANICAL.

1. No. 21. For other sections see XII.

Sect. 2. *Dēvijāhatmyam*, *ślocas* from the *Mārcandēya purānam* 1—18 *adhyāyas*, so far complete. *Mārcandēya* related to *rishis* the wars of *Durja* the Argazon, with the *asuras*, and the slaying of *Madhu-keta*, *Dum-racshasa*, *Chanda-mandu*, and many others.

. The whole book is of medium size, and very thick.

2. No. 147. *Dēvi mahatmyam*, from the *Mārcaṇḍēya purānam* the 1st to 13th *adhyāyam*, complete, the 14th *adhyāyam* defective.

The wars of *Dēvi*, or *Durga*, *ut supra*—eleven leaves are added, *Siva caracha stotra*, *Brahma* to *Nāreda*, from the *scānda purānam* : shorter leaves.

The book is short, of medium thickness, without boards, recent.

3. No. 201. *Viṣṇu purānam, ślōcas.*

1—7	<i>anīta</i>	complete
1st	"	22 <i>adhyāyas</i>
2nd	"	16 "
3rd	"	18 "
4th	"	24 "
5th	"	36 "
6th	"	8 "
7th	"	— "

On creation—the ten *avotāras* of *Viṣṇu* and a variety of other matter, bearing on the glory of *Viṣṇu*. Translated.

1—111 leaves, 19 blank ones at the end.

The book is long, of medium thickness, broad talipat leaves; stout boards, with wooden pin; small, and neat writing.

4. No. 208. *Cāsi khanda vyākhyānam*, from the 11th to the 30th *adhyāyam* of a *tīca* on this portion of the *scānda purānam*.

On the splendor of Benares—preceded by details as to the planets—moon—Mercury—Venus—the Sun, &c. beginning and ending wanting: leaf 1—108.

The book is long, somewhat thick, without boards, much damaged by worms and termites,

5. No. 212. Two subjects.

- 1.) *Brahmānda purānam ślōcas.*

1—10 *adhyāyas* others wanting.

This portion contains the *Srīraṅgha mahatmyam*, which it is unimportant to detach. The details relate to the *Cūreri* river, to various pools for bathing; and to the shrine of *Raṅghanaṭha*. Fuller details appear elsewhere: this piece has 30 leaves.

- 2.) *Scānda purānam, ślōcas.*

1—13 *adhyāyam*—incomplete.

Legend as to *Subrahmanya*—on the benefit of fasting on the 11th lunar day, and on the benefit of watching on the special night of *Siva*. Chants in praise of *Hara hari* or *Siva* and *Viṣṇu*: 62 leaves, some injured.

The book is somewhat long, of medium thickness, narrow leaves without boards, leaves damaged.

6. No. 216. *Sridharyam*, prose.

By *Sridhara*. A comment, in plain prose, on six *amsas* of the *Vishnu purānam*: the 1st has 22 *adhyāyas* the 2nd has 16, the 3rd has 18, the 4th has 24, the 5th has 36, the 6th has 8 *adhyāyas*.

At the end are—*āru rucku*, five *ślōcas* on the relinquishment of lust, fraud, lying by those who desire heatification; and on the wisdom by which it is procured—*namaca bhūsyā* an explanation of a formule from the *Vedas*: leaf 1—160 and 2 and 38 blank—200.

The book is somewhat long, thick, slightly injured.

7. No. 217. *Scānda purānam*, *ślōcas*.

1—52 *adhyāyas*.

These contain various legends; said to belong to that *purānam*.

The legend of the *Sētu* or isthmus at *Ramiseram*. On *Rāma* and his brother *Jacshamana*. On various *tirthas* or pools, named *Jadayi—agni—chakra—sanc'hu—yamuna*.

Legend of the *Ganga gaya* river, and *chira-kanda* pool.

Legend of the *Rāma nāt'ha linga*, or symbol said to have been fixed by *Rāma*. Account of bathing pools, *ishis* &c., in all 202 leaves, 30 not numbered.

The book is long, thick, on narrow leaves, partially damaged.

8. No. 223. *Vishnu purānam*, *ślōcas*.

1—6 *amsas*, incomplete. The 1st has 22 sections, the 2nd 12, the 3rd 18; so far complete, the 4th 1—14 *adhyāya* not complete, the 5th 12—38 *adhyāya* incomplete, the 6th 1—8 *adhyāyas* complete.

The work having been translated into English, abstract is not required.

Leaf 1—135 and 162—230.

The book is long, and thick; injured, on one side, by termites.

9. No. 227. *Padma* and *Scānda purānam*: from the *Padma—the māgha mahatmyam*.

On the merit of gifts, when given inside temples, in the months *Vāśac'ha*, *Karttikeya* and *Māgha*; or when given on banks of rivers, or of water reservoirs, when bathing—the great benefit, thence arising, detailed—from the *Scānda purānam*—great merit of gifts in the *Vāśac'ha* month.

At the end *Sīva bhujangam*, the praise of *Sīva*, put into the form of a serpent, by *Sancarāchārya*.

The book is long, thick, old, much injured.

10 No 231. *Scānda purānam*, *ślōcas* only *Sūta saṃhita*

1) Glory of *Sīta*—he is supreme in the universe—it is a duty to obtain his approval, discrimination as to kinds of *Brahmans*, their appropriate duties or employments—on the excellency of bathing pools in, or near temples, &c. so far 13 *adhyāyas*—it is called the *Sīta mahatmya khanda*.

2) *Nyāna yoga khandaṃ*—concerning the *Brahmachari*—description of *Para Brahm*, his form or nature—his service—how to obtain his favor, *sarva papa prayaschita*, expiation for all kinds of sin—benefits resulting from various kinds of gifts—the chief one is to give instruction in learning (this is often quoted and applied to charity schools) *Dehotpati kram*—on human life from the formation of the foetus in the womb *Ashtanga yoga* a kind of bodily homage, with eight members, connected with prayer and other ascetical matters 20 *adhyāyas*

3) *Muhti khandaṃ*—on the means, and mode of obtaining beatification, as serving a *guru*—praise of *Sīta*, meditation thereon, various gifts &c, 9 *adhyāyas*

4) *Yagnya vibhāra khandaṃ*

47 *adhyāyas*—fame of sacrifices, what can be eaten at them, what not. On moral retribution—the cause of lameness, blindness, consumption, and other defects or diseases, here stated to be that in a former birth the sins of an antecedent birth (or life) were punished in part, but with a remainder of demerit, carried forward to the debit of the present life, and leaving open a state of probation for *punya*m to be rewarded, or *pāpa*m to be punished, in a succeeding one (This is the oldest Hindu system, coming down from the earliest time).

So far the *purā bhagam*, or 1st part the *uttara bhagam* or second part

Sīta is the *Parā* or supreme He must be served He is designated in the *Vedas* as their end or object 8 *adhyāyas* to both

5) *Sīta dharma saram*, termed an *upā purāna* to the *Scānda purānam* By *Nandikēśvara*

Glory of *Sīta*—of *pūja*, of *stōtras*, &c., of which he is the object. Benefit of giving food to flowers of *Sīta* Value of the *vibhūti*, or cowdung ashes, of the *rudracsha* beads &c., &c., 12 *adhyāyas* in this *upā purānam* 24 leaves The whole book, leaf 3—141, the 128th wanting

The book is very long, thick, old, without boards, worm eaten.

11 No 241 *Scānda purānam*

The *Brahmōttara khandaṃ*, *ślōcas*

1—22 *adhyāyas*

On *Siva*—his votaries—spells—penance, homage, as directed to him—legends—devotedness—these with their fame, or excellency are narrated

Or, more particularly—excellency of the five lettered spell—glory of homage to *Siva* at meritorious times—benefit of homage to *Siva* at the evening hour of dancing, on the 13th lunar day (at which time the *vedas* must not be read, nor *Vishnu* worshipped)—Benefit of fasting, or penance on Mondays, especially in the *kartika* month—*Siva caracham* coat of mail to protect the body of the votary—excellency of the crowding ashes—value of the triple horizontal mark on the forehead of the votary—Benefit of penance directed to *Uma* and *Mahevara*—the excellency of the sacred beads General eulogy on the *Saiva* system of homage leaf 1—90

The book is long, of medium thickness, without boards, a little damaged

12 No 251 Sect. 1 *Brahmottara khandam* 23—40 *adhyayas*, probably a continuation of 11 No 241 *supra* The contents appear to harmonize very much with No 241 but this seems occasioned by the legends relating to those common place topics
For sect 2, see IV

13 . No 252 *Padma puranam—slacas*

Vasista in *Dilipa*—the *Magha mahatmyam* 40 *adhyayas*, defective at the end

Chiefly on the great benefit of bathing in the early morning in such rivers as the *Caveri*, *Godavari*, *Bhagwati* and others in the lunar month *Magha* (July August.) The merit and the fruit of such bathing, such as removal of sin and the procuring of things deemed desirable Legends of persons who, by this means obtained their wishes, are specified leaf 49—172 but wanting 52, 66 170 171

The book is long, somewhat thick, without boards, old, and greatly damaged

14 No 258 Two pieces

1) *Brahmanda puranam*—the *chakra vâibhava khandam*, and in this the legend of *sruta giri* or *siladri* a hill—the glory of that hill, and of its lord—merit of walking round the hill, keeping it on the right hand

Value of bathing in two pools named after *Rama* and *Sita* and on the excellence of a *Rama linga* said to have been placed there by *Parasu Rama* so far 12 *adhyayas* complete the 13th defective—it contains the excellence of the *Brimha kundi* a river which flows from the South side of the hill of *Sri Sailam* (the one in quest on apparently) and runs into the *nilaranjana* surrounding the *Góvindhana* hills it loses itself therein leaf 1—56

- 2) *Īṣṇu dharmottaram*—on the duties of *Vāishnavas*, detached from a *purāṇam*. The 27th and 25th *adhyāyas* transposed, and incomplete. General subject the glory of *Īṣṇu*, homage, meditation, praise, remembrance—household homage morning, noon, and evening, the merit of these observances. leaf 62—72

The book is long, of medium thickness, without boards, slightly damaged

- 15 No. 269 *Scanda purāṇam*

By *Suta*, 1—12 *adhyāyas*, and 121 *ślokas* perhaps intended for

13

The contents are termed the *nagara khaṇḍam*. *Viśvakarma* created the worlds (plural) order of the universe on hills, seas, the planets, the lunar mansions. On *ṛṣhis* and their various orders. On gods, men on *Gandharvas*, and *acśhasas*. On *gūṭica* or *gūṭas* a class of inferior beings (as gnomes), the mode of their creation and existence. Origin of the five elements. Origin of the fetus in the womb. Legendary stories of the sons of *Viśvakarma*. Arts, ceremonies. Description of the world, &c. In the last portion is a description of the marriage of *Parvatī*.

- 16 No. 279 *Brahmaṇḍa purāṇam*, *ślokas*, the *Tīrt'ha khaṇḍam*. 1—96 *adhyāyas*, appears complete, though taken out from some larger work.

An account of pools for bathing deemed sacred. They are classed under a fourfold ascending series as *manuṣa*—*ārasha*—*asura*—*divya*, the first being the lowest and the last the highest in value. Legend of *Gangā*'s birth, of *Parvatī*'s marriage with *Śiva*. Excellence of the *Gautama* pool. Others are named *Kartīkeya*—*Guruda*—*Gāṭaka*—*chakra*—*ṇaga*—*linga*—*sūrya*—*koti*—*Devī*—*satru*—*Viṇa*—*Agni*—*cumbha*—*Atreya*—*Janardhana*, and there are many more specified with their value and excellency. Panegyric also of some rivers. leaf 131—299

The book is long, and thick, with a brass pin, recent

- 17 No. 280 *Maraṇḍeya purāṇam*, *ślokas*

1—138 *adhyāyas*, complete

The following are a few indices of the contents. *Bāla deva* went on a pilgrimage to various sacred pools, and temples—life of *Harischandra*—on conception and growth of the fetus in the womb—various *naracas* such as *Raurava* and *maha raurava*—description of the pains (*yalana*) inflicted by *Yama*—on sins which lead to *naraca*, and on sins which lead to other births—on the excellency of a chaste wife—details of the minor *avātara* of *Dattatraya* as a son of *Brahma* and his consort, *Dattatraya* was a *ṛṣi* (*Īṣṇu*

son of *Brahma*) there is no difference between the soul of man and *Ivara* or God. The rules and customs of the four castes of *Brahman*, *Cshetriya*, *Vaisya*, *Sudra*, and the four *āzramas* of *Brahmachari*, *Grihastha*, *Vanaprastha*, *Sannyasi*. On the birth of *Ganga*. Description of the creation of the world and of the beings contained in it—description of *Jambu dvipa*. Tale of *Manu*—marriage of *Scarōchisa manu*. The *Devī mahatmyam* or popular legend of *Durga* killing *Maḥiṣāsura* (known as the *sapta satī* or 700 *slokas*) the gods praised *Devi* for the achievement—*Rakta bhujā* and *Sumba* were also killed by *Devi*. Some spells or formulae that have reference to the secret worship of *Devi*, with the connected fire-offerings *Chāndrica aīchana vidhi*—mode of ritual homage to *Dēvi*, *chandrica hrudaya*—*Devi's* heart, praise used as a charm—details as to the fourteen *Manus*, governing as many *manuvāntaras*. Origin of *Martanda*, or the sun *Aditya stotra* praise of the sun. Details of kings of the solar, and lunar races. On the excellency of this *puranam*, and the great benefit following from hearing it read, a common mode of closing a work. leaf 1—263 and 63 blank leaves.

The book is long, very thick, and recent.

18. No 281 *Padma puranam*, the *uttara khandam* containing the *Arāgha mahatmyam* 1—27 *adhyayas*, complete so far, *Vasīṣṭha* to king *Dilīpa*.

Chiefly on the merit of bathing in the month *Magha*, illustrated by legends. Occasion for a fuller abstract will occur under the Telugu translation of this 2nd part.

—*Mṛiga srīṅga mahatmyam* a legend to illustrate the miraculous effect of bathing in the *Carēri*. It is abstracted elsewhere.

—*Gaṇjendra mocsha mahatmyam* this differs from the episode in the *Bhāgavatam*—punishment of various sins in the world of *Yama*.

—*Sua rātri mahatmyam* and some others. leaf 1—102.

The book is long, somewhat thick, slightly injured.

19. No 282 *Padma puranam, slokas*. The *patala khandam*—3rd to 68th *adhyaya*, incomplete—narrated by *Seshan* to *Bhadrīyayana rishi*.

Birth and life of *Rama*—origin of *Ravana* down to his being killed by *Rama*—beginning of an *astamedha yagam* by *Rama*—the horse seized by *Chevana*, by *Chitrangan*, by *Pushcara*, each one a king and each one killed. *Kusa* and *Lava* seized the horses. *Rama* went, and overcame them. The matter is like that of the *uttara Ramayanam*, but it may also belong to the *Padma puranam*. leaf 6—144.

The book is long, somewhat thick, recent.

20 No 288 *Linga puranam slokas.*

By *Suta*—159 *adhyāyas*—complete.

1) *Purā bhagām* or first part.

On creation—preservation—destruction—glory of *Siva*—on the origin of the *linga* and its excellence—*Vishnu* praised *Siva*—mode of homage to the *Saita* symbol—*Siva* is *Purāttram*, or *Para Brahm*—the *dharma*, or duties proper to the *hrēta*, *treta*, *daapura* and *kali yugas* Description of *Jambudīpa*, and of *Māha meru*—regions of the sun and planets—description of them—birth or origin of the *devatas* or celestials—the solar line of kings—on the burning three towns “Cities of the plūm (*Tripura dahanam*), excellence of the five lettered *Siva* spell, some so termed *upanishadas* relative to *Siva* On *Casi* or *Benares*—on *Sri Sūlaim* in *Telingana*—excellence of those places—the legend concerning *Nrisinha* and *Sarabha*, or *Siva*’s assuming the shape of a fabulous bird, and with its beak taking blood out of the head of *Vishnu* who had drunk the blood of his victim On the burning of *Manmata*, son of *Vishnu*—marriage of *Siva* with *Parvati*

2) *Uttara bhagam*—On the observance of the 11th lunar day as a fast—on the glory of *Vishnu*—description of the qualities of devotees who worship *Vishnu*, glory of *Ambarisha* a king and devotee of *Vishnu* On the *pasupata vrata*, a penance directed to *Siva*—mode of initiation as to those who wear a *lingam* on their persons On the *Ganga danam*, or gift of a virgin in marriage, paying expences, the *pasupati yōga*, a kind of ascetic exercise leaf 1—299 and 13 blank leaves

21 No 286 *Brahmānda puranam* the *pūrva* and *uttara bhagas*, the latter defective *slokas* 1—114 *adhyāyas*

1) *Purā bhagam*, containing

(1) *tri ko panchaka nirāram* 1—30 *adhyāyas* glory of *Vishnu* generally

(2) *Sri rangā mahātmyam* 1—10 *adhyāyas*, see other notices

(3) *Varāda giri mahātmyam* 1—10 *adhyāyas* see various other proceeding notices

2) *Uttara bhagam*

The *lalitopakhyancam*, 4 *khandas*, *Saiva* in kind—*arirbhara—yuddha—ayattana—mantra*

The *arirbhara khandas* has 10 *adhyāyas* on the origin of *Siva* On *Dacsha*’s sacrifice, with its consequences and the burning of *Manmata*—on the six places of *Saivas*, specialties of the human body—on renouncing family cares, with *mantras*, and their excellence, and on expiation for anything omitted, or by oversight wrong, in those *mantras*, with other matters. The other *khandas* were not particularly examined leaf 1—270

The book is long, very thick, with a brass pin, and recent.

22. No. 287. *Váyu purānam, ślokas.*

1—35 *adhyāyas*, this is little more than the beginning—incomplete. The height and breadth of *Māha mēru*—on some smaller hills; as *Calāchala*—*Goverdhana giri*—*Vindya parvatam*—*Himānt giri*, with others, their heights, and other measures—Dimensions of the worlds; on the paths, or orbits of the sun, moon and planets; and on the region of the fixed stars—on the divisions of the moon's path into twenty seven daily mansions; ascending and descending nodes. On *Jyotisha*, or astrology: description of duties proper to the *Calī yuga*, and on the *adherma*, or defect in duties; some details as to *Sua's* swallowing the poison of the serpent *Vasuki* in the *Cūrma aratāram*—and description of the *Tripura dahanam* or burning three towns—so far only here.

The book is somewhat long, and thick, recent.

23. No. 289. *Varāha purānam, ślokas* with prose 74th *adhyāya* defective 75—122 *adhyāya* 123rd defective.

The base of Mount *Meru* described; forest—river—hills—meo, women, their form described—seven hills—called *kulachala*, description of *husa dwipa* and *krauncha dwipa* &c. *Nārāyana* delegated power to *Paramatma*—*Paramātma* to *Para Brahm*, by whom *Brahmā* and all things, and beings were created, or formed. Other matter; among them—on the gift of a cow—its various productions, which are all given with it—great benefit resulting from that gift—praise of *Vishnu*—religious duties of *Brahmans*—various kinds of sins, or crimes; many kinds of charitable duties, or acts of merit—the different works proper to be done in the six seasons: and other matters. The work is not complete; and of what there is only a few matters can be taken out: leaf 97—148.

The book is long, of medium thickness, without boards, recent.

24. No. 290. *Bhārgava upa purānas, ślokas*, the *uttara khanda* complete 1—40 *adhyāyas*.

On the *Bhadrica azrama* fane.

Nārāyana related this to *Naran*. Glory of *Vishnu* as residing on *Vaicon'tha*. *Loca-matru*—the seven mothers of the world, or of all things; especially on *Lacshmi*; on *tapas* or penance, as purchasing beatitude—description of *Vishnu-bhakti*, or devotedness to *Vishnu*. List of Kings in the *satya*, *trēta*, and *dwāpura yugas*: 276 to 342 or 67.

The book is long, of medium thickness, recent, no boards.

25. No. 291. *Parāsara upaparānam ślokas* 1—18 *adhyāyas*, complete, *Saiva* in Hind. *Siva* is possessor, or lord of the world. Assumed to be proved from the *Vedas*, which are stated to be an authoritative rule.

Also said to be from the *Vedas*, a description of *Saiva* modes of bathing, of prayer, of penance, and of various modes of ritual observance

Glory of *Brahmans*, and in particular of the *kaulina brahman*s of the *sakti puja*, or female energy system On the respective results from *punyam* moral merit, and *papam* crime Value of the *rudraccha* beads, and the *bhasmam* or ashes, and on the importance of wearing these on the body On the importance of the five lettered spell, mattered and the syllables counted on the finger joints On sins of ignorance, removed by *mantras*, as an expiation *Siva puja mahatmyam* glory of the *Saiva* ritual leaf 37—78=42 with 10 blank leaves

The book is of medium size, very thick, recent

26 No 292. *Brahma puranam*, the *uttara khanda* which is *Saiva* (the *pura khanda* 1—23 *adhyayas*, which is *Vaishnava*, is not in this book) *uttara khandam* 23—41 *adhyayas*, *slokas*

Excellence of the five lettered spell, and of homage on the *Siva ratni*, the legend of *Gokarna*—homage to *Siva* in the *pradosha lalam* from about 5 to 6 P M on the 13th lunar day, this is a good time only to *Siva*, he then dances, to others it is a bad time Excellency of daily homage rendered to *Siva* Details of certain matters made by *Siva* to *Nandi*—they relate to *muhur*s or bestification On the excellency of *Siva covacham*, or spell for protection On the value of *vibhuti* or cow dung ashes—the like concerning the triple stripe of ashes on the forehead *Shivada mahatmyam* glory of a *sakti* goddess—excellency of the sacred beads how they ought to be worn

The book is somewhat long, of medium thickness, recent

27 No 295 *Brahmanda puranani slokas*, 1—20 *adhyayas* the 21st defective *Vaishnava* in kind

On the *kalki avatara*—how it will happen, is to be born of a *Brahman* and having the face of a horse

—Benefit of daily homage to *Vishnu*—*seva mahatmyam* importance of service, and of daily seeing an image of *Vishnu* On the importance of consecrating any new temple *utsava mahatmyam* or glory of festival procession On the excellency of washing the feet of an image. On *upasaram* or minor services, as light food ornaments bathing, and others like them, in temples Excellency of mental homage At the end are matters on the early *avataaras* as *Matsya*—*Curma* *Varaha* &c., leaf 1—56

The book is somewhat long, of medium thickness, without boards, very slightly injured

28 No 296 *Scanda puranam slokas*

Saura samhita 1—18 *adhyayas* incomplete, ascribed to the sun Chief matters—on the contents of the four *vedas* On *Siva*—he is the Supreme lord of the world Others (as *Vishnu* &c) are his followers, or servants, the spells of five, and of six letters, and other *Saura mantras*—glory of those spells—there is no difference between *Isvara*, and the human soul, illustrative legends of secular events leaf 1—38

The book is long, of medium thickness, without boards, recent

29 No 297 *Pata yajana*, a comment on the *Case khanda* of the *Scanda puranam*

By *Vencata Narayana*—no *mulam*, from 31—65 *adhyayam*, incomplete

(A larger comment is entitled *Brihadvyayanam*, this book is a shorter one)

It relates to *Saura* matters at Benares, as *kala Bhairava*—*Danda pani*—*Rudra*, many *lingas*, their glory On palmistry, and many other matters, not capable of abstract Some fuller notice of the *Case khanda* will elsewhere appear

Leaf 6—262

The book is somewhat long, very thick, with a brass pin—recent

30 No 298 *Curma puranam slokas*

1—44 *adhyayas* not in regular order

This book was not particularly examined owing to the contents of the *puranas* being better known, than those of many other books Its name would imply its being *Vaishnava*, but this is a studied deception, as the book is *Saura* in kind It goes through the usual range of *puranic* legends, and might merit translation

The book is long, very thick, with a brass pin recent

30½ No 299 *Suta samhita* the *Iagnya vaishnava* *bandham*, *slokas* 1—33 *adhyayam* and 20 *slokas* of the 31th from the 4th *khanda* of the *scanda puranam*

On different kinds of sacrifices A discrimination concerning them and their value stated in detail

On the power of the *panchaeshvari* or five lettered *Saura* spell Mode of wearing the distinctive marks of a *Saura* devotee, as ashes, beads, &c

Siva is supreme, and sacrifices must be offered to him alone

At the end one leaf of an almanac, *Chitra* month of *Purascaru* year

leaf 51—87

The book is long, thin, without boards, slightly damaged

31 No 300 *Pala yojana, no mulam*, a comment on the *Casi / handa* of the *scanda puranam*, by *Vencata Narayana*

68—100 *adhyayam*, consequently in advance of 29 No 297, but still incomplete

Account of *Casi* Legend of *krittika* *Sirara*, and on *Om kara* *Isvara* his glory Legends of various other god or else forms of *Siva* worshipped there, in different temples, *Sirara* gave a divine gift to the *rishi Durvasa* When *Vyasa* lifted up both his hands to declare, or swear that *Vishnu* is supreme, *Siva* ordered his hands to remain that way fixed to teach *Vyasa* his own supremacy Different *Cshetras* (places or temples) and *tirthas* (bathing pools) are described, and have their value magnified, leaf 1—125

The book is long, somewhat thick, and recent

32 No 301 *Scanda puranam*, *Bhima khanda*, *slokas* Leading object, the *Bhimesvara linga*, but with matter introductory, or subordinate

Glory of Benares The sacrifice of *Dacsha* in detail Description of *Dacsha tattis*, now two Glory of *Vishnu* at *Prayaga* (Allahabad) and of the same at *Jaganat ha puri*, with bathing pools, and votaries Fame of *Sinhaelala* On the form of *Siva* at *Pritha puri*—its fame, *Agastessara* or *Sangamesvara*, forms, or representations of *Vitrana ha* and *Ganga* at *Can*

Panegyrics of *Anna puri*, and *Visalakshi*, goddesses at *Can*

Bhimesvara linga is in *Dacsha tattis* town—this is the chief subject

The seven *rishis*, and *Surya* also paid homage on the banks of the south sea (lake ?) Panegyric of *rishis*—ascetic service by prostration, or by being seated, some enquiries into the meaning of *Vedic* passages An enquiry as to *Para Brahm*, on the *adeaita* scheme. Mode of *puya*, or homage to *Bhimesvara*, leaf 1—83, or 1—32 *adhyayam*

The book is long, of medium thickness, recent

33 No 302 *Scanda puranam*

1) *Sambhara candam* 1—50 *astakas*

Praise of *Siva*—*Siva rahasyam*, or legend of the birth of *Subrahmanya*—the burning of *Manmata*—the *devas* and others rendered homage to *Siva*—Tale of the marriage of *Siva* and *Parvati*—glory of *Subrahmanya* described—*Subrahmanya* warred with, and overcame *Taracasura*, and others—details on that subject, 8 *adhyayas*

2) *Taracasura candam*

Births of *Taracasura*, and other *asuras* Legend of *Casyapa*, a son of *Brahma*—by *Diti*, one of his two wives, millions of *asuras* were born,

the genealogy of these *asuras*—their conduct—penance—strength, courage, described 15 *adhyayas*, leaf 1—78

The book is long, of medium thickness, on talipat leaves, small writing, recent.

34. No 303. *Scanda puranam*

The *Vaisac'ha mahatmyam*—*slacas*, 21 *adhyayas*, complete

On the distinguished excellence of the lunar month *Vaisac'ha* (May, June) and great benefits following from bathing and gifts, in that month. It is good to bathe in the early morning. Gifts of water to drink, of an umbrella, of a fan of shoes, of a bed or mattress, are of great value in this month. On gifts of garments, of ornaments, of sandal wood ground to a paste with water. If homage is rendered to *Krishna* by the *tulsi* plant this is very beneficial. In that month if water be not given to the thirsty, the person who refuses it will be born as a bird. Tales in illustration of foregoing points. Legends as to worship, and benefit of such tales read.

The 11th lunar day bright half in *Vaisac'ha* month is a time for early bathing, and for gifts—followed by great benefits, leaf 67—103

The book is long, of medium thickness, without boards, recent

35 No. 309 *Pata yojana*, a comment on the *Cāsi khandam* of the *Scanda puranam*, prose, incomplete.

By *Vencata Narayana* 1—30 *adhyayas*

Dispute of the *Vindhya* mountain with *Nareda*—it rose so high as to hinder the sun's course—the celestials complained. *Agastya* was directed to humble its pride. His wife's chastity, and general excellence. On the hill at *Sri Saalam*—and on the merit of going on pilgrimage to bathe in celebrated pools. Legend of *Siva sarmam*, details of his life, till he was bestrified. *Agastya* born—form described—the world of fire described—on doing penance to *Siva* because he is lord of water. Description of the world of *Varuna* the region of clouds, and rain. Legend of *Vayu* the god of wind. *Cuśira*, the genius of wealth, did penance to *Siva*, and became a *siddha*. On *Chandra* the moon, *Sucra* Venus, *Guru* Jupiter, *Sani* Saturn—and on the seven *rishis*. Glory of *Casi* or Benares—and of the river Ganges, leaf 1—99

The book is long, very thick, recent

36 No 313 *Vayatiya samhita*, the *purva bhaga*, from a *Saiva puranam*

Praise of *Siva* ascribed to *Brahma*. Legend of *Vayu* deity, coming to the *rishis* in the *Naimisara* wilderness

Description of the *surupa*, or nature of *Para Brahm*, according to the *Advaita* system. *Siva* is truly *Para Brahm*. He is *sarva vyapa* or omnipresent. He sees all things, and hears all things. His hands (power) and

his feet (presence) are everywhere and in all things. He is *Paratparam* higher than the high (most high) or more heavenly than the heavenly.

Divisions of time by *ayanas* or half years, *ritu* season, *masa* month, *varus* a year, &c

Origin of the world. In general and in various ways, the glory of *Siva* declared. 38 leaves 1—18 *adhyayas*

The book is somewhat long, thin, very old, and very much injured

37 No 334 *Suca pacshiyam*, a comment on the *Bhagavatam*
Only the 10th *scandam* 87 *adhyayas* complete. On the birth, early habits, and life of *Krishna*. leaf 1—33

The book is long, of medium thickness, without boards, slightly injured

38 No 335 *Muni bhava pracasica*
Another comment on the 10th book of the *Bhagavatam*, by *Krishnamacharya*

A fragment of another work is prefixed 73 *adhyayas*, the 32nd and 34th defective, to whom this comment belongs is not apparent

Then follows the work specified—*purva bhaga* 1—50 *adhyayas* *uttara bhaga* 51—73 *adhyayas* not finished, in the midst are a few blank leaves.

The book is long, very thick, old, but in good order

38½ No 338 *Bhagavatam*
By *Suca slokas*, with some prose
The 1st to the 4th *scandam*, so far complete.
A somewhat full abstract of the earlier portions of the *Bhagavatam* will elsewhere appear

The book is long, very thick, slightly injured

39 No 339 *Sri d haryam*, a prose comment on the *Bhagavatam*
By *Sri dhara*

The 4th 5th 6th, 8th, 9th 10th *scandas* the 3d are and the 7th with the 11th and 12th wanting

The 4th *scandam* 51 *adhyayas*

5th " 26 "

6th " 19 "

8th " 24 "

9th " 1 "

10th " 50 " only to the end of the *purva bhagam*.

Leaf 1—"50 the 6th and 8th *scandas* are conventionally numbered, as though there were no one before.

The book is long very thick, with brass pen recent

40 No 340 *Bhagavatam*

By *Suca*, *slocas* with some prose mingled, 6th and 7th *scandas* complete

6th *scandam* 19 *adhyayas*

7th „ 15 „

Leaf 1—68

The book is long, of medium thickness, recent

41 No 341 *Sri dharmyam*, prose

The 7th *scandam* wanting in No 339, is here made a distinct book, 15 *adhyayas*

The more prominent matters are—

—The legend of *Pahlada*—a description of the duties proper to the four castes (or colors) and the four orders of celibate student householder hermit and close ascetic. A full explanation of the latter or *Sannyasis* duties and also of the ‘heavenly duties’ of a householder leaf 191—233

The book is long, of medium thickness, without boards slightly injured

42 No 342 *Bhagavatam* a comment on the 10th *scandam*

By *Appaji Pandita*, from 56 to 95 *adhyayam* both *mulam* and comment incomplete, and the leaves strung in reverse order leaf 1—220

The book is long, very thick, recent

43 No 343 *Bhagavatam*

By *Suca*—*slocas*

The 10th book 1—91 *adhyayas*

11th 1—31 „

12th 1—13

Leaf 1—190

The whole life, and adventures of *Krishna*, with connected episodes

The book is long, thick, not injured

44 No 344 *Sri dharmyam*, a comment on the *Bhagavatam*, without the *mulam*

10th book *uttara bhāga* 51—90 *adhyajam*

11th „ 1—31 *adhyajam*.

12th 1—13 „ leaf 1—163

The book is long, and thick

15 No 370 *Scanda puranam*

The *Nagara khandam*—s'locas

1—9 *adhyayam* the 10th defective It is also termed *Visvacarma upakhyanam*

Description of the *Amisara rana* and of *rishis* or anchorites there They asked *Suta* concerning the origin of all things and *Suta* replied stating that *Devi* asked *Sita* about *Visvacarma* Description of *Maha meru*, and the form of *Visvacarma* described Glory of the mystic *Om*—of the five *Brahmas*—of the five *Saiva saktis* or mothers and of the five *devas*, concerning the eighteen *puranas* In this one it is stated that from the thousand headed *Brahm* all gods, men &c were born or produced The name *Visvacarma* is here applied to that being, it is equivalent to Creator of all things Origin of the *Trimurti*, or *Brahma*, *Vishnu* *Siva*, On the four *colos* or *Brahman Cshetrisja*, *Vaisya Sudra* Origin of metals The sun is the visible image of the *Trimurti* On the *shodasa carma* or sixteen auspicious household ceremonies The *gayatri*—its god—glory of the *gayatri* On the dimensions and proportions of fire pits for offerings On wearing the *vibhuti* or cow dung ashes, and also the *rudraccha* beads Men are descended from *Manu* (the 1st *Manu* is Adam the 7th Noah) differences among men, as to form color &c described There are five *Brahmas* colors of the five The sons of *Visvacarma*—how they were born description of the origin of the universe Details as to *Ganga*—breaks off not finished

The book is somewhat long, thin, has no boards It seems curious, and, in parts, worth translation

46 No 376 Three pieces*

1) *Gajendra mocsham*—s'locas

1—4 *adhyayas*—7 leaves, 1 broken, an episode from the 8th book of the *Bhagavatam*

2) *Dasama scanda*—*Bhagavatam*

14 *adhyayas* 10th book—on *Arushna* 177—180 or 4 leaves

3) The 3rd *sargam* only from the *Bala candam* of the *Ramajanam*, only 3 leaves, and unimportant to transfer—in all 14 leaves

The book is of medium length, and damaged

47 No 393 *Brahmanda puranam*

The *Iaruna saibhava khandam* from *Brahma* to *Nareda*—life of *Mauktika rishi*—s'locas incomplete

Origin of the *Brahman* and other three *colos* Differences in the modes of performing ceremonies—on the formation of eighteen classes by an intermixture of castes—Legend of *Janu* an *an asura*

Legendary tale of *Mauktica rishi* *Vislacarma* is stated to have made a large *Yaga suti*, or hall for sacrifice, on the banks of the Ganges. On the slaying *Jānumān asura*. As the principal incident relates to the above *rishi*, this piece is known as *Mukti rishi puranam*.

The book is of medium length, thin, without boards; the leaves are broken.

48 No 394. *Suta samhita, slokas.*

By *Suta*.

The 1st *khandam* 1—12 *adhyāyas*, and part of the 13th. An enumeration of the *puranas* and *upa puranas*. The *saṃhitas* by different authors, such as *Parasara*, &c. defined. *Samhita* appears to correspond with *outrage*, work.

The *Pasupati vrūta*, a kind of homage to *Sita*, explained.

The practice of *gnānam* (wisdom, or asceticism) leads to beatification. Description of time by its divisions. Some *upāhhyānas* or biography of legendary kind, illustrating the benefits accruing from the *pasupati vrutam*, leaf 1—22.

The book is long, thin, without boards, recent.

49 No 396 *Sri Bhāgavatam*

1—12 *scandas—slokas—complete*

1	Sc	has	10	<i>adhyāyas</i>	?	Sc	has	15	<i>adhyāyas</i>
2	"		10	"	8	"		24	"
3	"		33	"	9	"		24	"
4	"		50	"	10	"		90	"
5	"		26	"	11	"		31	"
6	"		19	"	12	"		13	"

Creation and various legendary matters *Vaishnava* in kind. The ten *avatars*, and specially that of *Arjuna*. See other notices. The leaves are correct, and as a complete copy, the book has value. One leaf, at the end, is a fragment, on homage to *Sarasvatī*. leaf 1—276.

The book is long, of double thickness, old, slightly injured.

50. No 400. *Bhāgavatam—slokas.*

The 8th *scandam* 1—24 *adhyāyas*, complete, only injured. On the *Curma avataram*, or churning the milk sea by the *devas* and *asuras*, with the issuing of various products, especially the *amṛita*, the dispute about it—and some other legends. leaf 48—81.

The book is somewhat long, and thin, without boards, very much damaged.

51 No 632 *Cumara sambhavam*—*mūlam* by *Cālī dasa* with a *tica* called *Sanjivini* by *Kola chela malli nat'ha*

1—6th *sarga*—but wanting the 4th, five remain—the *tica* of each follows at its end

Description of *Himalaya*, birth of *Parvati*—the penance of *Siva*, and down to the marriage of *Parvati*, not beyond, leaf 1—5 and 1—83

This is a *maha cariyam* or classic poem, but the matter *pāura-nical*

The book is long, of medium thickness, without boards, recent, small writing

52 No 670 *Sanjivini*, a comment on the *Cumara sambhava*, by *Kola chela natha suri*—The *tica* alone of the 1st *sargam* Description of mount *Himant*, and of *Parvati*, from her head down to her feet 30 leaves

The book is of medium length, thin, without boards, one leaf broken

53 No 679 For sect 1 see XXVI

Sect 2 *Brahmanda puranam*, *slocas*, about 4 *adhyayas*, from its damaged state the exact number of chapters cannot be determined—the subjects—the glory of *Vishnu*, description of the world, with its inhabitants 46 leaves

The book is of medium length, thin, very old, and much damaged, no boards

54 No 711 *Cumara sambhava*

By *Cālī dasa*, *slocas*, incomplete 1—6 *sargam* 7th wanting, 8th right, no comment As before, with the marriage of *Parvati*, and birth of *Cumara* or *Subrahmanya* 1—29 leaves

The book is long, thin, without boards, recent

55 No 718 *Cumara sambhava vyakhyanam*—by *Kola chela malli nat'ha*

The 60 *slocas* of the 1st *sargam* with a comment on them, birth of *Parvati* on *Himant* mountain leaf 1—19

The book is long, without boards, a little injured

56 No 725 *Cumara sambhavam*

By *Cālī dasa*—60 *slocas* 1st *sargam*

The 2nd *sargam*, also of 60 *slocas*, has the comment on them, *Sanjivini*, as above subjects as above indicated leaf 56—67 and 11—28

The book is of medium length, thin, injured

XXIV PURANAS, local or *mahatmyas*

1. No 224 *Setu mahatmyam* said to be from the *Scanda puranam* ;
slocas , the 8th 52nd and 45th *adhyayas*

Legends as to the excellency of bathing pools named respectively *pápa virocha*—*mangala*—*Scanda*—*Rama*—*Agastya*—*Rama*—*Lacshmi*—*Agni*—*Siva*—*dhanush*—*koti* and various others , tending to illustrate the high virtue of the *setu* or isthmus, known as *Rama's* bridge. Some matter also on the excellence of ashes from the pit of a fire offering to *Brahma*. One leaf at the end contains a *veda* verse, used when bathing in the sea. leaf 36—252

• The book is long, thick, old, damaged

- 2 No 248 Three books

- 1) *Vencata giri mahatmyam*, legend of Tripeti , said to be from the *Vamana puranam*.

Another name is *Vencatádrí*—account of its bathing pools especially the one named after *Capila* which was told by *Sanatcumára* to *Agastya* and others. Also concerning the *scami pushcara* pool—which may be said to include all others , even the Ganges flows into it. Legend of *Vishnu's* incarnation at this place. On his *visva rupa*, or universal form—its display. Great benefits flow from gifts made on that hill to its temple. Various other matters as to the hill—its pools and the glory of *Vishnu* : from 20th to 44th *adhyayam*

- 2) *Niladri mahatmyam* otherwise *Mukti chintamani* or *Purushot-tama cshetra mahatmyam* or *Jaganat'ha mahima* , that is Juggernaut in Orissa

Details of sacred pools there—if any die at that place (as many do) beatification will be obtained—at that place no distinctions of caste are recognized , even *pariares* and *Brahmans* eat together. The legend of finding the wooden images floated thither by a river,

- 3) *Sri rangha cshétra mahatmyam*

Legend of the shrine near Trichinopoly, on an island in the Cavéry river

On the excellency, and divine origin of the shrine with various hyperbole

The Cavéry *mahatmyam*—or glory of the river—legend of *Chandra pushcara*, a bathing pool—glory of the lord of *Sri rangham*—legend of his descent there, with other details , said to be from the *Brahmanda puranam*. Fuller notice will elsewhere be given. leaf 1—158, and 12—14

The book is somewhat long, and thick, with narrow leaves , some of them broken, pieces only remaining , and, in other parts, damaged

3 No 256 Legend of a pool at *Sri sailam*

Five leaves containing 36 *slokas* are prefixed, containing praise of *Siva*, by *Īṣa'hana*

Then

—*Mallikūṇḍa tīrtha mahatmyam* *Kūṇḍa* is properly a vessel to receive offerings, by metonymy applied to a pool at *Sri sailam*. The legend is said to be from the *Scanda puranam*. This pool is considered to be the sacred presence of *Parvati*—its excellency, and the benefit of bathing in it, amplified. 10 leaves irregularly strung, and broken. The book is of medium length, without boards, damaged.

4 No 259 *Vencata giri mahatmyam*, stated to be from the *Varaha puranam*

The celebrity of Tripetī by *Vāhanu's* order *adi sesha* became visible there, in the form of a hill. Legend of *Viṣṇu's* first coming thither with *Lakṣmī*, and dwelling there. *Viṣṇu's* hunting, and other amusements on that hill—*Aṅginachala*—*Vencatachala*—*Vencatadri* are other names of the hill or its peaks—*Viṣṇu* received permission from *Brahma* to come, and reside there for the benefit of the world at large. (It was once a *Saiva* fane). If groves for shelter or pools for bathing are formed there, the doing so is very meritorious. The merit as to *quantum* described.

On the *Śrama pushakarini* and other pools—their excellency, and the glory of *Viṣṇu* as residing there with many like matters. In exemplification of the said particulars, a variety of legendary tales are narrated.

1—6 *adhyayas* 7th defective and 34th to 62 *adhyayas* leaf 1—16 and 1—48

The book is of medium size, without boards, damaged by termites

5 No 261 *Hastī giri mahatmyam* legend of *Conjeveram*—said to be from the *Brahmāṇḍa puranam*, *slokas* 1—18 *adhyayas*

Description of the locality—a sacrifice there by *Brahma*, in anger *Sarasvatī* took the form of a river, and quenched the fire of the sacrifice, it was renewed by *Brahma*. In the end *Varada rāja* came forth from the flame of the sacrifice as a warrior, and devouring the entrails of the sheep offered *Brahma's* act of praise to *Viṣṇu* in that form. The mode of closing the sacrifice. The excellence of the hill, known as *Hastī giri* in Sanscrit or *ānaṁ malai* in Tamil, and of the temple of *Varada rāja* built thereon. leaf 25—81 and 45 blank leaves

The book is long, of medium thickness, recent

[The above silly legend is not only believed, but multitudes of intellectual Hindus go from Madras to pay their devotion to the warrior god, and to—the dais]

5½ No 262 Four pieces

1) *Tirt ha khandam* from the *Brahmanda puranam* —slocas, 1—12 *adhyayas* not complete On the *Penakinni*, a river near *Conjeerem* On the *garuda* pool, and *Tegavati* river, their excellence, and value for the removal of sin

2) *Tirt ha candam*, from the *Scanda puranam* slocas, 1—14 *adhyayas* incomplete

On the *Agastya—Arjuna—Parasara*, *Marga*, *tirt has* or bathing pools, their excellence, and cleansing virtue stated

3) *Venecata giri mahatmyam*, slocas 1—10 *adhyáyam*, incomplete

On the *rangha vimanam*—the *chandra pushearini* pool, the *upaya Caveri* another pool, and generally, on the locality and temple of "Seringham" near *Trichinopoly*, see other notices 107 leaves in all

The book is long, of medium thickness, without boards, slightly damaged

5¼ No 278 *Siva rahasyam*, or *Cala hasti mahatmyam*, slocas 1—90 *adhyayam* complete From a multiplicity of headings a few may suffice

Siva became incarnate by the desire of *Brahma—Vishnu* in some places paid homage to *Siva* High excellence of *Cala hasti* and some other *Saua* shrines Details of modes of penance practised at them *Brahma's* first creation of the world Origin of gold and other metals Vital energy in living being how formed How the six great sins arise in the human body On differences of pulses and vital airs how formed their places or sites—spiritual qualities of the soul described The benefit of a horse sacrifice and of other sacrifices described How the *Iota* and *ruchira* in sacrifices, must be managed

On the four classes of *Brahman Cshetriya, Vaisya Sudra* their subdivisions, and various duties

Siva's supremacy over all—suitable to be worshipped by all men—his glory Intermediately on the excellence of *Viscamitra* and other sages This local *purána* was told by *Rómasa* to *Bharadwaja*, leaf 1—391 two leaves 145 255 broken

The book is long, more than doubly thick, with a brass pin, recent, a few leaves damaged

6 No 293 *Śrēta giri mahatmyam*, slocas stated to be from the *Padma puranam*

The "white mountain, is said to be in *Srētadwipa*, or "white continent, and the site of the *Curma aratára* 1st to 30th *adhyayam*

the last one defective. Name of that hill, as *Īshnu* there assumed the form of a tortoise, glory of *Īshnu*. There is also a form of *Sūta* worshipped, by the name of *Nyanesvara*—his glory 27 leaves

The book is long, thin, without boards, recent, the last leaf broken.

[If Wilford had not pitched on the white cliffs of Albion for his "white island," he might have alighted on Sweden, and turned the Baltic into the "Milk Sea." Sweden seems to be a Sanscrit derivation, and Scandinavia implies the region of *Scanda*, or *Subrahmanya*. Both however must be secondary terms. The original sites being farther eastward.]

- 7 No 291 *Mukta Chintamani*, another name for *Niladri mahatmyam* or legend of Juggernaut. From a book entitled *Īshnu rahasyam*, only the 21st *adhyayam*—*sloca*s, a little prose

Near the Southsea is a hill, known as *Nilachala*, and on it a *latu* (or pool) a temple also. In the fane is a *dalū puruṣhottama* an image of *Īshnu*, formed of wood. It came thither of old, from *Vāṭ contha*. The glory of that *jagat cuta* (peak of the world). If any one die in that temple, or do penance there, his beatification (*mukta*) is assured. Hence its glory. The high virtue of the water on that hill. These various matters are sought to be authenticated by *śruti*s (tradition, and *smṛiti*s) written books, various *sloca*s and other verses are extracted from other books. leaf 1—28

The book is somewhat long, without boards, recent. *supra* and 310 *infra*

- 8 No 304 *Pattasa cshetra mahatmyam* said to be from the *Scanda puranam*, *Sūta* to other *rishi*s, Yet is also termed *Cumara samhita*

The *tīrtha yātra* *ṭhandam*

The *Bhadra kundam* is a bathing pool on the banks of *Gautama's* river (the *Cavery*) the excellence of that river. The *Viraṅga Śiva* its glory and value. On the sacrifice of *Dacsha*—self immolation of *Sati*—the *pattasa cshetra* is a circuit of 5 *coss*—and that place is like *Can*. Bathing there on the *Śiva rātri* is very meritorious—death then is followed by beatification. *Vali* and *Sugrīva* by bathing in the *Bhadra kundam* washed away their sins. Mode of forming the *Sri cakra* a diagram to be worshipped according to the *Sakti puja* or female energy homage—Legend of *Bhārgava* or *Parasu Rama*. *Surya* (the sun) fixed the *Viraṅga*. *Rama* after killing *Ravana* bathed together with his brother in the *Bhadra kundam*. *Cumara vijaya vritanda* or conquests by *Subrahmanya*. Legends of *Prahlada*, *Hiranya easipu*, and *Bhīṣma*. 1—11 *adhyayas*,

Leaf 1—162, but there are many omissions of passages, leaving lacunes in different places

The book is somewhat long, thick, recent, but blackened so as to look old

9 No 308 *Canchi mahātmyam*, *ślokas* said to be from the *scanda purāṇam*.

Legend of the large *Saiva* temple of 'Ecambesvara

The glory of *Ecambesvara nutha* The special benefit of *vaddhas* and other ceremonies when performed at Conjeveram Benefits resulting from various kinds of gifts made there. On some personal observances, before and after sun rise The benefits of homage directed to *Uma* and *Maheśvara* Concerning the excellence of the symbol named after *Agastya*, and the mode of homage thereto If any decay or want of repair occur in the temple of 'Ecambesvara or in the outer court or in the surrounding wall, or any other part of the building then to repair the said defect, or to build any part anew, will be followed by immense benefits

On the duties or proper deportment of the four castes residing in Conjeveram or of the four orders of celibate student householder, sojourner in wilds or strict ascetics The chapters in this book are not regular, and the numbering the leaves 1—30 not in order

The book is long, without boards

10 No 310 *Purushottama cshetra mahātmyam*, *ślokas* complete.

By *Jaimini*, yet from the *scanda purāṇam*

Glory of the temple of *Jaganātha*

Praise of the hill termed *Nilachala* It is on the north shore of the sea—on the south bank of the *Maha nadi*, or great river Praise of the place, ascribed to *Brahma*

On the glory of *Krishna* as worshipped there Excellence of *Vaishnava* votaries at that place Many legends in reference to the temple, or its precincts The excellence of *Vishnu-bhakti* or devotedness to *Vishnu*, there practised A tale of *Casti raja* Legend of the war between *Pasupati* (*Siva*) and *Krishna* *Subhadra* a sister of *Krishna* worshipped there is a portion of *Iashmi* The legend of *Indradhymna*, a king of yore in that neighbourhood Days for the public procession of *Juggernaut* Many legends about the wooden images floated down by the river, and now deemed gods.

[The word *Jaganātha* or "lord of the universe is one of the best in Hindu usage, but pitifully misapplied in this instance It should be remembered to distinguish between contempt for the name itself, and that for the block of wood to which it is unhappily applied] leaf 1—116

The book is long and somewhat thick, recent

XXV RITUAL

1. No 3 Eight pieces with others smaller

1) *Purusha sueta bhāṭyam*, a comment, or explanation of a passage in the *Ṛgveda*, which declares *Vishnu's* glory, and is used in ritual services

2) *Sani ischara stotra śloka*s

Praise of the slow moving Saturn, considered to be the cause of disease and this piece is a sort of flattery for its removal

3) *Siva pratishṭha vidhi* mode of consecrating an image in a *Saiva* fane, not in any other locality

4) *Prana pratishṭha vidhi*, mode of injecting life (or deity) into an image, by means of *mantras*. before this act it is the mere material, after it, a god.

5) *Part hiva linga puja vidhi* mode of homage to an earthen symbol of *Siva* v 6 No 36

6) *Stavara deva pratishṭha vidhi*, mode of consecrating an image fixed in a fane, as distinguished from one taken out in processions, which is never more than a representation

7) *Grahārchana pratishṭha vidhi*, mode of consecrating a god, when brought into a house by the intervention of a water vessel

8) *Grahana samprośhana vidhi*, mode of purifying a house, some verses from the *vedas* are used, as the *Narayana suktam* and the *Rudra prasna*, which last is herein explained. These are the principal pieces, but there are others smaller, not needing detail leaf 1—32, and 1—22 from the first set leaf 16—18 wanting

The book is long, of medium thickness, without boards, slightly injured

2 No 10 Three pieces

1) *Smṛti sara sangraha*, an extract from the book so called. If any one have lost his caste a mode is herein described of declaring him virtually dead. A vessel of water is provided, which is broken and cast into a larger one, with attendant ceremonies. The person is then considered dead in law, and, until a recent enactment, was incapable of holding ancestral, or other property, *śloka*s. The matter pertains to sacerdotal law

2) *Shad carma chandrica* on six *Brahmanical* ceremonies *yajnam* sacrifice by one's self, *yajanam*, sacrifice by another, as by proxy, *adhi yajana* reading the *vedas*—*adhyapana* teaching to read

the *vedas*—*dana* giving and—*adana* receiving alms In the prose of the *smritis* The above matter is preceded by other, stating that *Vishnu* is entitled to precedence over *Brahma* and *Siva*

Then follows the detail of the above ceremonies with other details as to sipping water—cleansing the teeth—suitable garments—mode of bathing—putting on the forehead mark—the morning, noon and evening devotions—use of the *gayatri* or homage to the sun—if the stated devotions are omitted an expiation appointed—mode of fire offerings—duty at noon day, offering of water poured out from the hands—mode of *deva puja*, or homage to an idol—on forbidden kinds of food—on chewing betel leaf &c—mode of lying down to sleep, varying with circumstances—on sexual and other ceremonial uncleanness—such as the birth of a child &c—mode of bathing on such occasions and also after recovery from severe sickness

3) *Sandhya bhasya*—*vedic* prose *

By *Krishna pandita*—four *guchas* or flower bunches chiefly on the morning, noon, and evening devotional ceremonies prescribed to *Brahmans* The meaning of the same explained leaf 162—368, implying that the whole is taken from some larger book This one is long, thick, recent, yet insect bored

3 No 22 *Pancham: stavam*, from the *Rudra yamalam*, a *tantra* book, *slokas*, *mantras*, and prose At the beginning are *mantras* relative to *Tripura Sundari* and relative to XXVIII with modes of forming diagrams, and *stotras* intermingled, but the larger part of this book relates to the *anushtanam* or daily ritual by *Smartas* in their houses, and throughout the day, bathing, &c from early morning until reposing at night leaf 1—195

The book is short, thick, insect pierced

4 No 28 *Pratisht ha tantram* from the *Karanagama*, modes of consecration relative to *Sarva* temples

Vastu puja with *Ioma*—mode of homage with fire offering to a supposed deity of the soil required to quit *Ancutapanam* sowing corn &c in on any solemn occasion *Pancha gavya karuna* on five products from a cow or milk ghee, curds, urine dung—all alike deemed sacred On the mode of beating the great kettle drum at festivals Ceremony of hoisting the flag—the *churnica* a homage chant then recited *Mongola ashtaka* an octave on the marriage of the god and goddess On immersing the image in water of a tank or otherwise, then taking it out and putting it into a large vessel full of corn A detail as to all the members of the idol down even to the finger nails On opening the eyes of the image, that is causing the deity to enter it by means of charms The *punyahardisona* or consecrating water of lustration to be kept in earthen vessels for use Minute of the exact time of fixing a flagstaff for the same with some similar matters leaf 1—29

[As all this is *Saiva* it follows that much of the *pancha ratnam*, of some *Vaishnavas* must have been borrowed from *Saiva* customs, and a reason for the opposition of other some appears, in as much as the observances belong to a hostile credence]

The book is long, thin, recent, without board

- 5 No 30 Three small pieces *slokas* and prose, *Ganēsa puja*, *Lacshmi puja*, *Sarasvati puja* Homage of a ritual kind to *Ganēsa*, *Lacshmi* and *Sarasvati*, for desired benefits, leaf 21—29, and 12 blank leaves One leaf at the end—on the period of life of men—an elephant, a lion, a monkey, a crow, a serpent, &c

The book is long, thin, recent

- 6 No 36 Two pieces

- 1) *Part'hivestara puja*—*mantras* and *slokas* intermingled, complete

On the mode of making an earthen symbol of *Saiva* and *Parvati*, (*linga yoni*) is a representation of the biform *Ait'hanesvari* on the right side *Siva* and on the left side *Parvati*, and this as typifying the masculine and feminine energy of the universe, an active cause and passive eternal matter Homage is rendered to this symbol of divinity by verses from the *vedas*, by the *rudra mula mantra* and by the *gayatri* with many offerings as food &c the *mantras* used are herein given The *bulca* leaf a trifol is used, and with it a spell *Dhyanam*, or meditation to give it intensity, follows After the whole of this singular symbolic homage is ended the symbol used is taken to a river, and dissolved therein It is stated that, if this course be practised daily, riches will be acquired

- 2) *Rudra nyasam mantra* form

Five vessels are placed to represent the five faced *Rudra* (the five elements personified) To each vessel is assigned a *bya* letter written on it—then follows the mode of signs with fingers and bodily members some verses from the *vedas* are recited, doing homage to the aforesaid vessels, as if a god—then the *puja* or ritual worship is made [So much symbolism is not immediately plain to a western mind, we may perceive however what natives mean when they say that their homage does not rest on the symbol, but passes beyond] There are three leaves at the end on *Jyotisham*, or astrology 55 leaves in all

The book is long, of medium thickness, without boards

7. No 39 *Njana arnavam*—sea of wisdom *slokas*, *Saiva* in kind, 13—16 *padalas*, incomplete

Centras and *mantras* relative to the consecration of images in *Saiva* faith

Certain squares or other diagrams and the influence or fruit of each one described. Specification of letters inscribed, or circumscribed.

Cleansing the ground—putting the *kalasas* or water pots on it—marking the diagrams near each vessel—putting other diagrams beneath the ground or under the intended site of the *pit haca*, or pedestal, for the idol—or, according to other usage putting them on the hands or feet, or under the arms &c., of the images. Then, proceeding to the feet upwards, the various *mantras* are used to bring life into the image—along with the use of spells, water is poured or sprinkled on the head of the image, termed *mantra snanam*—here the book is injured.

Leaf 57—69 and 86—91 and 223—226 [The said *charlatanerie* is not much superior to that of a mountebank at a fair, but it is apparent that the *Brahmans*, finding that they had to deal with inferior intellects, gave themselves something to do, and adapted to magify them in the eyes of the slaves that feed them].

The book is long, thin, damaged, very old, without boards, two fresh palm leaves used instead.

8 No 40 *Shadumanayam*, *slokas* with *mantras* 82—87 and a little of the 88th *adhyayam*. On six modes of *Saiva* ritual worship in temples.

Concerning certain mystic sounds as a continuous *Om* and *bindu nallam* of *Siva saktis* [or mothers] with mystic *lingas* relating to superior worlds.

Kundatini kuma—mantras—spells used with offerings in fire pits in some *Saiva* fane. On *Amba* and other goddesses in *Saiva* fane—the *bya* letter, or chief letter in the charm directed to each one. On the *mula sthana* or *pata pitla*, that is seat, or pedestal of each *Siva sakti*. *Upasara vidhi* mode of subordinate courtesies to *Subhupati*, and other *Saiva* forms, by means of lights, and other ornamental appendages. 56 incomplete.

The book is long, of medium thickness, without boards, old, several leaves are broken.

9 No 46 Five pieces.

1) *Nava grha puja mantras* and prose, incomplete and damaged.

Mode of ritual homage to the sun and other planets with the *mantras* used therein.

2) *Charana vijogari—mantras* and prose.

In the four *vedas* are noted *patam—Iramam—jadi*, the difference of these exemplified. They are signs, or notes in chanting—a chorus, or repetition after one singing or leading the chant, (what is by

some termed "intoning, of heathen origin") Six *angas* defined, or described The result is, the benefit that accrues from meditating on the *vedas*.

3) *Rāma snhnsranama*, complete, homage to *Rāma* by 1008 names of various usage

4) *Rudra nyasam*—*mantras* and prose

Meditation on the different members of the body of *Rudra* (or *Siva*)

5) *Ananta vratodhyapann*, *slohas*.

The closing part of a ceremony directed to *Vishnu*—incomplete leaf 1—75

The book is short, of medium thickness, very much injured

10 No 18 *Shadamanāya anushtana krama*, *mantra* with prose, *Saiva* in kind

Daily routine of a sixfold homage in fines—names not of ordinary occurrence To *Siva*—to *Sabhapati*—to *Vinayacen*—to the *mula sthanam*—to *purna Gauri*—to *bala Tripura Sundari*—to *Chit Sakti nat'ha*—to *parama Siva nat'ha*—to *Sri nat'ha*—these and various other forms of deities partially on the *Sakti* system Then motions of hands and fingers, and *hrūdaya nyasa mantra*, or meditative intensity *patuca puja mantras*, or homage to the feet, and *bali mantras* various offerings with spells And other like matters—incomplete 1 26 leaves

The book is short, and thin, without boards, slightly damaged.

11 No 60 Three pieces.

1) *Gurucaracham*, 28 *ślohas* incomplete, properties of a *Guru*, and praise of such a one as is described refers to XII

2) *Siva puja vidhi*—*slohas* with *veda* verses Said to be from a book entitled *Sancara samhita*—the ritual of homage to a *Saiva* symbol, with the *mantras*, prayers or spells then used.

3) *Siva caracham*, *ślohas*, said to be from the 12th *adhyayam* of the *uttara cāndam* of the *Scanda puranam*

One chapter containing praise of *Siva*, with spell, and invocation for protection, refers to XII leaf 1—9

12 No 106 *Samprocshana vidhi* or *Sannaliya samprócshana vidhi*, *slohas*, complete It relates to *Vaishnava* temples. Modes of expiating faults, or crimes by sprinkling water from a vessel or by

hómas, but especially by sprinkling on occasions; such as if a dog, or a pariah enters the temple. [*Aqua benedicta* appears to have * had a heathen origin.]

The book is short, thin, on narrow leaves, without boards, slightly damaged.

13. No. 119. Four pieces.

1.) *Siva puja vidhi*, mode of homage to a *Saiva* symbol.

2.) *Vira Sáiva lingarchána*, mode of homage to a symbol, by *Jan-gamas*.

3.) *Nila kant'ha astra maha mantram* a spell to the blue throated (*Siva*) the benefit is acquiring desirables. This, and the following relate to XII.

4.) *Pāñchácshara maha mantra*; from the *Vama déva samhita*—*ślócas* the five lettered *Saiva* spell: leaf 1—21.

The book is long and thin, without boards, part new, part old, and much damaged.*

14. No. 122. *Tricha calpa vidhi*, worship of the sun—said to be from the *aditya purānam*.

Modes of rendering homage to the sun, with praise and spells; the object being health, or delivery from sickness. *Arghya dāna kramam*, water with flowers, poured from the hands, as an offering to the sun. *Puja krama* ritual homage to the sun. *Surya stavam* another kind of praise. *Aditya dvadasa nāman*—the twelve different names of the sun according to the monthly signs of the zodiac. *Surya Nārāgana cavacham* an invocation for protection to *Narāyana*, as dwelling in the sun—*Saurashtacshari mantram* the eight-lettered spell, directed to the sun. *Sancalpān*, record of the exact time when the *tricha calpam* was finished. *Kalasa archana* consecration of water in various vessels, for service to the sun. *Ashta dala pujam* with *saura yentram* eight petals formed to imitate an expanded lotus-flower; and *Tentra prana pratishtham*, ceremony to bring life into that diagram. Homage to the *pit'ha* or pedestal for the said diagram. [This pedestal and figure united occur, more than once, on the Elliot marbles.] *Die puja* homage to the eight quarters of the heavens, *Avāhana shódasa upachāras*. Sixteen ceremonies complimentary, to bring down the presence of the sun. *Dvādasa āvarana puja*—homage to the circle surrounding an image of the sun, with twelve petals or rays, one for each *aditya* or monthly sun.

Appended—*Siva bhujanga stotra*.

By *Sancarāchārya*—42 *ślocas*, put into a serpentine form, praise of *Siva*: leaf 1—71.

The book is short, thick, recent.

- 15 No 132 *Linga pūjana vidhanam*, mantras and prose, complete

Spells employed when taking up clay or mud, from the north, or east side of a river or tank, making a symbol with it, forming a *pit ha* or pedestal for the symbol—pouring out water to it, with spell—offering camphor light and incense, pouring on it butter oil with the appropriate spells Intensive meditation when the homage is ended

The book is short, thin, without boards, slightly injured

- 16 No 134 *Siva puja vidhi—slocas*, complete.

One *sloca* is appropriated to each distinct act, or part of *Saiva* homage—as one for taking up the *arghya*, one for pouring out the water, and the like 3 leaves only

In the Telugu language four stanzas, ending with *jaya mangala*, relative to *Siva*, praise on one leaf, 10 others blank

The book is very short, thin, recent, no boards

- 17 No 140 (for duplicate 110 See—λλ)

Srī sotsava vidhi—slocas, and in some places *mantras* incomplete

On public processions, connected with *Saiva* fines

On placing vessels for holding water, consecrated at the time of festivals—the spell used in that consecration—each vessel is then closed with a coconut—the water is used for purification of persons, places and things *Ancurapama vidhi* on sowing different kinds of corn to grow during the festival for augury On consecrating the flagstaff—mode of hoisting the flag at festivals Mode of preparing the site for a *ya, a sali* or place of sacrifice, properties of sacrifices. The *sammohana mantras* used before taking the image outside to cause it to fascinate all beholders A ceremony to obviate any fault or omission *snabana vidhi* so far 15 leaves, 2 others—*slocas* with *mantras*, praise to *Umajaya* or *Ganesa*, 1 leaf *Vishnu janyata stotra* refuge in *Vishnu's* nest 18 leaves in all

The book is of medium length, thin, without boards, slightly damaged

- 18 No 145 *Srī vidya vilāsam*, or *kāulagamam*, *slocas*, mantras prose, incomplete

The *saitras* use a kind of meditation on first rising which is herein contained On mental *pūja* or homage, without external signs Mode of bathing Mode of putting on *vibhūti* with spells, certain formulas thrice repeated, at morning noon, and evening The form of pouring out water (*terpana*) to *vishu* gods &c Afterward the mode of public homage in temple

Gopala sundari puja tulsi—modo of homage to a form of *Gauri* which seems designed to assimilate to some *Vaishnava* rites *Parvata hamsa bija mantras*—special letter, and spells, used with reference to a portion of deity or a small image placed near the great one of *Siva*, *Ganapati*, and *Subrahmanya* spells used in temples to those two sons of *Siva* as lords of companies (some spells called by the name of *Ganapati* are *sakti* in kind) spells used in temples having reference to *Siva's* train of attendants *Tatva nyasa mantras*, spells while the hand of the person using them is laid on the *pittha* or pedestal of the image A form used when setting the image which is named the lotus flower diagram *Purna abhishegam* modo of full ablution of the image previous to its being carried out in any great festival procession—this is the secondary image used in the two days festivals Vessels of water are prepared in the usual way of consecration and then the contents are poured over the image with a few other like matters leaf 1—23 and 48—66 not regularly strung [The *sakti* ritual would appear to be mingled with other matter] See under 2nd Family

The book is long, of medium thickness, broad talipat leaves

19 No 207 *Kala darisanam*, *slokas* and prose

By *Aditya sauri*, complete

A discrimination of times, in some measure referring to sacerdotal law.

Definition of the 11th *tithi* or lunar day, a mode of fasting or other observances, according to the lunar asterisms on that day The *sancalpa* commemorative record of any observance Observances at new and full moons discriminated and described In the *Mahalja pacsha* the modo of general commemoration of ancestors *Mriti tithi nirnaya* a discrimination as to the number of Indian hours in a lunar day, certain fractions go either to one day or to the next one following If the exact lunar day in the month of any one's death be not known then the same is to be commemorated on the *amavasya* or new moon day in *Ashadha* month or in *Magha* month The mode of observing the recurrence of the lunar *tithi* every month till a year is past, when the commemoration becomes annual

If any one die without a son then the person who lights the funeral pile and performs the attendant ceremonies, inherits the deceased's property

The proper day and hour for anointing the body of any one, after bathing certain days and times are not available The like as to shaving the head The time proper for sacrificial offering leaf 1—145

The book is somewhat long, and thick recent

20 No 229 Four subjects

1) *Suddha chandrica*—the author not known, with a *vyakhyanam* or comment ascribed to *Catidasa*, *slocas* and prose, complete

Whether any fire offering may be made, when the offerer is under any ceremonial uncleanness? reply negative

The fit persons to conduct a *Śraddha* defined On the periods of ceremonial uncleanness, consequent to the death of various relatives—and the period, if father and mother happen to die at the same time

Prayaschitta or expiation consequent to death by drowning or by fire
Mode of proceeding if a *Sannyasi* die to the public road

If a eunuch (*Kliṣa*) die, the term of uncleanness to relatives is only 2 or 3 days

If attendants on any one who is reciting the *Rig Veda* during a sacrifice become ceremonially unclean, this circumstance does not affect the sacrifice. The duty must be attended to after the sacrifice is ended. Details on some other modes of uncleanness, and the period of duration

2) *Dasa sloki*—10 *slocas*,

On modes of uncleanness, and the especial causes, such as the death of father or mother

3) *Sata sloki*, 100 *slocas*

On the same subject, but more diffuse

1) *Abhinava shadhasiti vyakhyanam*

By *Subrahmanya*—*slocas* with prose

The original by *Abhinava* with a comment, ceremonial uncleanness defined, and explained

Most of the causes which may occur in the course of any one's life are detailed On uncleanness by reason of child birth

The term of uncleanness as to the four castes *Brahman* *Chetvija*, *Vaisya* *Sudra* Here stated that all alike must be held unclean for ten days

On uncleanness of a town, or of a house

At the end 20 leaves are bitten by rats, in all 111 leaves

The book is somewhat long, and thick, old, without boards, injured

21 No 231 Four pieces

1) *Īśvara deva j rāharnari*, on a ceremony in households commencing in the early morning, sacrificial fire offerings, and rice. Some of it put outside for dogs to eat. It is usual also at meals to give a handful of boiled rice to beggars, or crows, under this term of *Īśvara deva*

- 2.) *Kushmanda hōma kramam*, incomplete—1 fire-offering with the huge marriage gourd
 3) *Bindu dvādasa vratam*, a ceremony in 1 fractional part of the 12th lunar day, directed to *Vishnu*, with food given to *Brahmans*, for the removal of sin
 4) . *Kushmanda hōma vidhi*, *supra* 2) and a little similar matter.

Leaf 33—37 and 61—77.

The book is of medium length, thin, the leaves differ much as to age, &c, no boards, partly injured.

22 No 236 *Ti'hi pradīpica*, *slocas*, with prose.

By *Pratapa Nṛsiṅha suri*

Definition of time—the mode or order of *ti'hi* or lunar days—discrimination as to night-time—of days following fasts—gifts when proper—*vratas* when proper—if 1 *śraddha* and an eclipse coincide, the first overrules the other (to eat forbidden at the time of an eclipse, but the *śraddha* even then must be eaten) 4 Divided, and undivided families, severally how to act in matters of *śraddha* Detail as to the 15th *ti'hi* with the fasts, and festivals occurring in them

Janmashtami *ti'hi* of *Krishna's* birth day, discrimination as to the *jayanti aṣṭami nacshatram*—its beneficial results, (the 8th lunar day does not always precisely coincide with the lunar mansion *Rohini*—hence different people hold somewhat different times to observe) Description of the *Sri Ramanavami*, or nine days festival commemorating the birth of *Rama* [in this also there is some difference as to the exact time] Discrimination as to the 10th and 11th lunar days—first on the 11th on that day even the *śraddha* must not be eaten Discrimination as to the 12th and 13th lunar days On the *Ananta chaturdasi*, a day for *vrata* or fast, &c. on the *Siva rātri*, and the *sanerants* on the *Mahalya*, and other matter

The *naraca chaturdasi* otherwise termed *dipali*—commemorating the slaying of *Naracusura* on the dawn of that day Leaf 1—87 and 1 leaf *Bhādhana sasanam* a record, and 72—78 *dhyana slokas* or meditation on *Vinayaka*—*Śiva*—*Parvati*—*āstra raja*—*Vṛishabha*—and *Vastu puruṣa*

The book is long of medium thickness, old, without boards, slightly damaged

23 No 240 *Shalcarma chandrica*

By *Tirumala samayaṃjī* *slocas* and prose, complete

How to proceed if a woman removed be seized with a disease that prevents bathing yet must be brought into the house for medical treatment, for example on the third day, in this case *mantras* or "pells" are substituted for the usual bathing on the 4th day, when in health

Mode of homage to the *salagrama* or petrified shell representing *Vishnu*

Mode of sitting on grass in honor of *rishis* gods, and ancestors

Mode of homage to *Siva*

The *homa* or fire offering called *aubasana vidhi*, daily, morning and evening

On walking round a temple, keeping it on the right hand, and mode of prostrate adoration If a flower be put on any image of *Siva* it must not be touched by the hand, or taken up and smelt (The *Vaishnavas* are not so strict)

Vaisa deva krama, a handful of food given to crows, dogs &c before meals, with other details as to use of betel, with areca nut, and food leaves 46 and 6 blank

Small subjects, or fragments

Murari nutacam 3 leaves

Maha sancaljam 2 „

Rigveda bhasya 5 „

Blank leaves 33 „

Vishnu sahasranama 7 „

Praise of the *salagrama*

The book is of medium size, old, and pierced by insects

21 No 250 Two subjects

1) *Agastya samhita, slokas*

Agastya to Nareda

Description of the *gayatri* as belonging to two or three *vedas*—its excellence the hand and finger signs used with it—how to use it as to any desired benefit—it is called *Brahmastra* (*Brahma's* arrow) mode of meditation thereon 8 *adhyayas* leaf 1—20

2) *Irvamitra samhita, slokas*

13 *adhyayas*—*Anica vishu* daily ritual of personal observances from sun-rise to sun set—cleansing the teeth—bathing sipping water with *mantras*—on closing the nostrils when repeating the *gayatri*—ducking down into the water with use of *mantras*—pouring out water three times from both hands to the sun—the *japa* or prayer of the *gayatri*—closing ablutions—repeating *gayatri hrudaya* heart of the *gayatri*, a kind of praise The 1008 names of the *gayatri*, and other like matters. The 13th *alhyayam* is incomplete—the numbers of the leaves are confused and the book needs arrangement leaf 1—55

It is of medium size, without boards slightly damaged

25 No. 266 *Shódasa-carma karica*, or *Abhirama carica*, slokas.
By *Nrisinha*.

A comment on sixteen auspicious ceremonies

Agni hotra—mode of daily fire offering *Vuáha tantia hotra*, ritual form of the marriage ceremony, without the prayers

Mode of behaving to great people during the ceremony

Mode of freely giving a daughter in marriage with present of fruit as distinguished from selling, in an inferior marriage *Agni pratishtha* consecrating the marriage, and future household fire, to be kept up throughout life

In a good *muhurtam* [hour] the fire offering is made by pouring on rice to be consumed *Aubásano vidhi* daily homage by means of the household fire

Agni stalabhaga vidhi a ceremonial fire offering, especially on the bride, and bridegroom being brought to their future dwelling

Fire offering on the first day following the new and full moons

Upa carma vidhi minor ceremonies such as renewing the scholastic thread yearly in the month of August 65 leaves in all

The book is long, of medium thickness, old, very much damaged

26 No. 305 Various observances

Sud to be taken from the *Scanda puranam*—and in that the *Krishna pushcara mahatmyam*, slokas, 9 *adhya yas*

An especial ceremony by bathing in the *Krishna* [Kistna] river when the planet Jupiter is in Virgo, occurring once in about 12 years—gifts of food—gifts to *Brahmons* on the new moon days, have at that time an especial value, and following benefit

Like batlings—in the Ganges when Jupiter is in Aries, and in the Godavary river when the same planet is in Leo When in Virgo, as above in the *Krishna* river

Fame of the *Salagrama* shells—benefit of homage paid to them

Description of the inward satisfaction which charitable persons the donors of the various gifts above specified will enjoy.

The benefit of giving a virgin in marriage either freely by the father, or by some patron paying the marriage expenses Benefit flowing from the gift of a cow to the donor

One leaf appended contains modes of offering water, libations to *Brahma Rudra* and *Indra*, when Jupiter is in Leo leaf 1 to 25, and 5 blank leaves

27. No 315 Two books

1) *Dharma pravrutti, ślokas* with ⁱⁿ prose

By *Nārāyaṇa*—the *achara cāṇḍam* of sacerdotal law both *śubha* and *aparā karma*, or auspicious, and funereal duties

On cleansing the teeth, and bathing—on wearing a ring of *cusa* grass—on the scholastic thread—on wearing cowdung ashes—on rejecting spells when sipping water, with the nostrils closed—on libation of water with both hands, with spells directed to various gods—duties connected with eating meals—duties of a pregnant woman and of her husband The *Shōḍasa carma* or sixteen ceremonies, beginning with 5th month of pregnancy, and ending with marriage of offspring See previous notice

Any two children from the same womb are not allowed to go through any one of the auspicious ceremonies on the same day e.g. two sisters may not be married at the same time Any violation of this rule, in all the cases will be followed by *śhāyam*—some kind of evil On fire offering on the *lāṇḍa tiraha*, a ceremony before a celibate student can marry or before any one taking a third wife The preceding are *śubha* former, or auspicious

The *aparā* after, or funereal follow

On burning the body—gathering the bones—food given to nine *Brahmans*—food to sixteen *Brahmans* On eating the *śopinda*, or bill of food Modes of ceremonial uncleannesses occasioned by death of relatives Mode of burning the body of a woman, if dying while in *menstruum*—or if pregnant

Mode of cleaning articles if considered to have become polluted as various kinds of corn—garments &c

Prajaśchitta (or 3rd *Cāṇḍam*) for different faults or crimes, that is penalties, or modes of expiation

On the nine days festival in honor of the birth of *Rama*—and eight days festival on the birth day of *Kṛṣṇa*, and festival of four days in honor of *Gauṛa*

Various *vratas* or penance days on 12th lunar day in *Sravana* on the *malā narami* or nine days festival to *Durgā* On the *Viṣṇu dasami* or next following day on the *dyūḍi* on the *Siva ratrī* Rules as to observances on eclipses—on the mode of using oil after bathing some matters on a lotion—so far the *Dharma pravrutti*

2) *Aśvalayana karica sutras*

The *śtalāḥ Ṭṭaga* or first holding the household sacrificial fire of newly married people

The *shodasa carma*—from pregnancy onward to marriage, sixteen in number—mode of performing the sacred ceremonies *Aûbasana krama* mode of fire offering On giving food to *Brahmans*—*praystschita* if the sacrificial fire happen to go out and a few like matters

Graha ya praaispica, a paraphrase or comment in 3 *adhyayas* on the foregoing *karica* leaf 1—28 and 51 blank leaves

28 No 316 *Nirnaya sundha*, *slocas*, with prose

By *Camalacara bhatta*

In 3 *parichhedas*, or chapters, not distinctly abstracted, but a few particulars, from multifarious ones, are taken out

On six divisions of time year, half year, (*ayana*) season (*ritu*) month $\frac{1}{2}$ month (*pacsha*) day (*dhruva*) To the year appertains *satana saura—chandra—naeshchita*—cycle of jupiter—five in all

Names of years from *Pralaya* the 1st one to the end of the sixty cycle years

Explanation of the *ayanas* 1 hemisphere, and six *ritus* seasons The month is two fold *satara* solar, and *chandra* lunar

The two *pacshas* 1 *o sucta* and *krishna* or bright and dark half lunations The lunar days—*pratham* 1st &c

Description of the meritorious time of *sancranti*—passage of the sun from sign to sign but especially the solstices, certain rites are then to be performed by *Brahmans*

Mala mala, month in which two new moons occur—the 1st is termed *abdisa* this and other days with their appropriate ceremonies The *vratas* as they occur in order according to the different lunar days, a sort of—red letter almanac

Anica smriti to wit—washing feet—cleansing teeth—bathing—sipping water—putting on cow dung ashes—mode of putting on the scholastic thread

Japa vidhi modes of homage morning noon, evening On the excellency of the *gayatri* formula, and also of the *Brahmans*

Mode of chanting the *vedas*

Mode of libation of water, at noon, to the sun as a god

Mode of homage to *Vishnu* and of honor rendered to guests

Discrimination as to what things may, and what may not be eaten

On the fast of the eleventh lunar day

Mode of bathing in the sea on special occasions

Festival observances on the birth days of *Râma*—*Krishna* and
Arjuna

It is not right to bathe in rivers in the months of July and August, the doing so will cause an uncleanness like that of a removed woman.

An expiation for not having read the *vedas* when needful to do so.

On various observances as—on the 12th lunar day of *śrāvaṇa*, on the *mahālayam* or general commemoration of ancestors—on the *nara ratn*, the *dasarī*—on *sācti puja* indistinct—*vīrata* to *Līlita*, a goddess, on the *sācti* system—on the *Cātikeya* and *Dīpurāli* festivals—on the winter solstice, as a special observance—on the sixteen customary ceremonies, from pregnancy to marriage of offspring—on the value of cow dung ashes—the sacred beads—the *linga*—of a mode of bathing by the use of the *nelli cayan* a myrobolan. Mode of funeral observances. Concerning ceremonial pollution, and the period of uncleanness. Need of a gift in case of evil death of any relation. Other matters on various kinds of death, including that of a *śannīyāsī*. leaf 1—32 and 1—318, complete.

The book is long, extremely thick, with a brass pin, recent

29 No. 385 *Karma nibhaṇṇa*, *slokas*, *vacys* from the *Vedas*, and other authorities.

By *Vīśveśvara*, son of *Pedda bhattu*.

On *Brahmahatti* and other great crimes, the results are various diseases in a following birth such as leprosy, consumption, &c.

To remove these consequences some *śānti*s are provided, and a *prayaścitta* or penitency, in expiation, is declared to be absolutely needful.

On a mode of using the large marriage gourd as a fire offering. This offering must be made for the removal of all kinds of sin. One form prescribed by *Jamādagni* and another form by *Bhāṭayana*. The nature of the ground to be used for *śānti* offerings, and what kinds of *Brahmans* ought to be present. Especially in the mind of the individual chiefly concerned there ought to be *pāśchatāpa* (mourning sorrow). Mode of studying the *Vedas* and of reciting the *Rudra prasma*, otherwise termed *namaka*. Properties of a fire pit for offerings *japa*—*homa*, &c. The *puruṣa sūcta* from the *Vedas* is read for the remission of sins—also the thousand names of *Viṣṇu* repeated.

Also offerings to the nine planets—some *vratas*, as *chandrayana*—*payocrata*—*gorata* *vrata* a *śānti* for having killed a cow—a fast once monthly—these and others.

There are likewise a number of *prayaścittas* expiations for a variety of bodily diseases specified, on the afore-said principle, that they are a punishment for different sins in a former birth.

Prayaścitta if a child die in the womb, if it is still born—or if it die soon after birth. Modes of performing various *prayaścittas* detailed. leaf 1—305.

Other matter

Pasupata dicsha, the 69th *adhyāyam* from the *Vama dera samhita*, *ślokas* complete Initiation to the *Vira Saiva* credence, and also some details as to their *ācharam*, or ritual homage p 306—325.

The book is long, very thick, with wooden pin—recent.

30 No 406 Two subjects

1) *Sastrant ha dipua*, a comment, on the *mimamsa* system, *tica* form

By *Part ha sūradī misra*.

On sacrifices, and their benefits from 7th to 12th *adhyaya* to each 4 *patas* or 24 *patas* in all.

Vishnujit yagam—Jyotishstoma yagnya—Savitā mū'ham—Samanya yugham—at new and full moons—description of the benefits following from each kind of sacrifice.

If any defect of *mantra* happen during the sacrifice the defect is to be supplied by a *prayaschita* which is provided *Retich*, a taking out the bowls of sheep, and with *mantras*, dividing them among those present

The principal performer in the sacrifice when making the *homa*, that is pouring butter oil on the flame The *retich* stationed in different eight quarters—he repeats certain *mantras* sound without meaning Other details on sacrifices and *homas*

2) *Nyaya ratna mala*, prose.

—A fragment on the *tarkha sastra*, or logic in all 222 leaves

The book is long, very thick, old, very much damaged

31 No 453 *Grihya sutras*, brief sentences, for household ceremonies

—*Vivaha sthala bhaga* at new and full moons and first day after each—and for three or four months continuously, on newly married couples coming to their dwellings, and making special *homas* or fire offerings Mode of performing the *simantem—jata carma—nama carma—anna prasna—chaulam—upanayanam*, which are the chief of the sixteen auspicious rites 16 leaves

32 No 155 Two subjects

1) *Bharadvaja sutras*, 14 complete

Mode of gifts at the time of funeral ceremonies—a *guru* must go and touch the dying man—mode of so doing by whispering in his ear. Mode of fitting up the body after washing it, that is marking on it *namas*, and other signs.

Brahma medha vidhi—mode of offering with a gift leaf 1—8

2) *Yati samscara vidhi*, mode of interring a strict ascetic, with *mantra* prose form—incomplete

—*Atura sanniyasi vidhi*—mode of at once making a dying secular a *sanniyasi*, which strips him, at the same time, of all earthly possessions, and by which act his sins, how great soever, are at once forgiven

Some modes of *homa* with *veda mantras*, to what related not clear 20 leaves together 28 leaves

The book is of medium length, thin, without boards, injured

33 No 480 *Niraya calparali*, a commentary on the *mantras* used in the *sandhya vandanam*, prose, and *racyas*

By *Sri Kṛṣṇa pandita*

The morning—noon—and evening devotions, various connected duties—evil of neglect of the proper time—with meaning of the *mantras* and especially of the *gayatri* then used leaf 1—110

The book is long, of medium thickness, narrow leaves, recent

34 No 481 *Shad carma vicara*

By *Paramananda gana*—*ślokas*, *racyas*, &c

An extract from the *smṛti retna mahadāṇicam* is a book that describes the duties of a devout man, from one sunrise to the next one this book is of that kind

On the six *karmas*

1 *Iajna*, a sacrificing 2 *Iājana*, crusing to make a sacrifice, as a king &c 3 *aahyāyana* reading the *vedas*, 4 *adhyapana*, teaching the *veda*, 5 *danam* gifts, 6 *adana* receiving gifts

First morning meditation—looking at the god—on bodily evacuations and cleansing—washing the feet—sipping water—if in so doing the person happen to look to the west or south a *prayachita* is appointed, he should always look either east, or north • Mode of cleansing the teeth—on some lunar days the teeth must not be cleansed • Mode of bathing—on the *terpanam* or libations from the hands of water to gods and ancestors—on rejecting clothes saturated by perspiration and putting on dry ones—putting on *gopichan* yellow silel nes by *Maṭharas* (other *Vaiṣṇavas* use white silel nes) on putting on cow dung ashes—and a variety of like duties up to evening of each day

Not allowed to shave the head in the *Canya* month nor first half of *Macara* and *Phalgun*, nor in the last half of *Caraka* (or *Caneer*) • Some things as to bathing in the sea—mounting a hill—or making a sacrifice • On

eating the *śraddha* offering, this must not be done by any one whose wife is pregnant, neither may such a one go on pilgrimage. Some modes of homage—and more matter about eating on fire offerings, &c leaf 1—101

The book is long, of medium thickness, recent

35 No 490 *'Aba stambha sandhyarandana bhāṣyam*, prose, *rac-
yas*, *ślokas*

By *Kṛṣṇa paṇḍita*, 4 *guchas* complete

A comment on aphorisms for morning, noon, and evening devotions by *'Aba stambha*, a *muni*

If the said duties be omitted a fault lies, and a *prayaschitta* is prescribed

Many *Brahmans* go through the ceremony without knowing the meaning of the *mantras*—the meaning should be known, herein detailed

The exact time, morning, noon and evening when the *Vandanam* is to be performed, as to the number of Indian hours. There are various other details, as *mantras* used, including the meaning of the *Gayatri*, but they do not require to be particularized here leaf 1—48

The book is long, of medium thickness, new

36 No 549 *Sastra dipica*, a *lica*

By *Soma nātha*

One *adhyāyam* in 4 *patas* or sections. By means of seven logical common places the *mīmāṃsā* rule as to rites and ceremonies, is so right to be established

Enquiry according to the *Vedas* as to *Para Brahm*—whether possessing qualities, or without quality

(Some say *sarguna* good qualities, and some *nirguna* without quality)

The fruit or benefit of various modes of sacrifice stated and illustrated

Enquiry as to various kinds of fire offerings used with sacrifices.

These are the chief subjects of the book, which, in part pertains to XV leaf 1—17

The book is long, of medium thickness, old, and damaged by worms, and termites

37 No 879 For Sect 1 see XV

Sect 2 *Mīmāṃsā sastra*—prose

Some rules as to the performance of sacrifices, some *mantras* relating to them—with an account of their influence or benefit

In order thereto the sacrifice should be completely gone through, not left unfinished

[The whole of the book was not examined such books are full of technical terms, not well understood by secular *Brahmans*] leaf 1—2

The book is rather long, of medium thickness, without boards, damaged by worms, and termites

38 No 880 For Sect 1—3 see XV.

Sect 4 *Mīmamsa sūtra*, *granthā* and Telugu letter are mingled *sūtras* and *tica* form—incomplete

Various kinds of sacrifices described Some rules as to the right performance Enquiry as to the meaning of *mantras* used in the various sacrifices leaf 1—23 and 1—12 the two differ in appearance

39 No 918 *Sūtra bhāṣyam*, a comment on *Veda sūtras*—on sacrifice

By *Sancara bhagavan* (or *Sancaracharya*) *sūtra* and *tica* 1—4 *adhyāyams* to each 4 *pāṭas* or 16 *pāṭas* At the beginning *adīṭa* matter is introduced, as to the *jātmā* and *paramātmā*, both human and divine soul are one, not distinct or different This point being settled the author proceeds to enforce the nature, and benefit of sacrifices

The *astamīdha* and *jyōti st homa*, rules for the performance of them, and of various other kinds of sacrifices

Mode of conducting them as to ritual The benefit if any sacrifice is carried out to the end without impediment, or defect Loss, or injury follows, if impeded or not fully and regularly completed

The benefit accruing to the lord of the sacrifice, or to him at whose expense, and for whose advantage it is conducted by hierophants, &c

Benefit to aids or assistants in the work, and so on as to various matters in detail with respect to sacrifices and their accompaniments At the end 1 leaf medical leaf 1—163

The book is long, thick, on broad talpat leaves, much worn eaten

XXVI ROMANCE HISTORICAL.

1 No 209 Sect 1 For sect 2 see XIII.

Magha caryam 6th *sargam*, containing a description of the seasons, a fragment of 12 leaves, defective at the end

2 No 230 1 or sect 1 see VIII

Sect. 2 *Amṛita kadacām*, a comment on the *sundara cāṇḍam* of *Ramājanam* It wants the original *ślokas*, and, as a *tica* is incomplete 1—26 *adhyāyam* On *Hanuman's* embassy to *Lanka*, and his discovering *Sita* to be there, with connected matters leaf 1—84, leaf 1—13
=97

2½. No. 285. *Harī vamsa, ślocaś.*1—177 *adhyāyas*; the rest wanting.

The following are some of the multifarious contents. Account of *Pri'thu*—details of kings of the solar line from *Manu* downwards. Fabulous account of a lost gem; issuing in the marriage of *Krishna* with *Jāmbavatī*. *Krishna*'s adventures—his killing various *rācshasas*—and at length killing *Camsa* his uncle—*Ugrasena* crowned instead. On *Jarasaṇḍha* taking away *Rucmini*, he was slain by *Krishna*. On the river *Yamuna*. A young woman was promised to *Bala Rāma* and, not being given, he in wrath, struck the river, and caused an alteration in the level of the country there. *Maya* an artificer built *Dvaravata*. The *svagam varam* of *Rucmini* there. *Naracisura* killed by *Krishna*. On the *parijāta* flower; *Krishna* went to *Indra*'s world—fought and brought away that flower to give it to *Satyabhāmā* &c. &c. leaf 1—243.

The book is long, and very thick—recent.

3. No. 325. *Rāmāyanam tatva dipica.*By *Mahēśvara tīrt'ha*, prose.1 *Bāla cāṇḍam* 77 *sargas* complete.2 *Ayodhya* „ 117 „ unfinished.3 *Aranya* „ 75 „ complete

Leaf 1—69.

The book is long, of medium thickness, on talipat leaves, recent.

4. No. 326. *Rāmāyanam ślocaś.*By *Vālmiki*.The *Bāla* and *Ayodhya cāṇḍams*.*Bāla* 77 *sargas* complete.*Ayodhya* 74 *sargas* incomplete

From the beginning of the poem down to the intrigues of *Kaishyī* mother of *Bharata* to cause her son to be crowned, and to send *Rāma* with *Lacshmana*, and *Sita* into a wilderness: leaf 1—92.

The book is long, of medium thickness, without boards, very small handwriting.

5. No. 327. *Rāmāyanam tatva dipica.*

By *Mahēśvara tīrt'ha*, prose, a comment on the *Rāmāyanam*—this contains only the *Bāla cāṇḍam*, which supplies a deficiency in No. 328.

Leaf 1—70 appended, a microscope, and a gift of land, with other securities 1—16 loose leaves of different size, and damaged.

The book is long, of medium thickness, without boards.

6 No 328 *Ramayanam tatva dipica*By *Mahāśvara tīrtha*, prose*Bala candam* wanting v *supra*

A comment on the *Ayodhya*, *Aranya* and *Kishkinda* *candams*, these are complete

The *Sundara candam* from 11th *sarga* to 68th *sarga* the end, beginning defective leaf 40—266

The book is long, and very thick, one board injured by beetles

7 No 329 *Bala Ramayanam, slokas*By *Valmiki*, or *Saṅkshēpa rishi*, complete

An epitome of the poem in one section, very incorrect—1 school book leaf 1—15

The book is of medium length, without boards, coarse hand writing

8 No 330 *Bala Ramayanam*, leaf 1—15 *slokas*, complete, but faulty

The book is of medium length, 1 school book

9 No 331 *Adhyatma Ramayanam slokas*, defective at beginning and ending *Ayodhya candam* from 4th *sarga* to 9th the end, 1st and 2nd *sarga* wanting, 3rd incomplete

Aranya candam 1st to 8th *sarga*, the rest wanting As to authorship it is termed *Uma Mahesvara samratam*, a discourse between *Parvati* and *Siva*, and accordingly it is a *Sāṭen* version of the poem, with various sectarian differences leaf 33—77

The book is of medium length, thin, old, without boards, injured at one end

10 No 333 *Nyana Vasishtha, slokas*, *Valmiki* to *Bharadrāja*, 13 *sargas* A kind of *Ramayanam* It has the opening of that poem, and before *Vistamitra* took *Rama* to his hermitage *Vasishtha* is introduced, and is said to have come to *Dasaratha*, and then, in the public assembly, to have discoursed before the king and his son, on a variety of ascetical, and other connected matters Legends of *Bhargava* (a name of *Parasu Rama*) and of many others, the whole learning to the *advaita* form of the *Vedanta* school, as for example—on *Mayi* and *Brahma* the soul not distinct from the deity—the true meaning of the *advaita* system Hence the popularity of the *Ramayanam*, and the name of *Vasishtha* are made use of as vehicles to promote a system

The book is long, of medium thickness recent

11. No. 337. *Bāla Rāmāyanam*.

By *Ṣaṅcshēpa rishi*; *slōcas*, complete leaf 66—71 an epitome for schools.

The book is long, without boards.

12. No. 337. *Rāmāyanam uttara cāṇḍam*, *slōcas* 1—43 sarga the 44th incomplete.

The narrative is brought down to the crowning of *Rāma* at *Ayodhya*; but does not contain the banishment of *Sita*.

[Always finding a reluctance, in native assistants, to investigate the *uttara cāṇḍam* I enquired the cause, and was told that *Brahmans* had industriously diffused an impression that if any one read it through, he will lose his wife. They thus try to save the godship of *Rama*.]

The book is long, medium thickness, a little damaged.

13. No. 345. *Bhārata bhāva dīpa*; a prose commentary, or paraphrase on the *ādi parvam* By *Nīla kant'ha* so far only complete, leaf 1—121.

The book is long, and thick, with a brass pin, one leaf broken.

14. No. 346. *Bharatam*, *slōcas*.

1 *ādi parvam* 1—25 *adhyāyam* wanting, from 26 to 250 *adhyāyam*, continuous to the end

2 *sabha parvam* 1—75 *adhyāyam* complete The book is without title, leaf 43—513

The book is long, and very thick, somewhat old, and damaged by termites.

15. No. 347. *Bharatam*, *slōcas*.

The *Sabha partam* 1—75 *adhyāyās*.

The hall constructed by *Maya*. The gaming match, and disgrace of the *Pandavas*, and of *Draṣṭapadi*. leaf 1—86.

The book is long, of medium thickness, without boards, recent.

16 No. 348 *Bharatam bhāvadīpam*.

By *Nīla kant'ha*, prose comment

The *sabha* and *aranya parvas* complete *sabha* leaf 1—66 no section *aranya* 30 *adhyāyās* leaf 1—154

Bhavam is used for meaning, and *dīpa* illustration, an explanation of the meaning of the *Bharatam* continued from 14 No 346.

The book is long, and very thick, with a brass pin, recent.

17. No. 349. *Bharatam*, *slōcas*.

The *Aranya parvam* 1—113 *adhyāyam* complete. The dwelling of the *Pandavas* in a wilderness—the episode of *Nala* and other matter leaf 1—274.

The book is long, very thick, with a brass pin, recent.

18 No 350 *Bharatam, slokas*

The *Virata parvam* 1—75 *adhyayams* complete The residence of the *Pandavas* in disguise with the *Virata raja* leaf 1—131

The book is somewhat long, and thick, without boards, a little damaged

19 No 351 *Bharatam slokas*

The *udyoga parvam*, complete 1—200 *adhyaya* Consultation of the *Pandavas* before the war—the embassy of *Krishna*—the sage counsel of *Vidura* to *Dhritarashtra* to give up the disputed kingdom, and, if need required, to put *Duryodhana* in prison—else the *Kaura* race would perish &c leaf 1—244

The book is long, and very thick, recent

20 No 352 *Bharatam slokas*

1—20 *adhyayas*—*Bhishma parvam* It includes the *Bhagavat gita* and other matters leaf 1—186

The book is long, very thick, recent

21 No 353 Another copy, *slokas*

1—120 *adhyayam* complete, leaf 132—335

The book is long, very thick with brass pin, recent.

22 No 354 *Bharatam, slokas* with prose comment—termed *laeshabaranam* on the label, and otherwise known as *Vyasa gatta, sloka, vyakyanam* or an explanation of *Vyasa's* boundary distichs

A fable invented—to wit—that *Vyasa* composed and dictated, while *Ganesa* wrote down the matter but *Ganesa* wrote so quickly, and his grant calling for the next was so frequent that *Vyasa* could not supply him fast enough; so, that here and there *Vyasa* put in a distich of peculiar dexterity; and while *Ganesa* hesitated as to the meaning *Vyasa* had several distichs ready to go on with. The not fabulous fact is, that the *Bharatam* has difficult passages, on which this book is a comment. It is not complete leaf 1—49

The book is long, of medium thickness, without boards, slightly injured

23 No 355 *Bharatam, slokas*

1, the *salya parvam* 1—30 *adhyaya* complete

2, the *gadha* „ 1—37 „ „

Bhisma's combat with a mace leaf 1—107

The book is somewhat long of medium thickness recent

24 No 356 *Bharatam, slokas*1, *anusasnica parvam* 237—243 *adhyāya*2, *anusasnica parva cat'ha anukramanica*—a list of the tales, or legends contained in the above book of the *Bharata n.*3, *asvamedha parvam* 1—49 *adhyayam*, the 50th defective leaf 1—5325 No 357. *Bharata bhava dipa*, or *Nilu lant'hayam v* 13. 16 *supra*1 the *Kerna parvam* 1—95 *adhy* complete.2, the *anusasnica parvam* 1—78 *adhyayam*3, the *Bhishma parvam* not in the regular order of the books—proc, leaf 1—111

The book is long, of medium thickness, recent.

26 No 358 *Bharatam, slokas.*The *adi parvas* 1—83 *adhyayam* and 89—950 *adhyayam* 84—88 wanting, from 63 to 83 written on newer, and a different kind of leaves leaf 1—110 and 131—350, instead of missing leaves are inserted others numbered 111—144

The book is long, of treble thickness, with broken wooden pin, in part recent

27 No 359 *Bharatam, slokas*1, *Asvamedha parvam* 1—117 *adhy* complete2 *Akrama vāsa* 1—16 " "3, *Mausala* 1—9 " "4 *Maha prastanica* 1—3 " "5, *Stevga ārohana* " 1—5 " "

Abstract is not needful, as having been already given. See Vol 1. p 668

The book is somewhat long, of double thickness, with brass pin, recent.

27½ No 360 *Bhāratam, slokas*, the *udyoga parvam* 1—199 *adhyāyas* complete

Leaf 1—225 and 27 blank leaves.

The book is long, very thick, recent

28 No 361 *Bhāratam slokas*The *udyoga parvam* 1—201 *adhy* complete

Leaf 87—276 and 11 blank leaves at the end.

The book is long, very thick, injured

29 No 362 *Bharatam, slokas*1, *Kerna parvam* 1—103 *adhy* complete2 *Salya* " 1—30 " "3 *Gadu* " 1—37 " "4, *Sauptica* , 1—19 " "5, *Vizôga* , 1—8 " "6 *Stri* " 1—29 " "

The leaves of 4 are numbered 1—2, and the rest 1—279

The book is long, of treble thickness, with a brass pin, in good order

30. No 363 *Vyakhyana retna mala.*By *Vidyasacara muni*—prose.

A comment on the *zânti parvam* of the *Bharatam* 1—182 *adhyayas*, complete.

The number of the *slokas* is given to aid reference, and the comment is a rendering in the order of construction, as in the Delphin classics. The author is otherwise known as *Anonda purna muni*, leaf 1—257

The book is long, of double thickness, with a brass pin, recent

31 No 364 *Bharatam, slokas*The *zânti parvam*—the *purva bhaga*

1—173 *adhyayas*, *raja dharma*, kingly equity, the *uttara bhaga* 1—190 *adhyayas*, *mocsha dharma* or ascetic duties complete, leaf 1—364, leaf 1—14 different, but subject continuous

The book is long, of treble thickness, with a brass pin, slightly injured.

32 No 365 *Bharatam, mûlam*

The *anusâsnica parvam* 1—299 *adhyayas*, and 12,000 *slokas* complete, prefaced by an index to the contents, as follows

Aditi puja vidhi—mode of homage to guests—on the discus of *Vishnu*—On *Vistramitra* sending *Tisanka* to *svarga*—on the devotedness of the followers of *Bhagavan*, as meaning *Vishnu*—on the different awards to equity and impiety—the excellence of a variety of *tirthas* or sacred pools. Benefit to donors of a cow—lanl—food—the four colors of *Brahman*, *Cshêtriya*, *Vaisya* and *Sudra* described. What things may, and may not be eaten on *sraddhas* and other occasions. Penalties for different faults or crimes. Discrimination as to ecclesiastical, and secular observances. Some *Saita* matter. *Dactha's* sacrifice—burning of three towns—glory of *Vishnu*—praise of *Krishna* by *Bhismucharya*—*Bhishma's* obtaining *svarga* leaf 1—355

The book is long treble thick, slightly injured

- 33 No 366 *Bharatam*, a prose comment on the *Asiamedha pariam*, a *sloca* at the beginning ascribes the work to *Sri Krishna*, at the end it is stated to be by *Nila Kant ha*, therefore a continuation of the *Bhava dipica*—a running prose version, or paraphrase, leaf 1—49 and 15 leaves blank

The book is long, of medium thickness, without boards, slightly damaged

- 34 No 367 *Harivamsam, slokas*

A supplement to the *Bharatam*, ascribed to *Suta rishi*—no comment 1—123 *adhyayas*—but not complete

The following are a few of the matters contained in this book Some *slokas* are prefixed, describing what are *puranas* and what are *of a purana*, with a detail of names

Mode of creation—origin of *Dacsha* and the other eight *Brahmadecas*—origin of *Devas* and *Danavas*, of *Gandharbas* and *Racshasas*—origin of the five elements—on king *Prit hu* and his coronation—the establishment of eight guardians of the celestial joints, as *E SE—S &c*

Tale of *Prit hu*—definition of the *Manus* and the period of each *Manvantara*, Measures of time, from a twinkling up to a *Calpa* or day of *Brahma* On the twelve *adityas*, or the sun in each one of the twelve signs List of kings of the solar and lunar races Details as to *Rama Trisanka*, *Harischandra* and others Legend of *Sagara* and his many sons The sun is to be worshipped in anniversary *sraddhas* for reasons herein stated Matters indispensable as to *sraddhas* Legend of *Pururusa* of the lunar line Birth of *Dhanuvarianti* from the sea Legend of *Nakusha* Tale of *Puru* details as to the wife of *Vasudeva* father of *Krishna* Tale of the *syamantaka* jewel lost and regained On the greatness of *Vishnu*—and on the *Varaha*, *Nrisinha* and *Vamana* avatars *Dattatreya* was a portion of *Vishnu's* essence incarnate Details of the avatars of *Parasu Rama* *Cotanda Rama*, and *Krishna* War of *devas* and *asuras* *Surya* was the father of *Kerna* *Indra* of *Ahuna*—*Iama* of *Dherma raja*, the *Maruts* of *Bhima*, *Arcint* *Cumara* of *Nacula* and *Saha deva*, the eight *Vasus* are *amsas* or small portions of *Vishnu* On *Bhishmacharya*—on the pregnancy of *Derali* and the birth of *Krishna*—his sports in *Brindavanam*—*Dacathasura* slain, killing of *Kahya* a king of *Nagas* Others killed by *Krishna* on the upholding of *Goverdhana* killing of *Camsa*—War with *Jarasandha* Mode of living at *Jat hura*—proclamation of marriage with *Rucmini* Building of *Dwaraka*—description of the town—on the treatment by *Krishna* of *Kalavya vana* and *Musund* Defeat of *Jara sandha* War with *Sirupala*—forcible abduction of *Rucmini* tales of betrothal, and marriage. So far only in this book

and parts only taken out The work was translated by M Langlois, but as I do not know of any English translation, I have written out notes taken on the examining the book leaf 1—275 and 233—276

The book is somewhat long, of double thickness, with a brass pin, recent copy.

31½ No 369 *Harī ramsam, slokas*

Part of the *purā bhagam*, defective

The fame of *Bala Rama*—war with *Naracasura*—killing him, legend of the *pariyata* flower—given to *Satyabhāma* 124—149 *adhyayas*, a continuation of 34 No. 367, being an addition of 11 *adhyayas* to the 1st part The *uttara bhagam* or 2nd part.

The *pariyata* flower again—war between *Indra* and *Kṛishna*—*Pra dyumna* killed *Samburasura*—*Bānasura*'s praise to *Sita*—war on the subject of *Aniruddha* and *Usha*, daughter of *Banasura*—defeat of *Banasura* *Sita* and *Vishnu* are (*abhedam*) undivided Detail of *Vishnu*'s visit to *Carlusa* War between *Idimba* and *Bala bhadra*—killing of various *asuras* The *ra-raha avatara*—and also details of the *Nṛsinha avatara*, killing of *Hiranya casipu*, details of the *Vamana avatara* *Tripura dahanam* or burning three towns 132—332 *adhyaya* Consequently the end of the 1st part and beginning of the 2nd part are in re duplication, and excess

1st part leaves 1—45

2nd, „ 1—220

The book is very long, of double thickness, recent, yet slightly damaged

33 No 375 *Ramayanam tatva tica*, an epitome of the *Ramayanam*

By *Mahesvara tirt ha* It is a comment on the *Bala Ramayanam* for school children 1 *sarga* complete, leaf 1—23

The book is long, and thin, slightly injured

36 No 379 *Ramayanam, slokas*

The *Ajodhya candam* 1—119 complete Court intrigues against *Rama*, and his going away with *Sita* to a wilderness, leaf 1—97.

The book is long, of medium thickness, old, slightly injured

37 No 380 *Ramayanam, slokas only*

By *Valmiki*

1, *Bala candam* 1—77 *sargas* complete.

2, *Ajodhya* „ 1—119 „ „

3 *Aranya* „ 1—5 „ „

4, *Kishkinda* can have 1—67 *sargas* complete

5, *Sundara* 1—63 , incomplete *sargas* 4 are wanting, the *Buddha* *cādam* also wanting leaf 1—258 in regular order

The book is long, thick, old, slightly injured

38 No. 383. *Ramāyanam, ślokas.*

By *Valmiki.*

1 The *Bala* *cādam* 1—77 *sargas* complete

2 *Ayodhya* " 1—52 " incomplete

The early training, and marriage of *Rāma* Court intrigues, and *Rama, Sita* and *Lacshmana* crossing the Ganges to go to a wilderness—not farther leaf 1—284

The book is long, thick, recent

39 No 384 *Ramāyanam, ślokas*

By *Valmiki*

Cādam 1 wanting

, 2 *Ayodhya* 53—119 *adhy* incomplete

, 3 *Aranjya* 1—75 *adhy* complete

, 4 *Kishkinda* 1—67 " "

As above—in the wilderness killing *Maricha* who sent a deceptive deer The abduction of *Sita* by *Ravana*—and as far as to *Rāma's* friendship with *Sugriva* leaf 1—215

The book is long, of double thickness, with iron pin; recent

40 No 386 *Rāmāyanam, ślokas*

The *Buddha* *cādam* 83—134 *adhyaya* incomplete, death of *Cumbha* *herna* brother of *Ravana*, and of *Indrajit*, his son Death of *Ravana*, discomfiture, and slaughter of his army leaf 1—117 and 53 blank leaves

The book is somewhat long, thick, recent

41 No 387. Sect 1 *Uttara Ramāyanam*

By *Valmiki, ślokas* 1—110 *sargas* complete

After the crowning of *Rāma* the visit to him by *Agastya*—who gives a long detail of the genealogy of *Ravana* from *Pulast'hya* with a variety of connected incidents many of them erotic, account of the war, and subsequent events, as to *Rama's* dismissing *Sita*—birth of her two sons in a hermitage &c See other foregoing notices

For Sect 2 see XXXI.

Leaf 1—146

42 No 388 *Bala Ramāyanam*

By *Valmiki—ślokas*, complete

In one *sarga* a school epitome leaf 1—5 a few *ślokas* from the large poem are added

The book is long, without boards

13 No 131 *Bharata bhavart ha dipica*

By *Nila kant ha*, a comment on the meaning of the *Bharatam* prose

—The *Turata parcam* 1—71 *adhy* complete

— *Bharat ma* „ the *Bhagavat gita* 1 to 18 *athya* to th 13 given an *advaita* construction leaf 1—183 and 4 blank.

The book is long, and very thick, recent

44 No 606 *Champu Bhagaratam*

By *Sri Padma raja nama*, only the 1st *sarga*, prose and verse, complete leaf 1—12 *Bhagaratu champu vyakya* called *Caru ranyana* by *Sri Raghunacharya* 1st *sarga* only complete

The marriage of *Devaki* to *Vasudeva* birth of 1 or eighth son *Krishna*—his childish sports—his killing two imprisoned *Gandharbas* The subject relates to XXIV, but the matter is in place here, leaf 1—60

The book is of medium size, without boards, recent

45 No 612 *Magham—slocas*

By *Magha caru* 5, 6 *sargas* of the 1th *sargam* only 65 *slocas*—
Also

Gant ha pat ha a prose comment on the 1th *sargam* complete
By *Kola chelu malli nat ha sūri*

4th description of *Rairata* mount.

5th encampment of *Krishnas* army there

6th description of the six seasons leaf 1—27

The book is long, without boards

46 No 615 Three pieces

1) *Bhoja champu*, prose and verse

By *Bhoja*—The subject matter of the first five *candams* of the *Ramayana* adapted to public recitation

2) *Lacshmana champu*

By *Lacshmana caru*, a pupil of *Bhoja* The remaining 6th *candam* so adapted for minstrelsy in king's courts leaf 1—60

3) *Sri Ramarchana chandrica—slocas* an appendix incomplete—on the properties of teacher and disciple—mode of instruction, and initiation—on various ceremonies—diagrams and spells—with the result of the use of each one, e g the *Rama mantra* &c., leaf 1—12 and 10 blank

The book is of medium size, narrow leaves, recent

47. No. 619. *Suddhi chandrica*.

By *Rāma nāma*—a comment on the *Bhagarata champu vyākya*
v. 44 *supra* prose, incomplete : leaf 1—10.

The book is long, without boards, recent.

48. No. 620. Another copy, prose, incomplete.

Birth and rearing of *Kṛṣṇa* ; for minstrelsy.

The book is long, thin, no boards, recent.

49. No. 629. *Rāghu vamsa*, a comment termed *Sanjivini*, on the
19th *sarga*, by *Kōla chēla malli nāt'ha* ; this portion complete.

Rishi srīnga called by *Dasarat'ha*—the sacrifice called *putra*
kāmēt'ha, "desire of a son"—obtaining the *payas*—*Kāusilya* bore *Rāma*—
Kāikeya bore *Bharata*, *Sumitra* bore *Lacshmana* and *Satrughnā*. Their boy-
hood, and youth. leaf 1—18.

The book is long, without boards.

50. No. 635. Sect. 1. *Rāghu vamsa*.

Two *sargas* the 4th and 5th ; the 4th has a *tīca* ; conquest of
various countries and rule over them—munificent gifts to *Brahmans*
&c., for Sect. 2, 3, see X. The 3 sections are parts of three different
books.

51. No. 640. *Rāghu vamsa* ; *ślōcas*.

By *Cālā dāsa*.

5th and 6th *sargas* complete, 9th 10th defective, 5th *sarvajit*, a cere-
mony for conquest, when it was ended *Rāghu* had not the smallest coin to
give to a *rishi* who asked money for teaching ; but see other notices.

6th. *Svayamvaram* of *Indumati* and his daughter's marriage with
Aja, 9th, crowning of *Dasarat'ha*, &c.

10th, Birth of *Rama* and others :

Leaf 1—14 and 1—6 and 1—4.

The book is of medium length, without boards, old, damaged.

52. No. 641. *Rāghu vamsam*. The 6th *sarga* of a comment entitled
Sanjivini by *Kōla chēla malli nāt'ha*, otherwise called *Pedda Bhatta*.
At a *svayamvaram* by *Indumati* many kings' sons assembled, when
Aja father of *Dasarat'ha* was chosen by the young-princess for her
husband : leaf 1—19.

The book is long, without boards, recent.

53 No 614 *Raghu ramsa—slocas*By *Calī dāsa*, 4th *sargam*

Raghu going to the East, conquered various countries and made a great sacrifice called *ristapit* used in commemoration of conquests leaf 1—6

The book is of medium length, without boards

54 No 615 *Cumara sambharam*

By *Calī dāsa*, 3rd to 8th *sarga* with a comment called *sanjivini*, by *Pedda Bhatta* they are intermingled in this copy, *nulam* and *tica*.

Burning of *Menmata* sorrow of *Rats* his wife—with a few other matters, see XXIV leaf 28—123

The book is of medium size

55 No 616 *Bharaciyam*, otherwise *Kirartarjunyam*, by *Bharari mūlam* 1—7 *sarga* complete 8th only (*Gant ha*) 26 *slocas*, with a comment called *Gant ha pata* by *Kola chela malli nat ha*

On the penance of *Arjuna* in the *Himaljas* to obtain the death arrow, with much ornamental matter as to seasons &c see other notices leaf 1—115 and 32 blank leaves

The book is of medium length, somewhat thick, recent

55½ No 647 *Sahitya manjusica*, a *tica* to the *champu Ramayanam*By *Rama chandra bhūtendra*

A comment on two *kandams*, the *Ayodhya* and *Sundara*, the contents of which are elsewhere noted leaf 160—215

The book is somewhat long, of medium thickness, not injured

56 No. 619 *Bharata champu*

By *Ananta Bhatta*, *slocas* with prose 1—5 *st hapacas*, or flower bunches, complete, the 6th a little defective.

Outline of the tale of the *Bharata* down to *Bhishma's* coming to battle, or a story adapted to public ministris by leaf 1—36 and 10 blank

The book is long, thin, recent, very small handwriting

57 No 662 *Magha caryam*

1st and 2nd *sargas*—the 1st has 75 *slocas*, only—and the 2nd 118 *slocas*, with a *tica*, called *Sarancusha* by *Kola chela nat ha sari Nareda's* visit to *Krishna* advising him to kill *Sisupala*—the evil must be destroyed, and the good protected leaf 1—4 and 23—51

The book is long of medium thickness, without boards, slightly injured

- 58 No 673 *Raghu vamsa vyalyanam no mulam*—the 2nd, 3rd 4th *sargas* of a *tica* only, and this incomplete

Account of *Dihpa* and his reign—birth of his son *Raghu*—who when king took 56 countries, and ruled justly, leaf 1—56

The book is long, of medium thickness, without boards

- 59 No 674 *Magha cavyam—slocas*.

By *Magha car*: 1—3 *sargas* complete, 4th wanting 5—16 complete, 17th has only 65 *ślocas*

Nareda's visit to *Krishna*—the latter's expedition from *Dwaraca*—encampment at mount *Ravita*—which is described—sojourn there—the six seasons—various sports with women—takes recited—actual description of elephants of evening, and morning This fragment might be put under VIII, but, as the beginning of an historical poem it is placed here leaf 1—14 and 19—76

The book is long, of medium thickness, old, and worm eaten

- 60 No 677 *Champu Bhagavatam, mulam* by *Sri Padmaraja*, and *tica* by *Rama sūri* 1—5 *sargas*

Marriage of *Vasu deva* and *Devaki* Birth of *Bala bhadra* and *Krishna*—the boyish sports of both of them—the killing of *Yamali* and *Arjuna* by *Krishna* for their artful malice *Chamura* one of *Camsa's* people was sent to kill *Krishna* who killed him The killing of *Camsa* himself by his nephew *Krishna*

The original is first given, and the *tica* afterwards, and separate leaf 1—235 The book is somewhat long, of double thickness, recent, copying

- 61 No 679 Sect 1 *Magha cavyam, slocas* only the 1st *sarga*—*Nareda's* visit to *Krishna* For sect 2 see XXIV

Medium length, old, no boards, damaged

- 62 No 681 *Bala Bharatam, slocas*

Ascribed to *Agastya* 1—20 *sargas* not more

From the birth of the *Pandavas* down to the fight in which *Karna* commanded An epitome of the *Bharatam* for schools 1—49 leaves

The book is long, on broad talipat leaves, no boards, recent

- 63 No 684 *Raghu vamsam vyakyanam* prose the 11th *sarga* 1—75 *slocas*, the *tica* thereon, but without the *mulam*

Isramitra's coming to *Dasaratha* and taking him to a sacrifice—the killing of *Tadaca*—completing the sacrifice—*Rama's* visit to *Janaka's* *uram*, in 11th proposal of marriage to *Sita* leaf 1—14

The book is of medium length, no boards

61 No 687 *Raghu varisam*

By *Calidasa*—*slocas* with *tica* in Telugu 4th 5th *sargas*, *mulam* and *tica*

6th *sarga*, and Sanscrit *tica* to 60th *sloca* not beyond On the crowning of *Raghu* and his conquest of various countries, he made the *Israjit* sacrifice—and gave to *Kautsa rishi* 14 crores (of cowries) 58 leaves and 5 blank

The book is long, of medium thickness, without boards, recent, fine handwriting

Appended are 11 leaves, on genders of nouns ending in vowels and consonants—subject pertaining to X

65 No 688 *Bala Bharatam*—*slocas*

By *Agastya* 7 *sargas* 14—20 so far right

On the war down to the defeat, and death of *Aerna* leaf 76—118

The book is long, of medium thickness, without boards, recent

66 No 697 For sect 1. see III

Sect 2 *Magha caryam*, *slocas* with a *tica*—there are five complete *sargas*, but not in regular order

1st *sarga* *mulam* and *tica*

2nd „ *tica* only

6th „ *m. lam* and *tica*

8th „ the same.

13th „ the same

The general subject is *Krishna's* expedition against *Sisupala*, but the catastrophe is not in this fragment leaf 1—126

The book is long, and thick slightly injured

67 No 703 *Raghu varisam*

By *Calidasa*, *mulam* with *tica*, the comment by *Mahobadhayya*, another title of *Pedda Bhatta*

1st and 2nd *sargas* wanting

3rd and 5th *mulam* only—leaf 1—10 tale of *Raghu* 15th and 16th have each two copies of the same *tica* 17 *mulam* and *tica* leaf 1—90 18th *mulam* with *tica* 19th the same From the 15th the acts of *Rama* down to the killing of *Ravana*

The book is long, of medium thickness, without boards, recent

67½. No. 704. *Bhārata tatparya nirṇayam*.

By *Ananta tīrt'hāchārya*—*śloca*s 1—32 *adhyāyam* complete.

From the birth of the *Pandavas* and their adventures—to the obtaining the aid of *Kṛishna*—the death of *Karna*, and others of their relatives in the great war. Detail of subsequent events: of their going to *sterga*; 1—221 leaves.

The book is long, very thick, recent.

[As the name of the author is a title of *Madhvacharya*, it is probable that the scope of this book is to support the *dvaita* system; but it was not so very particularly examined, as to be certain.]

68. No. 707. *Bhāratiyam*, or *Kirartarjuniyam*.

By *Bhāravi*.

The 6th to 13th *sargam* and 2nd to 9th *sargam*, part of two copies; *mūlam* only.

The penance of *Arjuna* &c. leaves 4—13 and 16—16.

The book is of medium size, without boards.

69. No. 709. *Kirartarjuniyam*.

By *Bhāravi*, with *tica* by *Kōla chēla malli nāt'ha*; two *sargams*.

3rd *sargam*, *mūlam* with *tica*.

4th " " "

Matters preceding the penance of *Arjuna*; leaf 55—90.

The book is long, of medium thickness, a little injured.

70. No. 710. *Māgham*: *mūlam*, with *tica*.

3rd *sargam* has *mūlam* and *tica* leaf 1—20.

9th " has *tica* only on 57—87th *śloca*.

10th " " (leaf 46—58 10 blank.)

11th " "

11th—12th " *mūlam* only leaf 1—8 defective.

The book is of medium size, without boards.

71. No. 712. *Kirartarjuniyam*.

By *Bhāravi*: *mūlam* with *tica*.

7th *sargam*—two copies of this section *mūlam* and *tica*, both correct, 22 leaves.

8th *sargam*—the *mūlam* only, complete.

4 leaves.

10th *sargam*—*mūlam* and *tica* 18 leaves.

17th 18th *sargams*—only the *tica* 16 leaves.

The *tica* is by *Kōla chēla malli nāt'ha*.

The book is long, of medium thickness, without boards, slightly injured.

- 72 No 715 *Raghu vamsa vyakyanam*, a comment known as *Sanjivini*, by Kola chéla malli nath

14th to 16th *sargams*—the residence of *Rama* with *Sita* in the wilderness leaf 154—176

The book is long, thin, no boards, damaged

- 73 No 720 *Kirartarjunyam*

By *Bharavi*—4th *sarga*, *mulam* with a *tica* called *Gant ha pata*, by *Pedda bhatta* *Sarat rutu* or October November, season described, as to clouds, flowers in the forest &c One leaf at the end, is a fragment from the *Ramayanam* leaf 1—18

The book is long, thin, no boards

- 74 No 723 *Kirartarjunyam—slocas*

By *Bharavi*—14th to 18th *sargam*—or 5 *sargams* of the *mulam* only

These five relate to the contest between *Sita* and *Arjuna*, ending in the latter's obtaining the *Pasupatastra* leaf 19—34.

The book is of medium length, thin, no boards

- 75 No 724 *Raghu vamsam, slocas*

By *Cali dasa*, the 6th *sargam* only, of this two copies The 1st defective by 18 *slocas* The 2nd has 85 *slocas* complete

On *Raghu*, and on the mode of his ruling his kingdom

The book is of medium length, thin, without boards, injured

- 76 No 726 *Raghu vamsam*

By *Cali dasa* 13th *sargam*, *mulam* with *Sanjivini* n *tica* by *Kola chéla malli nath* distinct in 77 *slocas*, and this is placed first leaf 86—93, and *mulam* numbered 19—56 in reversed order

The book is of medium length, thin, without boards

- 77 No 727 For sect 1 see XXX

Sect. 2 *Raghu vamsam*, *mulam* 13—17 *sargam*, or 5 *sargams*

This portion relates to *Rama*, his residence in a wilderness, and to incidents there occurring leaf 1—37

Sect 3 *Magham mulam*

By *Magha cāri*

Sarga 1 wanting 2—7 found 8 9 wanting 10th and 11th found, or 8 *sargams*, not more leaf 17—64 and 76—89

Sect. 4 *Kirartarjunyam, mulam*

By *Bharavi* 2nd 3rd 4th *sargams*, on 20 leaves see other notices

The book is of medium size, old, without boards, injured

78. No. 728. *Raghu vamsam*.

By *Cāli dāsa*—10th *sargam*, *mūlam* and *tica* the latter defective.

On the reign of *Dasaratha*, and down to the birth of *Rama Lacshmana*, *Bharata*, and *Satrugna*: leaf 1—5 *mūlam* and 1—12 *tica*.

The book is of medium length, thin, old, and damaged.

78½. No. 729. *Raghu vamsam*, *ślocas*.

By *Cāli dāsa*.

Only 4 *sargas*, the 1st, 2nd, 7th, 9th, the 7 is defective, 1st and 2nd *Dilipa*'s conquest and mode of governing his kingdom 7th *Rama*'s birth &c., 9th subject continued leaf 28—38 and 11—19 and 31—40, only 3 leaves of 7th *sarga*, 8 blank leaves.

The book is of medium size, without boards, slightly injured.

79. No. 730. *Raghu vamsam*.

By *Cāli dāsa*. The 5th *sargam*, *mūlam* with a *tica* by *Kōla chēla malli nāṭha*.

An extravagant laudation of the liberality of *Raghu* in his gift to a poor disciple.

The book is long, and thin, without boards, slightly injured: leaf 1—18.

79½. No. 731. *Raghu vamsam*; *ślocas* only 68 *ślocas* of the 8th *sargam*: leaf 14—18.

The book is long, without boards, recent.

80. No. 732. *Gaṇṭha pāṭa*, a comment on the *Kirartarjunīyam*, by *Kōla chēla malli nāṭha* 4 *sargams*.

7th *sargam* *tica* only

8th " *mūlam* and *tica*

12th " only the *tica*

16th " "

A description of some high born females, who came to witness the combat between *Siva* and *Arjuna*—description of *Arjuna*'s hermitage—and of the combat with *Siva*, on mount *Himānt*.

Leaf 1—17 and 1—11 and 1—15 and 1—10.

The book is of medium size, without boards.

81. No. 734. *Māgha cavyam*, *ślocas*.

By *Māgha cavi*: 1st and 2nd *sargams* 1st 75 *ślocas*, complete 2nd 65—118 defective. The subject *Nārada*'s visit to *Krishna*; and a discussion between them as to the intended killing of *Sisupāla*.

This book is in *gaṇṭha* letter and should be transferred: it is of medium length, thin, without boards, slightly injured.

82 No 717 *Sanjumi*, a *tica* to the *Cumara sambhara* of *Calidasa*
By *Kola chela malli nat ha*

On the 3rd *sargam* only and on 76 *slocas*

The amour of *Parvati* after penance on the *Himalya* mountain
leaf 8—21

The book is of medium length, without boards, damaged

83 No 758 *Magha slokas*

The 2nd *sargam* 118 *slocas* complete, with a *tica* on 82, the
remainder wanting

Nareda's discourse with *Krishna* about killing *Sisupala*, and some
talk about *dharma*, or equity leaf 1—24 and 11 blank

The book is long, thin, with clumsy boards

84 No 763 Sect 1 *Magham*

9th and 10th *sargas* original, and also a comment entitled *Sarancusha*
by *Pedda Blatta*—description of dawn, and sun rise leaf 1—32

For Sect 2 see XI

The book is long of medium thickness without boards

85 No 766 *Bharata clampu*

By *Ananta bhatta slokas*, prose 1—12 *sthapakas* complete

The general subject of the *Bharatam* in epitome, adapted for
public recitation, leaf 1—60

The book is somewhat long of medium thickness, without boards,
variously injured

86 No 806 For Sect 1 see X

Sect 2 *Cumara sambhara tica*

1st and 2nd *sargam* only, without the original 20 leaves not
numbered

For Sect 3 see XXVIII

87 No 1003 Three subjects

1) *Cumara sambhara tica*

By *Kola chela malli nat ha*

Only 56 *slocas* of the 1st *sargam* poetical description of mount
Himant leaf 1—13

2) *Akavartaryuniya* *nulena* only the 10th *sargam* defective

A description of spring and other seasons, as they occurred while
Arjuna was doing penance 6 leaves

3) *Raghu ramsam, mulam* only.

The 3rd *sargam* defective

On *Dilipa's* conquests, and on his being for a long time without an heir, 6 leaves

The book is somewhat long, thin, without boards, injured

XXVII SAIVA.

1 No 116 Ten pieces

1) *Punya-kavasana krama*, mode of consecrating water for sprinklings, and purifyings, especially when placing an idol in a new position

2) *Mantapa puja krama*, the *mantapa* is a temporary lodge wherein the image is placed, in idol processions, and figurantes dance, and sing before it The *mantapa* is prepared by homage to the guardians of the eight points, with the addition of zenith, and nadir

3) *Pancha gadya vidhi*, mode of doing homage with five proceeds of a cow to wit—milk—butter oil—curds—urine—dung

4) *Pancha kalasa archana vidhi*, mode of homage, using five water vessels

5) *Agni homas*—use of fire offerings of various kinds—and mode of purifying the fire pit, as prescribed, by rule

6) *Sivashstotra sata namavalis*, praise to *Siva* by a prose list of 108 names

7) *Die palaka nara graha archana*

Mode of homage to guardians of the eight points, and to the nine planets

8) *Subrahmanyashstotra sata namavalis*, praise of *Cumara*, by prose list of 108 names

9) *Vignesvara ashstotra sata namavalis* Praise of *Ganesa* by prose list of 108 names

10) *Pancha muc ha stotra*, praise of the five faced *Siva* (5 elements) leaf 1—52

The book is short, of medium thickness, without boards, recent

2 No 215 *Suta sanhita tatparya dipica, slokas—vacyas—tica*

By *Madhavalala* 1—43 *adhyayas*, incomplete The *suta sanhita* is a *Saiva* book in various sections, said to belong to the *scanda puranam*, *tatparya* is meaning, *dipica*, illustration or comment, an explanation of the meaning of portions of the said work.

Whether sacrifices ought, or ought not to be performed ? determined in the affirmative

Prana vicāram, enquiry as to *Sāra* explanation of the mystic

Om An enquiry as to the human body, and on its being distinct from the soul

An enquiry as to *Siva bhakti*, on six special places in the human body, and six special localities in the other world, on which *Vīra Śāivas* especially enlarge

Para tatta vicāra, an enquiry as to the nature of the Divine Being

Mayi vicāram—on the female energy, negative power—in creation, that is matter

Pracṛti vicāram enquiry as to the *modus operandi* of *vikṛti*—active power, or Deity on *pracṛti* or matter [This is the direct opposite of the *Bauddha*, *Jaina* and *sāra sakti*, philosophy as to theory of creation or of spontaneously existent things]

This book gives the sense of the *Sūta saṁhita* [It seems specially antagonistic to the *Bauddhas*] Leaf 165—210 part of a large book

The book is long somewhat thick, slightly damaged.

- 3 No 306 *Totporyo dipica*, a comment on the *Sūta saṁhita*, *ślokas*, *racayas*, prose By *Madhava monṛi* This is a much fuller copy, containing 4 *khandas*, and two supplementary pieces

1) *Siva mahatmya khando* 13 *udhyayas*

On the thread of life, and its lord (*Pasupati*) a name of *Siva* Mode of homage to *Siva* On the *Sāra sakti puja* at some length Homage to *Sāra* devotees Means of acquiring *mukṛti* or beatification. Description of *jāti*, or caste Value of water reservoirs

2) *Gnana yōga khandam*, 20 *odhyayas*

On the traditional descent of the *gnana yogi* *azramah vidhi*, or state, and proper deportment of the celibate *Brahmachari*, the *Grhast ha*, the *Vanaprast ha*, and the *Sannyasi*

Dana dharma phala uttāsana, or description of charitable, or religious gifts—on the fetus in the womb—on the *ashtanga yogam*, or discipline with eight members of the body

Mode of being sealed, as an ascetic, mode of suppressing breathing by the nostrils—mode of meditation—mode of a *Sannyasi*'s burial

3) *Mukṛti khandam*—9 *adhyayas*

On beatification, and the means leading thereto On the beginning of a state of *nyanam* or wisdom Mode of a disciple going to *guru* or teacher, and serving him—learning from him, and the excellency of this noviceate

- 1) *Iajnya vidibhara khandam purva bhagam* or 1st part 17 *adhyayas* *uttara bhagam* or 2nd part 20 *adhyayas* This *khandam* has not been abstracted, but an idea of the contents is conveyed, by 2, No 215 *supra*

Two appendices, or *gītas*

- 1) Meaning of the *vedas*—of the *pranava* or mystic *Om* On ascetic zeal On the six lettered *mantra* Finite, and eternal things discriminated On the import of the *Siva linga* Importance of wearing cow dung ashes On the union of the human soul with *Brahm* On some *cshetras*, or special places, a visit to which at once gives beatification
- 2) Meaning of *Vedas* as to *Brahm* concerning divine bliss One universal soul is the *Brahmatvam* or Divinity *Brahm* is thus diffused throughout all bodies *Ahan* (or the abstract I) is *Siva* and only *Siva* (something equivalent to "I am") Description of the soul in the abstract Meaning of all *vedantas* briefly given Quotations in support, or proof from *veda vacyas*, *smritis*, *puranas*, and other authorities Leaf 1—295

The book is long, of great thickness, with brass pin, and recent

- 4 No 466 Four pieces

- 1) *Kalagni rudra upanishada*

By *Kalagni rudra* to *Sanatcumara*

Mode of putting on the triple horizontal lines by *Sauvas*—bathing at the time of putting it on—dimensions—the *mantra* then used, the presiding deity the benefit &c

- 2) *Sri saila vasa mangalaradi*

Seven chants in praise of *Siva* as resident on the hill at *Sri sailam*

- 3) *Siva puja vidhi*—*slokas* in meditation on the *guru*, or teacher, on the fixed symbol, and moving symbol, or devotee Mode of putting on cow dung ashes, and of wearing the sacred beads The five lettered *mantra*, homage to the symbol of *Siva*

- 4) *Sancara stuti*, *slokas*, and *lingashīlacam*, an octave of *slokas*

Praise of *Siva* as the destroyer, and of the symbol leaf 2—15

The book is of medium length, thin, without boards, slightly injured

5 No 167 *Ishtica ucharya nirnaya*By *Sachidananda* ⁴ *slocas*, pro eIn order to obtain beatification, devotees must render homage to *Ishtara*

Proof of the existence of *Ishtara* This *Brahm* is the cause of the universe His nature and properties By many quotations, as alleged from *Upanishadas*, it is proved that *Siva* is *parama Brahman*, and that he ought to be worshipped

Preference is due to *Siva* Panegyric of cow dung ashes, and sacred beads

The custom of branding the discus and shell of *Vishnu* on the shoulders, and other members of votaries is ensured and condemned

On a mode of homage by bathing the *Siva* symbolVarious other *Saiva* customs and modes of homage described

Leaf 1-30 and 3 not numbered

The book is long, and thin, on narrow leaves, old, and much injured

6 No 468 *Tringarchana kramam*, taken from the *Vizeshha artha prakasica*, a comment on a book called *Siva siddhanta tantra*—the 2nd *edikarana*—*slocas*, prose

This piece contains details of the mode of homage to the symbol of *Siva*, learning to the *Vira Saiva* practice, and the opposite of the *Saiva sects* system

The book is of medium length, thin, without boards, recent

7 No 508 *Ieda pata staram*, the original by *Jaimini* from a dictation by *Ieda pata*, with a *tica* called *Siva tota* by *Surya Narayana suri*, both complete

At *Pundarica puram* the form of *Siva* is called *Mahanatha*—this deity is lord of the world—no one else is like or equal to him—excellency described in praise of it leaf 1-120 This book has a relation to VI

It is short, thick, recent

8 No 530 *Chaturveda tulparya sangraham*, prose, incomplete

The title would imply a compendium of the sense of the four *vedas*, but the real intent is to extract from the four *vedas* the dogma of *Siva's* greatness and supremacy leaf 1-17 The book is long and thin very slightly damaged

9 No 587 *Sanatcumara sanlita*, ascribed to *Suta rishi*—*slocas* said to be from the *Scanda puranam* 1-10 *adhyayam*, incomplete

Siva is the most excellent being he is fit to be worshipped—he is the first cause of the universe Benefits flowing from homage, and devotedness to *Siva* described.

On the *surūpa* or nature of *Para Brahman* The moveable, and immoveable (animate and inanimate) components of the universe, on *Siva mayam* (work or appearance) *Maha deva* is the sum total of *Brahma*, *Vishnu* and all other gods—also of men, and of all other living beings—also of things inanimate—all are only manifestations of his divine form

Maha deva, in the work of creation, assumed—or divided himself into the forms of *Brahma*, *Vishnu* and *Siva* The human body is composed of five elements—their nature described. By one *maya*, *Siva* has very many appearances The nature of that *maya* described

Condemnation of family mode of life—description of the ascetical mode of meditative life Excellence of the *Sauva* mode of homage, of the cow-dung ashes, of *rudraesha* beads of *bilva* leaves and like matters The benefits of mental homage to *Siva*—homage to the symbol—praise of it as to benefits—such are the chief points leaf 1—61

The book is of medium size, without boards, much damaged

10 No 642 *Siva kurnamritam* ,

By *Bhuraditya muni*, *slokas*

In three *satacam*s or centos

Praises of *Siva*—tales of his conduct, not very exemplary—his disposition—his excellency or glory—homage to him &c, (got up probably to rival the *Kṛṣṇa kurnamritam*) leaf 1—38 and 7 blank leaves

The book is short, of medium thickness

11 No 694 *Siva Iarnamritam*, this copy has only one *satacam* of 100 *slokas*.

In addition to the above—duty of *Saivas* to forego family cares, snakes, skulls, and other ornaments of *Siva* described *kirtas* or sexual amusements with *Gauri* (or *Parvati*) leaf 124—130 taken from a larger book. This one is of medium length, thin, without boards, damaged

12 No 762. Three pieces

1) *Udakarana padyam*, or *Siva tatva cintara*, by *Somasa cavi*, *slokas*, complete

On the true knowledge of *Siva*, and his supremacy, praise founded on his glory,

2) *Trishabha ashtacam*, 8 *slokas*

By *Somasa cavi*, Praise of *Nandi*, the vehicle of *Siva*, both of the above on leaf 8—33

3) *Basava gadyam*, or *dañḍacam*By *Somasa cavi*, prose, complete

Description of the power or energy of the vehicle of *Siva*—its excellency set forth in various praises leaf 1—10 The leaves of this piece are shorter, and narrower than those of the two others

The book is of medium length, thin, a little injured

13 No 1,002 Five pieces

1) *Siva puja kramam*—*slocas* with prose and *mantras* This relates to *anickam* a generic term, including cleansing of teeth, bathing of different kinds, putting on cow dung ashes and beads with homage paid to the *Saiva* symbol 24 leaves a glossary in Telugu

2) *Siva puja vidhi*, *slocas*, complete

In what manner ritual homage is to be conducted—and its benefits—praise of *Siva* intermingled 17 leaves

3) *Bhavan: vichanam*, two leaves in the Telugu language *Siva* and *Parrati* being separate, this piece expresses *Parrati's* pain, during absence

4) *Rudram*, two leaves containing a *veda* extract on *Rudra*, his glory &c,

5) *Siva gadyam*, complete, a prose chant, declaring *Siva's* glory, 3 leaves

The book is of medium size, but has a mixture of differing leaves

XXVIII *Sakti* (or *female energy* system)

1 No 13 Two pieces

1) *Saruntara lahari vyakhyanam*—a comment by *Laeshmi dhara*, on a cento by *Sancaracharya* The 100 *slocas* of the original are also contained in it It describes the person of *Parrati*, from her feet upwards in a lengthened paraphrase *Parrati* is the general *sakti*, the energy being much subdivided, and distributed in other books leaf 1—100

2) *Sri chacra puja kramam*, *slocas* and prose The *chacra* is any circular, or other diagram, but the term *Sri* confines it to a magical diagram of this sect. As such it represents *puṇḍam mulicbre*, as that is understood to represent the self productive universe, any male energy (as of *saktas*) or active cause, being passed by, on this system

To the *Sri chacra* a variety of homage is made, those herein specified are

- Gura puja*, homage to initiatory teacher
- Pitha nyasam* finger signs to the pedestal
- Vacya puja* verbal homage
- Atma puja* mental homage, with placing many jewels in the *chakra*, and rendering homage to them. On the outside the *chakra puja* is *puja* to the *die palacas*, homage to bind the gaurians of the points so that they may not interfere. 53 leaves in the *grant ha* letter

2 No 14 Various pieces

- 1) *Nava ratri kalpana*, said to be from the *Brahmanda puranam*. In the *asvija* and *caritkya* month the *Dasara* or *Durga* festival occurs. The first nine days are the *maha navami*, and the 10th the *vyayanti*, commemorating the amazonian conquest of *asuras*. The mode of performing vows, and benefit of vows, and observances are herein stated—they are for *ishta siddhi*, all desirables, not always benevolent—mode of homage to different forms of *Peruvati* or *Durga*. (This homage prevails in Calcutta and Bengal, and *kaula Brahmins* are more numerous in that province, than in the Peninsula.)
 - 2) *Sri vidya*, this term which might be rendered “sacred learning” is technical with this class for their own religious way. It is herein said to be a revelation from *Siva* to *Uma*, of the mode of *sacti* homage.
 - 1st *Adi chacra* the original diagram.
 - 2nd the *mantras* or spells inscribed and repeated
 - 3rd the order of the ritual service.
 - 3) *Pancha dasi bhasyam*, an explanation of the fifteen lettered spell, connected with the praise of *Canacshi* (lustful eye) the name of the *sacti* of *Ecambesvara* at Conjeveram.
 - 4) Spurious *upanishadas*, *Devi upan* *ammanya upan* —*samhita upan* —*samhita upan* —*ryalya* by *Sita Rama*. Many so called *upanishadas* are coined by this sect.
 - 5) *Sacti treya ashtaka vyajyanam*, a comment, by *Sita Rama*, on an octave by *Sishachala*, containing praise of three *sactis*, *Culi*, *Lacshmi*, *Sarasvati*.
 - 6) *Sarra agama arnava sanyasa*, compendium in four parts of the ten of the *agamas*, books of *Sairas* leaf 1—105.
- The book is long, of medium thickness, one board slightly injured.

3 No 23 *Sara la tilaccm, slokas.*

By *Iacshmanaclarya*, *mantras* 1—25 *paadams* the end 1st leaf wanting

—*Shad kalā nyāsam* finger signs, as to six venerable rites.

—*Ieshara derata nirupanam*, description of the mode of assigning a letter of the alphabet and a divinity to each of the lunar mansions, as influencing respective births.

—*Para mitra sodhana*, examination of agreement, or difference of divinities in certain cases—*hurmachakra vidhi* a figure like a tortoise, with magic letters inscribed

The four following pertain to temples

—*Mantapa lacshanam*, properties of a temple porch, with *ancurupana vidhi* mode of sowing various grains before consecrating an image

—*Kunda lacshauam*, properties of a pit for fire offerings

—*Samanya arāṇam*, the initiatory teacher makes eight cues to instruct the disciple

—*Kalavati dēsha nirupanam*, an introduction to the venerable rites of this sect in *Saiva* temples

The following are of less restricted use

—*Īdamu dicsha nirupanam*, mode of instruction on the *vedas*

—*Dasacshari ragistari*, an original spell of ten letters with the diagram in which it is written

—*Agnēya yentra*, a diagram to the god of fire

—*Chaturacshara Lacshmi yentram*, a four lettered spell to *Lacshmi*

—Description of the pouring water over the different representations of deities

—One lettered and three lettered spells to *Bhuvaneśvari* "lady of the world," in *Saiva* fane

—*Durga hrūdayam*, praise to *Durga*

—A spell directed to the conquering *Durga* in temple. Spell of one letter to *Ganapati*, and various others of like kind used in worship. leaf 2—191 See under 2nd family

The book is somewhat long, thick, old, damaged

1 No 34 *Kama kala vyakhyanam*, a comment the *slokas* of the original are given, with a prose *tika* in Sanskrit

The comment by *Panjananda nuni*

Tripura sundari a form of *Parvati*, her excellence and description of her form. Spells and diagrams used in homage to that *sakti*. The *sri chacra* and other diagrams. Four forms of the *sakti deva* (*kala surupa*) not decently translatable. leaf 1—23 complete

The book is long, and without boards

5 No 50 Three pieces

- 1) *Siva dhyanam*, *slokas* incomplete, and *tatra dhyanam*, meditation on *Siva*, and on truth, this piece is not *sakti*
- 2) *Syamala dhyanam*, *slokas* incomplete, meditation on the "dark colored goddess". The *dhyanam* is used after the spells have been completed, to give intensity

- 3) *Ashta trimsati kala vyakyanam*, a comment on some other book. It relates to thirty-eight forms of passive, or productive nature. Leaf 1—5 written, 6—11 blank, 12—25 written

The book is short, without boards, much damaged by termites

6 No 56 Three subjects

- 1) *Sudarisana dharana*, diagrams and spells, named after the discus of *Vishnu*

The *Sudarisana* diagram has six angles and in each one a *bya* letter

The mode of infusing life, or deity, into that figure, after which process it is worshipped. The fire offerings, and spells employed

- 2) *Tripura Sundari puja vidhi*, *slokas*, *mantras* and prose. The motions of hands and fingers and afterwards the mode of homage complete

- 3) *Lacshmi vishyam*, incomplete, some finger motions, spells, and meditation referring to worship of *Lacshmi* 25 leaves

The book is short, without boards, slightly injured

7 No 63 Fifteen tracts, containing *mantras* and *tantras*

- 1) *Tripura calpam*, *slokas*, complete

By *Adinatha ananda Bhāṭṭarava*

In 16 *padalams*

Nūṭa *mantras* or original spells with *japa* and *stotra* and the *sakti gayatri*. The intention of the whole to propitiate the *sakti*, to bring her over to any purpose, and to gain desirables

Homage to the slipper of the goddess

Mode of writing the *chacra* or diagram with its properties and uses. Spells to make the retinue of that goddess to enter the said diagram. With like matters of magic and mystery

- 2) *Vamakéśvara tantra*, 100 *ślokas*, and therefore known as *chatur salī*

Mode of homage to *maha Tripura Sundarī*. In what way the goddess is to be brought over, and her acquired influence used

The *mantra* and *japam* used in these ceremonies with fire offerings, in six *padalams*

- 3) *Artha retna avalī*, this is the title of a comment on the foregoing *chatur salī*

By *Sri vidya ananda nat ha*

In 5 *padalams* prose, subject as in the original

- 4) *Ruju vimarśaṇī*, or right consideration By *Sivananda muni*—a commentary on a work entitled *Nitya shodasikarnāṭa*. In five *padalams*—it contains *mantras*, fire offerings, *japa*, homage, &c connected with this peculiar way, and having a reference to the sixteen auspicious ceremonies in general usage, though with differences of ritual

- 5) *Tripurasara samuc'haya, mūlam*

By *Bhutta nāga*—in 10 *padalams*

On the mode of the *sakti* homage. Occasion will occur for fuller details, further on in the volume

- 6) *Sampradaya dipica*, a comment on the foregoing piece, in 10 *padalams*

Mode of purifying the elements—description of the form of the goddess, and her train, or retinue. Mode of homage

- 7) *Uttara shadca mūlam* and to be extracted from the *Rudra yamulam*, a *kaula* book, in 6 *padalams*

- 8) A comment on the same, without any distinct title. Spells, and other matters relative to the *Īāṇa* worship

- 9) *Yoginī hrudayam*, with the *Vamakesvara tantra*. In 3 *padalams* relative to the same sect

- 10) *Yoginī hrudayam dipica*

By *Amrīta ananda yogi*

In 3 *unmeshams* (winks, or opening of the eyes). A comment on the foregoing piece. *Yoginī* is usually understood of a female demon, but with this sect it appears to denote a minor portion of the universal female energy.

- 11) *Matrica chacra ratna*, in 5 *khandams*, wisdom of the motherly diagram

12) A comment on the same, without title

By *Sua ananda muni*

It contains the various modes, and object of forming diagrams for spells, on the female energy system

13) *Nitya shodasikarnara*, the *mūlam* or original of 4) set of the 16 continual ceremonies

14) *Manorama*, delight of the mind, another comment on 13) in 22 *padalams*

Details of spells and diagrams, with various other *sakti* matters

15) *Sua samayanca mutrica*

• By *Singha chiti nat ha*, in 16 *ulasas*

The general subject relates to the *kāula*, or *sakti* system

Leaf 2—368 the end 1st leaf only wanting

The book is long, very thick, on broad talipat leaves, damaged

8 No 61 Sect 1 Various pieces

— *Ananda tantram*, taken from the *Nitya shodasikarnara* supra 13)— *slocas* In 20 *padalams*, various matters relating to the *sakti* homage

— *Maha svach handu sara songraha*, mode of uniting the spells with their diagrams, as used in the homage to the goddess *Tripura Sundari* the ritual homage and mental homage included, with *stotra* or praise

Thirty six *mudras* seals or motions of hands and fingers used in spells and mode of using them with effect, also fire offerings employed

— *Sarira utpatti krama*, on the formation, and growth of the foetus in the womb

— *Guru mandala archana*, homage to a form, or body of teachers— or to a particular diagram when possessed, or dwelt in, by the goddess

For sect 2 see XVI These spells though more directly magical yet all have a reference to the practices, and mysteries of this female energy homage

The entire book is somewhat long of medium thickness, on broad talipat leaves, and very much damaged

9 No 82 *Sjama archana tarangini*

By *Visrestara s mayajin*

Details of observances of the *sacti puja* imitating those of other sects

Observances on first rising in the morning, such as—cleansing the teeth bathing putting the black spot on the forehead (their mark) using beads, and spells with them, the repetition reckoned by the beads. The *sandhya vandana*: morning noon and evening homage. The *kālīśa gayatrī* or *gayatrī* according to this sect, with spell, muttered prayer, and pouring out water from the hands

Dwaro pola puja, homage to two warders, or door keepers of a temple

Buda suddhi, a purifying the elements *Motrika mantrā pyasa vidhi*, mode of writing the maternal spell in a diagram

Homa Irama, mode of fire offering

Parivora devata orchano, homage to the retinue of the goddess

Syama archana with *stotra*, homage, and with praise to the “dark colored goddess”

This is the chief point in the book

Madha dana vidhi, mode of giving honey or = rect which designates fermented liquor or wine, an essential part of rites in this system

Bala Tripura Sundari mantrā

A spell to young *Parrati* a term peculiar to this sect.

Sacti puja, other parts of the said homage

The essential point is worship of a woman, and specially of the *rukā*, as a type of the female energy, as the *Saivas* make the *linga* a type of the masculine energy

Homa vidhi, mode of fire-offering

To kill sheep and eat the flesh and to drink wine or ard nt spirits in this homage is stated to be no crime (*contra* to *Saivas*) but is rather an act of merit, or virtue

Sri chaera archana mode of ritual homage to the *rukā* diagram, which when life is put into it, by power of spells typifies the goddess—or universal Nature. Various other details of homage to the female energy such as shun the light and are intentionally closely kept secret by votaries. leaf 1—228

The book is long, very thick, without boards, some leaves are shorter than others

10. No. 112 *Tripura Sundarī tantram*By *Amṛta ananda nat'ha*

Formules and other matters of rites to this goddess. Her glory. This *sacti* formed the whole world, in effect, the whole world is thus *sacti*. Under its command *Brahma*, *Viṣṇu*, and *Śiva*, act and obey.

* *Dīrṭi dhyāna*, meditation of the goddess *Kāulāchāra mahatmyam*, legend of this mode of homage, and *mahima* its glory.

Śrī cakra udhara Irama Mode of writing or forming the special diagram. It is not strictly a circle or wheel, but, polygonal with many angles, the spells used with mode of muttered prayer. What may, and what may not be eaten when using the prayer. *Bala puja vidhanam* manner of homage, *Bala* is an *ahas* and often prefixed to *Tripura*.

Matangi calpam, benefit of homage to the "maternal member".

Anna purna puja vidhanam—mode of homage to a Ceres giver of food. *Bhuvanēśvari mantra*, *puja*, *yentra*, or diagram, spell ritual homage to the 'lady of the earth-paradise'.

Culī prasamsa, praise of *Culī*, also mode of homage to this *sacti* of *Viṣṇu Bhadrā*. *Calica stuti* other laudation. [It is not quite certain whether *kaula matam* the designation which they adopt, is from *kula* tribe, or *Fulī* the *sacti* of *Viṣṇu Bhadrā*.

Matangi puja vidhanam mode of spell, fire offering prayer to the 'matron member'.

Varaṇi mantra puja spell and homage to a *sacti* of *Viṣṇu* but only used by *Sāiva sactis*. *Calī mantra*—*Lacshmi mantra*, *Sarasvatī mantra*—three spells named after the *Sactis*—of *Śiva*, *Viṣṇu*, and *Brahma*—for varied benefits expected. There are as many as 101 *vrata calpas* beginning as above with *Bhuvanēśvari*, which of course need not all be specified.

Devī sandhyā kramam mode of homage morning noon and evening to another variation, or *Śiva sacti*.

Ananda laharī vyaṅyanam

By *Sada Śiva*. A comment on a piece of 40 *ślokas* by *Sancaracārya* incomplete leaf 1—46 49, and 1—4 and 1—13 and 21—23 and 76—98.

The book is long, thick, without boards, old, very much damaged, in various cases, only bits of leaves remaining.

11. No. 114 Many matters, but of one kind

1) *Kama kala angana vilasam*

By *Punya ananda*, with a comment by whom unknown. *Kama kala angana* it appears is the name of a *sacti*, otherwise not translatable.

vilasari is amusement, but commonly applied to books, or sections of books.

On the supremacy of the *sakti* or female energy, that is as the *Vaishnavas* say that *Vishnu* is the supreme, and *sairas* that *Siva* is the supreme so this book states that the *sakti* is the supreme. *Sakti stuti* praise of this supremacy.

Sri chakra or diagram representative, mode of forming it. Description of its angles. Spells to bring different goddesses, or portions of the *sakti* into its various angles. Different *mayas* or forms; such as *icha sakti*—*gnana sakti*—*kriya sakti*—*zanta sakti*—with the angles of the diagram in which they dwell.

The *mula sakti*, central or principal form. The world is *sakti mayam*, not so much illusion, as uncreated, or self developed.

Ashta kona eight principal angles, and the powers or goddesses therein concealed or resident.

Shodasa ara, sixteen chambers or compartments, contained within a circle, or other diagram. Their appropriate powers, form mode of homage to them.

2) *Samvidya mahatmyam*, or legend of "mixed knowledge," said to be from the book called *Tripura sudhanta*. In this system there are cant terms. *samvidh* is a term for opium or spirituous liquor. *Kalanj racahana prasamsa*, praise of drinking wine, or ardent spirits.

As *sercon* was a poet of this sect and his usual title preface to a recent Greek, and his poems are so many sacred hymns to the various deities in a series of books.

Properties descriptive of mixed beverages as *lalanje*, mingled with other things, as spices, &c.

Sri vidya prasamsa, praise of "sacred knowledge" (that is the *sakti way*) connected with magic rites to the *Sri chakra ut supra*.

3) *Tripura upanisada*, a spurious appendix to the *cedas*. In Hindu ethical books *Janis* or lust with its accompaniments is ranked with deadly sins.

In this *ceda* it is rated very highly declared most excellent, and virtuous. In various ways this sect goes contrary to the common sense, or universal opinions of mankind.

Connected, or distinct, are various *gyestras* diagrams and *mantras*, spells for various purposes, as *ryastra*, to bind tigers, *sarpa*, to bind serpents, *lala*, to bind goblins. *prata*, to bind dead bodies or ghosts, *pisacha*, to bind evil spirits.

- 4) *Bhâirava yentra* and *mantra*, the term means a dog-headed form of *Siva*, but it is used technically, for spells, and ritual of a terrifying, or destructive kind, in which this sect largely deals, assuming the power of killing any one by magic, at pleasure
- 5) *Sabara mantra*, designates a spell to a hunting goddess, connected with it, as supposed, are —

Prise of the *sacti*, located in the centre of the *sri chacra* (*quan* or *trecar*) The spell, ritual, and manner homago paid to this *sacti* symbolically

• *Devî dîksha krama* formulæ of initiatory rite of discipleship to the worship of *Devî* Mode of forming the diagram, and inserting the spell

6) Minor pieces

- Gorata prayaschita*, a punishment, or expiation for killing a cow, incomplete
- Lalita caracham*, praise and appeal to a goddess, name of frequent occurrence in the *sacti* system, complete
- Ammanaya staga*—praise of the *Amman*, a goddess
- Bhagala muc hi stotra* and *mantra* this name like *Lalita* is untranslatable, but it designates a goddess praise, and spell used in this sort of homago
- Trayanibaca mantra vyakyanam*, a paraphrase on a spell named after *Siva* but technical only Meaning, and power of this spell stated
- Yogana sassanam*, *sutras* said to be on asceticism
- Siva stuti slôcas*, praise of *Siva*
- Krishnashstotra rata namavalî*, prose, list of 108 names of *Arishna* with praise these two last are foreign to the general subject
- Ananda vri ta udyapanam* mode of closing a kind of vow, or practice by females

The leaves are not regularly strung leaf 2—41, 81—98 and 106—120, and 126—141, other 10 leaves not numbered

The book is long, of medium thickness, old, slightly damaged

12 No 130 Three pieces

- 1) *Bala sahita Paramestara puja vidhi* Mode of homago to young *Parvati* together with *Siva* This, though not strictly *sacti*, is known to be such by the term *Bala*, not used by *Saivas*
- 2) *Shadchacra pracaranam* the language Telugu Mode of six diagrams either six concentric circles, or other distinct figures

Seven petals are attached to form a lotos-flower; and in each of the petals a *bijācshara*, or special letter is written. The mode of muttered prayer, used with this figure is given.

The piece has Sanscrit *ślokas*, with Telugu stanzas, and prose.

- 3.) *Makutāgamam*, crown-book; whether this is connected with the *sacti* system, or is general, is not known.

Description of the form of the world—of the seven seas—of the *discipas* or great islands—of the nine planets, with their distances from each other—of the twenty seven lunar stages—on the formation of the foetus, and of limbs progressively of the body, leaf 1—28, wanting 6.

The book is long, without boards, recent.

13. No. 113. *Mātrica pushpa riā'a śloṭṭarā*, 55 *ślokas* incomplete. By *Sancarachūrya*.

The "maternal garland" lauded.

Alphabetical *ślokas* from *a* to *cha*, each one beginning with a letter in order.

General subject—declaring that the *sacti* (or *Parrati*) is mother of the entire world—the passive energy in creation—together with description of beauty, personified as a female.

This book is formed of narrow slips of paper, pasted together.

14. No. 163. *Kulārca riā'a rahasyam*, the great mystery of the caste sea.

In 17 *ulasas* complete; *ślokas*.

[This sect term themselves the tribe of caste. From *ku*'s tribe, it is said comes *ku*'s *matam*, the *sacti* system; and its followers are *kūshas* (termed *koolin* in Bengal.) They affect to despise other devotees.]

On daily modes of homage, and forms of prayer. Details as to the self-affected superiority of this class of worshippers. Description of spells of their usage. Their construction of the sense of the *Vedas*, what kinds of food they may, or may not eat. Mode of homage on special days. Their special caste observances. Six different rules of initiation. One, a probation of six months, one of a month, one of a year &c. Some have special ceremonies, *Kumār* or sexual benefit, as to pleasure. The book will come under further, and possibly fuller notice, further on, in the 2d family of this class of MSS leaf 1- 73.

The book is long, of medium thickness, with wooden pegs, slightly injured.

15 No 161 *Kularnara maha rahasyam*

In 17 *ulasas*—*slocas*—incomplete, just at the end only Another copy of the above

Mode of homage in temples The greatness of their class, or tribe
Mode of mental homage Modes of initiation Ohservance on special days

Properties of teacher and disciple. *Patula bhakti lacshanam* properties (or otherwise description) of homage to the foot of the goddess [Homage to the foot of *Vishnu* or *Buddha*, is common with *Vaishnavas* and *Baudhistis*]

Kulachara vidhi—mode of caste observances, besides various other matters 67 leaves in all This book is an authority—further notice as stated above

16 No 806 For Sect 1, see X for Sect 2, see XXVI sect 3, *Lalitamba sahasranama* Praise of a subordinate *sacti*, by 1008 names, stating her glory, and used in worship 27 leaves, some of them destroyed by wear This portion is more recent than the foregoing sections, the leaves are gnawed at one end in all 122 leaves

XXIX SECTARIAL

1 No 27 *Rama purva* and *uttara tapaniyam*, each has 5 *Ihandas* Alleged to be an *upanishada* of the *at harvana reda* in the shape of *veda* verses, but in all probability, spurious as an *upaushada* It has a prose *tica*

By *Nagesvara*

It rejects the human nature of *Rama*, and seeks to establish only his divine nature

His *chit surupa* describe

[*Cl t akasa* is the most subtle ether possible only just material, and the next thing to pure immaterial spirit]

In *Para Brahm* there is no *bheda* that is division or difference (implying that *Rama* is *Para Brahm*)

A tetragramma *a, i, u, m* is applied to the family of *Dasarat ha*, *a Bharata*—*i, Lacshmanu*—*u, Satrugna*—*m, Rama*

By this means a secret, or cabalistic meaning is sought to be given of the *at harvana redam*

In so large a book of course many other, but like, matters are contained

At the end is the *Curma chaera* on one leaf a diagram with letters relating to *Rama* to compare with the first letter of any person's name, and thence good or evil is inferred a sort of divination

2 No 114 *Sāta tantram*, *ślokas* with *racya* extracts

A discrimination of the internal divisions among *Sānas*, which tend, more or less, to mutual alienation

- 1) *Samāja sātram*, this class receive the *Vaiṣṇava* system together with their own *Viṣṇu* and *Śiva* are regarded as coequal
- 2) *Purā sātram* This class insist on the priority and superiority of their own way, with the supremacy of *Śiva*
- 3) *Mitra, sāva* They are friendly towards *Vaiṣṇavas*, intermarry with them
- 4) *Suddha sātram* This class maintain that their system is the only pure system, by consequence hostile to other systems
- 5) *Srāuta sātram* This class profess to follow the *vedas* only as to sacrifices which the *smartas* will not do
- 6) *Marga sātram* not particularly examined—the name denotes a peculiar way
- 7) *Vira sānas*—these carry the *sātra* credence to monstrosity caricature, and violence, and especially against the female *sakti* system of *Bauddhas* and *Jainas* They are termed *Jangamas* (moveable symbols) and *Aradhjas* (worshippers. It is said they will not enter an ordinary *Sātra* temple leaf 1—11 complete

The book is of medium length, without boards A translation of so brief a book would be interesting, and probably useful

3 No 263 Two pieces

1) *Bharata sarata sangraha stottram*

By *Appaiya dicshada*, *ślokas*, complete

Various matters are extracted from the *Bharata*, in order to shew that *Śiva* is higher, or greater than *Brahma* or *Viṣṇu*, that *Śiva* is *Para Brahm*, that he is specially to be worshipped and is the First Cause of the Universe leaf 1—22

2) *Ramayana tatparya nirnayam*

By *Appaiya dicshada*, complete, *ślokas*, and *racyas*

In like manner as in the foregoing case, extracts are made from the *Ramayana* and are commented on, in order to shew that *Śiva* is greater than *Rama* or *Viṣṇu* Moreover that *Śiva* is *śarōttama* superlatively best *Rama* did homage to *Śiva* *Rāma* consecrated and established a symbol of *Śiva* at *Pameśvaram* for worship. Wherefore *Śiva* is *Jagat kāraṇa* the cause of the universe, and also *Para Brahm* the alone Supreme leaf 1—21

The book is long of medium thickness, without boards, slightly injured

There are tracts *pro contra* by *Ananta tīr'tha*, *vide supra* XXVI.

- 4 No 276 *Saiva saṃjñam, ślokaś*, with a Canarese *tīca* by *Siddha linga Śiva yoga* 1—10 *parich'hedaś*, leaves of the last one broken, otherwise complete

Another copy of No 144 On the different subdivisions of the *Saiva* way, as *Samanya—Pāra—Mitra—Siddha—Śrauta—Marga—Vira*, with *Saivism* attached to each term In addition to what is noted above may be added, the mode of admitting a disciple or young pupil—difference of *mudraś*, or finger signs in homage—sacerdotal ceremonies described *Brahma's* form by some, *Viṣṇu* by others, used as a *lingam* Ritual, in fanes, of those who insist on the duty of worshipping in a state of nudity Ceremony of making a *Sannyāsi* at the point of death *Saiva* ascetic observances, by such as renounce domestic life, and live by mendicancy 66 leaves

The book is of medium size, without boards, the two last leaves broken

- 5 No 307. *Uma saṃhita, ślokaś*, *Śiva* to *Parvatī*, incomplete, said to be from the *Scanda purāṇam*.

Tale of the *Ramayānam*, a long yarn, twisted.

Description of *Cuṭsa*—glory of the name of *Rama*—merit of even pronouncing it Some *vidhyadharaś* thereby obtained beatification The *Ramayānam* contains 24 000, *ślokaś*—its excellence After *Ravana* was killed *Rama* being guilty of *Brahmahatti* placed a *lingam* at *Rameswaram*, in order to expiate the crime This is the chief point, and connected therewith is a brief abstract of the six *candamaś* of the *Ramayānam* leaf 1—58

The book is long, of medium thickness, without boards, recent.

- 6 No. 312 *Śiva gīta*, from the *Padma purāṇam, ślokaś*, 16 *adhyāyaś*, complete.

Merit of *Saiva* homage, and of walling round a temple, keeping it on the right side Enlargement on the glory of *Śiva* *Agastya* taught *Rama* a *dīkṣa* or initiation to the homage of *Śiva* The *samsāram* or family life is proved by *Agastya* to be *muṣāram* insipid Some matters on *vairāgyam*, or ascetic zeal

On the power and kingly conduct of *Rama* He was taught the *Pasupati vrata*, a *Saiva* observance destructive

After the performance of this ceremony and the like *Śiva* appeared to him *Rama* obtained various kinds of gifts, in the shape of destructive weapon

Description of the nature of *Para Brahm* *Śiva* shewed to *Rama* his *citra rūpa* or universal form, as in himself embodying all being and thing

On the five elements as component parts of the human form, and on their destructibility Details as to the body, and as to the soul *Upasanam* or mode of honoring *Siva*

An account of *mucsham* or beatification Description of the kind of *l'hakti* or devotedness to *Siva* that insures to its possessor beatification On the way to beatification and on any one, who being in that way is fit for the boon

By favor of *Siva*, the hero *Rama* conquered *Ravana*, and others
leaf 1—36

The book is long, of medium thickness, without boards, recent

7 No 378 *Vaisya sandhya randanam, slokas, mantras* and prose complete

Salangajana to *Vaisya muni*, said to be from the *Scandapuranam*

On three *varnas* or *Brahman, Chettriya, Vaisya* Of the third, the form of morning and evening homage, directed chiefly to the sun [The *gayatri* is similar in object, but the use of this is restricted to *Brahmans*] leaf 95—97 The book is of medium length, without boards Compare with the following number

8 No 392 *Kanika puranam, slokas*

By *Salangajana muni*, in seven *adhyayams*, supposed to be complete

On the *Vaiyyas* their genealog—rules as to measures of *yugas* Origin of the *Vaiyyas*—legend of their devotedness to *Siva*—gift or favor thereby obtained—by command of *Siva* to *Vishnu* this merchant caste became wealthy on earth Legend of *Bhascaracharya* their *guru* (not *Ramanuja*) On the river *Gautama* at *Panar*—their location, by there building a town—thence they emigrated and spread themselves over the towns of the *Calinga desam* Account of *Kusuman*—he was very charitable and rich, as a *Comti*—he performed a *yaqnya* or sacrifice to obtain a child By the favor of *Purvati* a son and a daughter were born to him, their growth, nurture &c.

Vishnu Verdhana of *Talica I* came on a conquering expedition He saw the virgin daughter of *Kusuman*, and desired to obtain her, details of this affair, as to the catastrophe and dedication of the young woman

An episode is thrown in, as to *Marcandeya* a devotee of *Siva* This caste allows of the marriage of first cousins, or children of brothers and sisters Mode of marriage described leaf 124—159

- 9 No 496 *Narayana sabda nirrasanam* or *Narayana pada nir-vasanam*

The author endeavours by various authorities as to roots and by quotations from many books so to turn or twist, the name of *Narayana*, as to make it mean *Siva*. It is the only name of *Vishnu* which cannot easily be so turned. *Sancaracharya* began this kind of twisting, which is congenial to the *Hindu* mind. If the name could be so perverted the distinct existence of *Vishnu* would be thought blotted out, and that all his names are names of *Siva*. Hence the subject continues a controversy among *Saivas*, from *Appaya dīkshada* of old (as verbally stated) down to *Rāma Dasari* of Mysore, a *Pandit* in the *Sudr* Court, professing to have accomplished the grand object. leaf 47—64

The book is long, without boards, recent

- 10 No 515 *Ararōchana anubhūti*

By *Sancaracharya*, 144 *ślokas*

In this world ignorant people consider *Narayana* and *Siva* to be distinct and different, but the author is of another opinion, and, addressing *Rama*, observes—'You O' *Para Brahma* are in yourself *Brahma*, *Vishnu* and *Siva*' (I do not vouch for this piece being the genuine production of *Sancaracharya*. However, he, with his *Smarta* followers hold the entire unity, and agreement of *Brahma*, *Vishnu* and *Siva* and refuse to set the one against the other, as is very commonly done by other class)

- 11 No 525 *Tutva kaustubham*, or *mata dushana grant ha*, *ślokas* •
prose

Only the 1st *parichhedam*, or section

The *puranas* which declare *Vishnu*, to be supreme are of the quality of *tāmasa* or darkness while the *linga* and other *Saiva puranas* are *sutvika* or excellent

By means of this last *purana* it is proved that *Siva* is *tatva purusha*, the "real man" or supreme Being, as such his glory is stated. It leans to the *advaita* system, but is rather *Saiva* in the extreme, leaf 26—36

The book is somewhat long, without boards, recent.

XXX. TALES

1. No 605 An assemblage of classic poems in whole or in part. Some of these pieces are elsewhere entered, but this book, as a whole, can only be classed here

1) *Cumaru sambhava*, by *Calidasa*

The 7th *sargam* 89 *slokas* of the *mulam* or original, *sanjivini*, a comment on the 7th *sargam*.

By *Kola chēla malli nat'ha*.

Also the 8th *sargam*, original, and comment, both complete

In the 7th is an ornamental description of *Parrati*, as to personal beauty, at the time of her marriage, and, in the 8th, details following marriage, immodest

- 2) *Mēgha sandēsam*, the *pūrva* and *uttara*, by *Cali dasa*, and comment on both of them, by *Kola chēla malli nat'ha*

This, as an entire copy, might be put up as a distinct book.

- 3) *Kirartarjunyam* - *slokas*

By *Bharavi*

From the 1st to the 8th *sargam*.

Ganda pata, a comment on the same, the comment following each *sargam*, and distinct By *Kola chēla malli nat'ha*.

The general subject *Arjuna's* penance on the *Himalyas*

- 4) *Magham*, *slokas*

By *Vanin Magha*—5 *sargams*

—*Sarataucushu*, a comment on the same. By *Kola chēla malli nat'ha*. It follows each *sargam*, distinct from the original

The general subject *Krishna's* expedition against *Sisupala* with description of halts, or military encampment, and with ornamental and erotic matter, much of this last throughout, though not entirely such. leaf 5—270. but not so written

The book is long, of double thickness, with a wooden pin, recent

2. No. 610. *Nāishadam*—*slokas*

By *Sri Harisha cavi*, the 2nd *sargam*

A prose comment on the same

By *Kola chēla malli nat'ha*, in the book this is placed first

The *hansa* bird describes to *Nala* the great personal beauty of *Damayantī*, leaf 1—29

The book is of medium size, without boards, recent

- 3 No 611 *Sanjivini*, a prose comment on the *Mēgha sandesam* 1st part only.

By *Kola chēla malli nat'ha*; defective.

The 1st part is descriptive of localities, and extends to the arrival of the cloud at *Alacajura* leaf 1—18, from 2 to 20 new leaves

The book is long, of medium thickness, without boards

4 No 613 *Vicramarca cat ha*

Prose with an occasional *sloca* Tales by thirty two nymphs imprisoned as statues on the steps of *Vicramarca's* throne On *Bhoja raja* attempting to ascend each statue told a tale of *Vicramarca's* great liberality, causing *Bhoja* to retire abashed, see former notices, leaf 1—31

The book is long, with bamboo boards, injured on one edge of the book

5 No 656 *Naishadam, slócas*

By *Sri Harisha* 1—3 *sargas*

. *Jiata*, a comment on the same

By *Kola chela malli nat ha*

The size of *Nishadha desam* Description of *Naishadha* or *Nola*—his mode of charitably protecting the country—his catching a *hamsa* bird in a pond, and, at the bird's request, sending it on a marriage errand to *Damajan* ti leaf 1—77 and 13 blank at the end

The book is long, of medium thickness

6 No 658 *Hamsa sandesam, 110 slokas*

By *Vedantacharya*—2 *uchhasams* *Hamsa sandesam tippani*—a *tica* or comment on the same, probably by the same author

Rama being on *Malya* hill saw a *hamsa* bird in a pond, near at hand, and as he had come to a knowledge of *Sita's* abode, through the means of *Hanuman* he caught the bird and charging it with a detail of his affections &c he despatched the bird with the message A mere poetical play of imagination apparently an imitation of the foregoing, and following works

Descriptive details of places by the way, and fully so of *Lanka*, with a description of *Sita's* person

The book is long, of medium thickness, without boards, injured

7 No 659 *Megha sandesan, mulam*

By *Calidasa*

The *purva* 67 *slócas*, the *uttara* 53 *slokas* the *uttara* is erotic, but the whole is tolerably well known through the medium of Wilson's translation, leaf 1—23

The book is short, without boards, slightly injured

8 No 661 *Vaishadha vyakya—2 tica*

By *Mahabadyarya*, 5—9th *sargam*

Nācīla went to *Indra* with intelligence of *Nala's* marriage contract with *Danajanti* in order to embarrass the same recommending *Indra* to become a sutor

6 *Indra Agni Yama Varuna* these four set out to meet *Nala* and, on doing so put him in fear charging him to go and say, that each one of them would come and marry *Damayanti*. *Nala* engaged to do so. (A sort of proceeding termed *daudhya*)

7 *Nala* in disguise went and spoke with *Damayanti* and delivered the messages sent by *Indra* and the others. She declined the proposals being engaged to *Nala*

8 Description of *Damayanti's* person from her foot to her head.

9 The aforesaid four came in disguise and sat down to discourse with *Damayanti*. leaf 1—161

The book is somewhat long, thick, old, not injured

9. No 664 *Nalodaya tica*, a comment on a poem by *Calidasa* the *Nalodayam*

By *Aditya suri* 5 *uchhasams* complete, the 4th defective A description of *Nala's* person, and good qualities, and the like as to *Damayanti*—not beyond leaf 1—35

The book is long, without boards, slightly injured

10 No 671 *Nalodayam, mulam*

By *Calidasa*, with a *tica* by *Aditya suri* 1—3 *uchhasams*—*Nala* and *Damayanti* described A fragment of two leaves on the same subject, *grantha* letter from some other book leaf 1—76

The book is of medium size, very narrow leaves, without boards, damaged

11 No 672 *Bhoja charitra*, *ślokas*, with prose, said to be complete

While *Bhoja* ruled he patronized many *Panditas* and poets the former taught him learning the latter panegyriced him. and all received gifts *Calidasa Bhata bhuta* and *Dandi* were distinguished, and the first one was a great favorite with *Bhoja* It is stated in the book that *Bhoja* as a trial of skill gave the three poets three words, without meaning to be the close of a distich These words were merely *gulu gugulu gugulu Bhuta bhuta* and *Dandi* failed *Calidasa* produced this distich

Jambu p'halani paghvan' patanti vimala

Jalé kapī kamhū a sacamb'yo gulu geg ila gugulu.

'A *Jambu* tree with branches over a pond bore ripe fruit a monkey shook the branches, and the fruits dropped into the water with the continuous sounds—*gulu gugulu* 'gugulu'

Bhoja acknowledged this to be his meaning, having seen the thing when out hunting

Details of *Bhoja's* conduct in the management of his kingdom

The book is long, of medium thickness, without boards, recent, slightly injured

12 No 686 *Bhasha manjari*, prose.

By *Vengalurya vibhuta*, incomplete.

In *Calinga desam* was a king named *Subhutti*. A *Brahman* went thither, from *Conjeverim* and had an interview with that king, who asked who he was, whence he came and by way of what countries with the like. The questions and answers yield a continuous colloquy, expressly intended to aid students in acquiring the language of polite conversation—the object of the slight fiction employed as a vehicle. See another copy 24 No 744 *infra*. leaf 1—10

At the end of the book are two leaves *Sinavya parnam* an amusement one person is to guess at what another person thinks in his mind, by means of one word or more than one. Example one person stated ten different synonymes for the word *samudra* sea and then demanded what was his mental thought. The other replied that he thought on the ten heads of *Ravana* for reasons given. 12 leaves, 15 blank.

The book is of medium size, without boards, recent.

13 No 691. *Vicramarca charitra*—prose with some *slocas*.

This copy is very much damaged and thereby rendered incoherent, and not complete. The pieces dipped into were, hunting in a forest—precepts to *Panditas* from various countries—rule of his kingdom. See 4 No 643.

The book is long, thin, without boards, very old, and greatly injured.

14 No 696 *Butanandana*, a comment on the *Nalodayam*, with the original *slocas* by *Calidasa* 1—4 *uchivasams*, the *tica* by *Sripura Vencatacharya*. Title of *Nala* the *kamsa* bird—description of the person of *Durayanti*—marriage.

The book is long, of medium thickness, without boards, recent, slightly injured.

15 No 698 *Magha vidadya vyakhyanam*, *varu* form, without the *mulam*. The comment on *purva* and *uttara* both complete.

A *yacsha* banished by *Causa* charged a cloud to carry a message to his wife—progress of the cloud by *Ougeu* to *Alacapuri*—minute description of the person of the *yacsha's* wife—translated, leaf 1—88.

The book is short, of medium thickness, slightly injured.

16 No 701 *Vista guna darisanam*.

By *Harisana pala Vencatacharya*, *slocas* and prose mingled, complete.

A discourse between two *gandharbas* as a vehicle—*Krisanu* abusing and *Viscatasu* praising, the sun—*Narayana*, *Bhadrica azra*—*Ca*—*Ayodhya*—*Gurjuru desam*—*Maharashtra desam*—*Carnata-desam*—*Yudata*

cshetram—*Andhra desam*—*Canchi puri Chola* and *Pandya-desams*—*Siva*, *Vishnu*, and other gods—*Brahman*, *Cshettriyas*, *Kurayas*, *Sudras*, *Chundalas*—*Bhagirathi* and other rivers. The *Tengalas* of *Conjeveram* come in for abuse alone which is the intended sting of the hornet. leaf 1—46

The book is long, of medium thickness, without boards, a little injured

17. No 708 *Magha vyakyanam* prose.

By *Kola chela malli nat ha*

Only the 8th *sargam*, 17 leaves

Krishna sports in water with women plucking flowers in the forest and the like—5 *slokas* of the 7th *sargam*, *mulam* only on 5 leaves added.

The book is of medium length, thin, without boards, injured

- 18 No 714 *Māgham*, *tica* only

By the same author.

70 *slokas* of the 7th *sargam* are explained the gathering of flowers during the march of *Krishna's* army, leaf 33—52

The book is of medium length, without boards, injured

- 19 No 716 *Magha caryam*, *s'oras*

By *Magha caru*.

The 6th and 12th *sargams* with a *tica* on the same by the above author. The 6th contains a description of the six seasons. The 12th relates to exercising elephants, and horses in military evolutions leaf, 24—46 and 59—60.

The book is of medium size, without boards, slightly injured

- 20 No 721 *Jivatu*, a comment on the *Vaishadham*, the 9th *sargam* only 1—106 *slokas*

By *Kola chela malli nat ha*

Nala, disguised, discharges his commission and *Damayanti* refused to marry any other than *Nala*; leaf 1—24

The book is of medium length, without boards, somewhat injured

- 21 No 727 Sect 1 *Naiskadham*

By *Sri Harisha caru*, *mulam* only, 1st and 2nd *sargams*, as far as to *Nala's* catching a *hamsa* bird 18 leaves

Sect 2, 3, 4 *alibi*

- 22 No 735 *Naiskadham*, *mulam* only

By *Sri Harisha caru*

The 5th *sargam*, 138 *slokas* complete

Naredi's visit to *Indra* to disturb the intended marriage, and the proffered suitorship of *Indra*, *Iama Agni*, and *Varuna*

The book is of medium length, without boards, very slightly injured

23 No 711 *Rhoja charitram, chattu slokas, grant ha letter*

Distinct distichs by various persons on the good disposition of *Blaja raja* such as courage, fortitude, gentleness, generosity, &c and these variously described so as to display the verbal skill of the authors leaf 85—91

The book is long, without boards, injured

24 No 711 *Bhasha manjari, prose, complete*

A colloquy between a learned *Brahman* and a king. The former asking a gift and the latter putting a variety of questions, such as, who are you? what family have you? and the like—only extensively varied. The *Brahman* replies and the king dismisses him respectfully sending him home. See 12 N 656. As there noted the intention seems to be to teach the moles of polite language to persons unused to courts. As the language is a dead one, except among *Brahmans* its usefulness is less than would be otherwise the case leaf 1—20 and 40 leaves blank.

The book is long without boards recent a dye has been used to make the letters more legible

25 No 769 *Narshadham, mulam*

By *Sri Harisha*

3rd to 6th *sargam*, with a *tica* to the same

By *Kola chela malli nat ha*

From *Nalas* catching the *hamsa* bird, and sending it with a message to *Danayanti* down to the return of the bird with a favorable reply and his preparing to journey leaf 1—83

The book is long of medium thickness has only one board, and is damaged

26 No 773 *Damayanti cat ha*

By *Trivikrama Blatta slokas* with prose mingled, not *tica* 1—5 *uchrasams*, only a little of the 6th

Description of the good disposition of *Nala* and of his bodily form. *Aundina* the town of *Damayanti* is described. A description of her person. Her love for *Nala*.

There is a studied use of *śleṣha* or words of double meaning for example—she is like the *sandhya* or twilight. Now the dawn and evening are sometimes red but this also denotes less so that the meaning is of roseate hue and fond of *Nala*. 46 leaves

The book is long, on talipat leaves no boards

XXXI VAISHNAVA

1 No 204 *Druddha bhakti lacshanam* or quality of firm devotedness, from the *Vishnu dhermottara*—27 *adhyayas*—from the midst of a larger book, the general subject is the *Vaishnava dhermam* or duties of *Vaishnavas*, *Garuda* to *Marichi*

- Aditi puja* homage to a guest on arrival
- Iarna Irama acharam* customs or observances of *Brahman*, *Cshetrya*, *Vaisya* and *Sudra*
- Pati bhakti*, devotedness of a serf to his feudal head
- Vishnu puja*, mode of homage to *Vishnu*
- Tulasi mahima* excellence of sweet basil
- Vishnu sushusha*, working gratis in a *Vaishnava* temple
- Salagrama puja*, homage to kinds of petrified shells.
- Dhenu puja*, homage to a cow
- Bhumi danam* gift of land
- Anna danam* gift of food
- Ica dasi uparhasam* fasting on the eleventh lunar day
- Punya apunya kriya* meritorious works, such as building temples, &c and the defect of such merit
- Guru sushusha*, gratuitous service to a spiritual teacher

By attention to the aforesaid duties and by being firm in the service of *Vishnu*, *mukti* or beatitude will be acquired. Those who are without devotedness to *Vishnu* do not obtain beatitude leaf 1—112

The book is long, of medium thickness, without boards, variously damaged

2 No 213 *Brihannaradiyam*, *slocas*

37 *adhyayas* or chapters.

- Sradha mahatmyam* } Excellence of funereal rites, of deity of
- Bhagarata* " } devotedness to a teacher
- Guru bhakti* " }

—*Tirtha nirnagari*, description of many bathing pools, modes of expiation of various crimes, with intermediate details, as to *Vishnu's* glory 72 leaves

The book is long, of medium thickness very old, and very much damaged

3 No 233 *Vishnu dhermottara s'locas*

1—27 *adhyayas* 1st and 27th defective

Excellence of *Prahlada*, as a devotee of *Vishnu* and excellence of *dhermam* or equitable benevolence—mode of homage to (*aditi*) a guest—the

due deportment of a *Vaishnava*—duties and deportment of a chaste wife On the merit of going to look it (i.e. pay homage to) an image of *Vishnu*—on the value of the *tulasi* plant, and of sprinkling water, in which it has been put, on the head Value of giving lamps (or lights) A special value attaches to gifts for the homage of *Vishnu*, on the full moon of *Vaisac'ha* month, or on the *dravana dvadasi*, and on some other days To go and see a temple of *Vishnu* is of great merit Value of *salagramams* or petrified shells Merit of digging tanks or pools, and of planting groves of trees near them Mode of doing homage to *Brahmans* Great value of gifts made to them such as a cow, land, food, &c

Importance of the fast on the eleventh lunar day Description of *naraca* and *svarga*, *yama pura* is the capital of the former, sufferings there described, and the happiness of *svarga*, the paradise of *Indra*

Nyana yogam—merit of knowledge, with reference to beatitude

Description of the four ages, *krita*, *trita*, *dvapara* and *kali*—with other matters

The book is long, of medium thickness, recent.

4 No 368 *Séshta dherma*, extracted from the *Harivamsa*, *ślokas*.

By *Suta* 57 *adhyayas* incomplete

Specification of various kinds of *dhermam* Glory of *Vishnu*, and of his acts in creation, &c Account of various votaries of *Vishnu*—and a discrimination of what such ought to be in mildness of temper, and in right conduct The merit of gifts of food, of a cow, of land Praise of *Sat*, that is an excellent man The benefit of friendship or intercourse with such a one Value of the *salagrama* shells Benefit of bathing in the Ganges, and of observing the 11th lunar day as a fast As also of giving water to thirsty travellers, and of honoring guests Benefit of walking round a *Vaishnava* temple keeping it on the right hand On the great sufferings of the foetus when confined in its mother's womb On family troubles, which are very great Discrimination as to a wealthy man, and a fraudulent debtor The former, if charitable, will go to *svarga* after death, the other to *Naraca* The excellency of the *Caveri* river—of the *chandra pushcara* pool near it—glory of *Rangha* (or *Vishnu*) dwelling there Legends of other temples as *Vencatadri* (Tripeti) *Hastinara* (Conjeveram) their excellence On the birth day of *Krishna*, and on the nine days' festival to *Rama* On vows of four months' continuance On a special observance, on the *sravana dvadasi* Benefit of fasts on Sundays, and Mondays—with various other, and similar matter. leaf 1—180

The book is somewhat long, thick, old, but not injured

On *śeṣa* God, and *śeṣatva* mankind. On three modes of obtaining beatification, being *karma*, *gnana*, and *bhakti*. Discussion concerning them

[*Karma* here means the old doctrine of sacrifice—*gñānam* the refinement of the *Sāṅkhya*, *Buddhist*, and *Advaita* tenet that knowledge alone suffices, *bhakti* is devotism to any particular god, as *Viṣṇu* or *Śiva* exclusively]

A casuistic doubt resolved—whether when a disciple has been taught by a *guru*, and has received his instruction, he will assuredly obtain beatification? The affirmative asserted

Glory of *Nārāyaṇa* is the great First Cause, producing *Rudra* and all beings, or things besides

2) *Stotra bhāṣya*—tīka form, complete

By *Vedāntacharya*

In four *adikāṇḍas* or chapters

Nārāyaṇa has no equal—He is all—his glory stated—reference to a hieroglyphical form with *shell*, *discus*, and other emblems—these are discussed, with laudation.

3) *Yetiśvara māta dīpikā*, a comment on another book, prose form, complete in 10 *avataṛas*

By *Śrīnīśaṅkara*

This writer adopts the dialectics of the *nyāya* school, 1, *pratyakṣa*, 2, *anumāna*, 3, *sādhana*, 4, *prāpti*, 5, *kāla*, 6, *nitya vibhūti*, 7, *buddhi*, 8, *jīva*, 9, *Īśvara*, 10, *drāṣṭā*, and, by these logical appliances, illustrates a book called *Yetiśvara māta*, in a way peculiar to some ascetic of a *Vaiṣṇava* class, probably partaking of the *Sāṅkhya Yoga* school of *Patanjali*. Also some *vedānta* discussion, on the difference between God and the human soul, which difference is here maintained

4) Other *vedānta* matter, but *Vaiṣṇava* in kind—prose incomplete

The difference between the human soul and God maintained, under the terms *jīva* and *Paramatma* 220 leaves, and 25 blank leaves

The book is somewhat long, very thick, with a wooden pin, recent [It bears upon the religious, and philosophical controversies of Peninsular India]

8 No 413 *Stotra bhāṣyam*, prose

By *Vedāntacharya*, in 4 *adikāṇḍas* complete, a comment on, *Alakṣaṇa stotra*, a work by an *Alakṣaṇa* on *Rāṅga nātha* at Trichinopoly, as *Viṣṇu* or *Nārāyaṇa*. See 7 No 403 2) *supra*.

There is no superior to this God—no one equals him—inferior to none—Lord of the universe. He has no evil quality, (such as the *tamasa* *guṇa*)

A description of the image of *Rangha nayaca* from foot to head—with some *veda* extracts in proof or illustration leaf 1—76

The book is long, of medium thickness, old, damaged

9 No 416 *Adhyatma chintamani*, 1—132 *slocas*. Meditation on the means, *Vaishnava* in kind, of obtaining *mukti*, or beatification, in contemplative distichs, 12 leaves The book is short, without boards, old, damaged

10 No. 420 Six pieces.

1) *Vishnu chintiyam*—a comment on the *Vishnu puranam*—only the *tica*

1—6 *amsas* or parts

1 has 1—22 *adhyayas* complete.

2 „ 1—16 „ „

3 „ 1—10 and 16—18 *adhyayas* defective

4 „ 1—10 „ „

5 „ 1—33 „ complete

6 „ 1—8 „

2) *Nyasa tilaca tica*, complete

By *Raghu pati*, a comment on a book named *nyasa tilaca*

On the duty of abandoning wife and family, and all property giving them up to the God *Rangha* as if the spot (*tilaca*) on his forehead, (and of course for the benefit of the *Brahmans* his servants)

3) *Rahasya manjeri*, *slocas*

By *Saamyas jumatat yagendra*

The suitable dispositions of teacher and disciple—proper times of giving instruction The *secret* is the duty of renouncing family care and *manjeri* garland is merely ornamental, *quasi* the “dupe’s chaplet” The piece is complete

4) *Nyasa samasat vyakya*—*two* only.

By *Narayana muni*, a *Sannyasi*, properties of teacher and disciple, duty of relinquishing worldly cares, and the excellency of that mode of conduct

5) *Sri rachana bhushana vyakya*

By *Jaganat’ha*.

The *Sri rachana bhushana* appears to be a Sanscrit book in *slocas*, this is a comment on it, in which Tamil stanzas are extracted from the *tiruvayamori*. A mixture of *veda* and *vedanta* doctrine applicable to *Panditaras*, and in general, the glory of *Vishnu* stated

6) *Rahasya treya sara sangraham.*By *Vedantacharya.*

This is an epitome of some other book. The "triple mystery" is variously expounded, this book appears to refer to theological disputes—a three-fold mode of obtaining beatification

- (1) By sacrifices—the *carma marga* if not available, from its expensiveness, then.
- (2) *Gnana margam*, wisdom's way, by acquiring the hidden meaning of books, and learning the true nature of God.
- (3) In default of that, from want of learning, then *bhakti margam*, devotion to a god or teacher, abstract meditation, ignorance the mother of devotion the issue beatification, briefly stated

Some discussion on the *atma surupam* and *Parama surupam* or nature of the human soul and divine soul as distinct, separate 240 leaves, 20 blank

The book is long, of double thickness, leaves narrow, recent

11 No 432 Two pieces

1) *Vivartar'ha sangraham.*

By *Rangha nat'ha* a few *slocas*, but chiefly prose, complete

In order to obtain beatification three ways are sometimes specified, that is—*karma—gnana—bhakti*, but better than these is *parapatti margam*, or implicitly obeying a teacher. That is, a stupid, or ignorant man should go to a teacher, and be taught to repeat *mantras*, &c which is the road to beatification

The book meets an objection against *Vishnu* in the form of *Rama* who, on losing *Sita*, and not being able to find her, wept. The book states that this was only a worldly spectacle, or something to exhibit before men, unless *Rama* must worship *Vishnu*

2) *Prapanna paryátam, slokas*, the flower of paradise.

Description of the form of *Naráyana*—Description of the form of *Vishvasena*, and of other attendants around *Vishnu*. Some say that *Lacshmi* is not glorious, this book asserts her glory.

Qualities of a teaching *guru*, and on the example which a disciple receives from him. Among other matters it is stated, that criminal intercourse with women is an obstacle to the attainment of beatification

Leaf 1—24

The book is long, without boards, recent

12. No. 179. *Anusmṛiti vyākhyānam*.

The *mūlam* has 138 *ślokas* herein given, ascribed to *Vyasa*. The comment by whom not stated. As far as 30 *ślokas* the comment is in Telugu; the remainder Sanscrit prose.

The excellence of *Vishnu* described. Praise of *Vishnu* with connected matter. *Vishnu* is *Paran*, or Supreme, and also *Jagat karana* the cause of the universe. By remembering, and repeating the names of *Vishnu* all sin departs. His glory. He is *Para Brahm*; and like matter.

On *Vasudeva* or *Krishna* and *mantras* directed to him. Many other exclusively *Vaishnava* matter, sectarian. leaf 1—160

The book is of medium size, old, without boards.

13. No. 529. *Sruti gīta bhāshya*, a prose comment on the 92nd *adhyāyam* 10th *scandam* of the *Bhagavatam*; also with some extracts from *vedas*, in proof of some assumed positions.

On gentleness, and other mild dispositions which are described, including also fortitude, and bravery, or courage, such as lead to victory. After these matters, it is stated that *Narayana* possesses those excellent dispositions, and that he is *Para Brahm*; which point is sought to be proved from the *vedas*. On the glory of *Narayana*.

The book is short, and thin, without boards, damaged in the middle.

XXXI. *VEDĀ and VEDĀNTA*.1. No. 66 *Nṛsiṅha purāṇa tapaniya vyākhyānam*, *ślokas*, with prose.

By *Sancaracharya*, complete.

Hommage to the man lion *atātara* of *Vishnu*; *zanti* litany, *homa* fire-offering—*mantra* spell or prayer, *dhyānam* meditative intensity. The *cava-cha mantra* or spell for protection. Benefit of homage rendered to this form of *Vishnu*.

The *Nṛsiṅha mahatmya* or legends concerning this incarnation. There are internal subdivisions, but the scope of the whole is the glory of this incarnation. leaf 1—173 and 40 blank.

The book is short, thick, somewhat old.

2. No. 70 *Tāttvīya upanishada bhāshyam*

By *Sancaracharya*, the *sruti* and the *vacya* or comment, both complete.

An explanation is given of this appendix to the *vedas*, so as to support the *advaita* scheme. Other portions of the *vedas* introduced are interpreted, according to that system.

The *jīva* or human soul, and *Brahm* God, are described, and are only one.

One leaf, the end of the *kali santaruna upanishada* leaf 1—22 and 1—36 and 1—9

The book is very long, of medium thickness, without boards, worm eaten

3 No 74. Sect 1 *Namaca mantra*, with *stottras*, from the *veda*

Purusha sueta, a hymn relating to *Vishnu*, used with a fire offering of rice, and butter oil, incomplete

Rudra prasna, mode of using a part of the *vedas*, relating to *Rudra* or *Siva*, for Sect 2, see XVI a comment on the two *Saiva* portions of the above in Telugu, the spells are for various purposes, some good, some malignant leaf 1—7 and 1—48

The book is long, of medium thickness, a little injured

4, No 155 Two pieces

1) *Ch'hardi Brahmana*—a part of the *veda* in 12 *panchadis* or sections, complete *Yagnyatilaya* states that such *Brahmans* as are unacquainted with the *vedas* may study this portion, and they will acquire the merit of knowing the whole 6 leaves

2) *Brahma yagnyam*, complete, a *mantra* duly used with pouring out water from the hands to gods, *rishis* and ancestors *Sancalpa mantras*, used to commemorate the date of any special act, or ceremony 6 leaves

The second piece is shorter than the other, no boards

5 No 226 Sect 1 *Préti sacyam* or *acshara samamanayam*, incomplete from the *yajur vedam* on accents, when intoning the *vedas*—different quantity of letters—half measure is termed *venya man* from what organs the letters proceed, as guttural, labial, &c Three accents, acute, grave, circumflex leaf 1—13

For Sect 2, see XIII

6 No 405 *Ramananda ristti*, a paraphrase by *Dharma balu* on a book entitled *Ramananda sutra* the original not here, 1—4 *adhyayas*, to each one 4 *patas*, complete

On the nature of the *jivátma* and *Paramátma*, or human and divine souls—proof from the *vedas* that the two are distinct The body as compounded of five elements, is *anítam*, mortal According to the *vedas* the human soul is liable to the *rajá* and *tamo gunas* or irascible, and depraved dispositions *Para Brahm* has only the *sat guna*, or excellent disposition He is omniscient, the human soul not so As lord of the world he has *nitya ástra-*

ryam eternal fulness The glory of his world Description of such as are entitled to beatification Other matters *Vaishnava*—*vedanta* or *visishtā*, and condemnatory of the *advaita* system

The book is of medium length, very thick, recent.

7 No 109 *Vedanta paribhasha*, an epitome of the *vedanta* system

By *Dharma raja advaita indra*

1—8 *parich'hedas*, complete

1 *pratyaksha*, self evident proof of deity

2, *anumanam*, proof of the same by inference

3 *upamanam*, the same by analogy

4 *agamam* by *vedas* and other authority

5 *artha apatti*, 6, *anubalabdi*, 7 *richaram*

8 *prayojanam*

The world is a lie. *Para Brahm* is without body—without *gunas* or qualities. Four *pralayas* describe sleep and dreaming being one and the delusion of matter another To know the entire *vedas* causes inward joy, which is an *anda rupa Para Brahm* Under 8 it is stated that *gnanam* wisdom is *mukti* or beatification

The book is long, thin old, without boards

8 No 410 Three tracts

1) *Vedanta sangraham*, prose

By *Ramanujacharya* complete

Concerning the four colors or castes and the four *aramas* of celibate student householder hermit, and strict ascetic

The human soul is *anitya gnani*, or of limited knowledge the *Para matma* is *nitya gnani* or abiding of eternal or infinite knowledge There is a knowledge extending to all things the limited human soul knows only a few of these things—with like argument of the *visishtā advaita* and against the *advaita* dogma

2) *Vedanta dipam* or *Brahma sutras*

By *Ramanuja muni*

It contains the *Brahma sutras*, ascribed to *Vyasa*, with *vedanta* prose and a *tipica* or paraphrase to be his own *tipica* having each one 14 *patas* complete

Discrimination as to the *jivatma* and *Paramatma* or human, and divine souls *Para Brahm* has *sit gunas* or good qualities some perfections describe bad dispositions relate only to the human soul *Para Brahm* is the generator, or primal cause of all beings and things besides

[This tract is as much opposed to the *Saṅkhyas* as to the *Advaitas* and in so far as this alone is concerned, *Ramanuja* is worthy of honor. I have observed that his system comes nearer to Christian theology than any of the adverse systems.]

3) *Bhashya vādaṅga vyākhyānam*.

Bhashya is *Rāmanija's* comment on the end of the *śeṣas*, or *vedāntam*. As that comment was rather obscure, another was made on it, also obscure. The present is an explanation of the second comment by *Ramanuja*, that is a further elucidation of his own work. It contains the usual discussions as to the *jīvatma*, and the *paramatma*—but this tract 3) is incomplete.

The following are some included matters:

—*prajā dharma nirupanam*—popular morality, *multitricharam* an enquiry as to beatification, and the persons who shall attain to it. On two *pralayas*, or deluges partial universal, there is a technical use of this term. See 7 No. 409.

This book is somewhat long, very thick, leaf 1—241, small handwriting, a very neat book, recent.

9 No. 412 For Sect. 1 see XI For section 2 see V

Sect. 3 *Vedānta saram*

By *Ramarāja yogeन्द्रa*

Sūtras, *śeṣas*, and prose

1—4 *adhyāyas*, to each one 4 *patas* or 16 *patas* complete.

On the *jīvatma* and *paramatma*—their *īdām* or difference. The human soul is in one sense *anityam* finite, as in certain cases it merges in the supreme and loses identity. The *paramatma* is properly *nityam* or eternal *a parte ante et posteriori*.

This book contains the statement of a system, but not so controversially as in some other productions by *Ramanuja*. It obtains very much among *Vaiṣṇavas* around Madras.

In all 3 sections 78 leaves

The book is of medium size, old. [I was told that it had been sent to Benares, and was returned thence.]

10 No. 423 *Vedānta saram*

By *Ramanujacharya*, prose

1—4 *adhyāyas* to each 4 *patas*

This appears to be the first comment on the last tract, above, further explained, in a fuller *bhashyam*, see 8 No. 410 3)

The properties of *Para Brahm* as the First cause of the universe. On the powers or faculties of the human soul so as to cause any effect without This power comes from the sanction or permission of *Para Brahm*. Some extensive details on the glory of the said *Para Brahm*, which cannot be fully expressed. Even the *vedas* do not contain all concerning it. Omnipotence, immutability, eternity, freedom from ignorance and every other defect, goodness pity compassion patience. These benevolent qualities are to be compared to a sea. The *advaita* system as to *nirguna* or no quality in the Divine Being, is opposed. On *chit* and *achit*, or living beings, and inanimate things, these are in a manner, the body with which the deity is clothed (following the pantheistic *vedanta*). The *advaitas* do not recognise a difference in *chit* and *achit*. *Ramanuja* holds a relation of the soul to deity and the soul an *amsa* or part without absolute unity. The *vinculum* of relation must be sought for in his works. [In the Christian system the *vinculum* is the Holy Ghost, and this system rejects any clothing of deity with matter as body to a soul.]

The book is of medium size, recent

- 11 No 441 An *upanishada* said to be of the *vajur vedam*. It can be made out that the subject relates to the world, the human soul, and *Brahm*, or God. It has only the ancient text leaf 1—28

The book is of medium size, without boards

- 12 No 442 Five pieces

1) '*Purusha sucta bhasyam*' a hymn or passage from the *vedas*, having reference to *Vishnu* its meaning explained, as to the divine nature, under the name of *Vishnu*

2) *Mantra prasna bhasyam*

By *Hari dhatta*

A comment on some parts of *veda mantras* used on ceremonial occasions, as *rastra deca* before eating—*Brimla yagnya* libation of water and mode of doing it *terpana vidhi* a pouring out water from the hands of frequent use

3) *Sandhya vandana bhasyam*, prose with matters from the *vedas*. On morning noon, and evening homage, being seated, closing the nostrils without breathing—repeating the *gayatri*—its meaning, and words from the *vedas* used are explained

4) *Shadazita*, or 86 slokas

On ceremonial uncleannesses the subject derived from the *vedas*

5) On marriage—modes of *as*, *Datta*—*Brahma*—*asura*—*paishacha*—*racshasa*—*gandharba* &c

Expiation for an omission of some of the lesser duties

Gotra pravara tārica, brief *sūtras*, on examining the tribes of proposed bridegroom and bride. Another form of the same, as stated by one *Mukta vali kara*

Some *prayaschittas*, or penalties for adultery. If an *amatas* come within the 10 days for funeral ceremonies then the ceremony to ancestors, on that day, must be set aside. 99 leaves in Sections, as 1—4 and 1—7 and 5—10 &c

The whole of the matter seems derived from the *vedas*, though not all in *veda* language.

The book is long, of medium thickness, old, and much damaged.

- 13 No 443 *Varuṇīyam*, an *upanishada* with *laghu dipica* a brief comment. The comment is placed first—it is on two *anuracas*, but incomplete

Para Brahm of *ananta rupa* or eternal nature, has no qualities. The human soul, or soul in the general is one with him. *Para Brahm* is Omnipresent. He is Lord of the universe. He receives in the end the homage of all sacrifices, to what god soever directed. The origin of the elemental principles of the world, as water earth &c

The words of the *upanishada* are stated to be from *Brahma vidu* to *yavam veda*

Then the *mūlam* or text of the said *upanishada*, in the form of *veda verses*, this is without defect, the comment not extending to the whole. leaf 1—27.

The book is long, without boards

- 13½ No 444 *Upanishada* *

1st *prasma* from the *yajur veda*, 6 leaves

On *Brahm*, and duties

The book is long, without boards, recent.

- 14 No 447 *Arunam*, said to belong to the *yajur vedam*, *vedaic form*

1—32 *panchatis*, complete

Vishnu has metaphorically a thousand eyes, and a thousand hands or feet. He pervades all the world. His attributes, or qualities described. An enquiry on the creation by *Brahm*. Results of sacrifices, and all other *carman*s by the people, benefit tends to *sterga* or *Indra's paradise*. The whole turns on explaining the sense of the *vedas*, and may be a sort of comment. leaf 1—30 and 19 blank

The book is short, of medium thickness, without boards, recent.

15 No 118 *Madhaviyam*, or *Vedart ha pracāsa* "veda teaching light"

By *Sayanacharya*

Iajur samhita 1th *candam* 5th *prasma* 11 *anuracams*

The original known as *Rudra prasna* with a comment or *Rudra mahatmyam* on the glory of *Siva* leaf 1—26

The book is long, very narrow, injured

16 No 450 For Sect. 1, see XIII

Sect. 2 *Iajur veda upanishad* 5 *khandas*, prose, incomplete

On *Para Brahm* with questions as to the Being, and attributes of God 21 leaves—medium length—no boards

17 No 451 For Sect. 1, see XII

Sect. 2 *Iāgnikī upanishada vyākhyā*, or *Vedart ha pracāsa*

By *Madhara*, prose, incomplete

From the *Brahmanam* of the *veda*

The commentator maintains that *Brahm* is to be worshipped, and his nature known, by sacrifices, not by *gnanar*, as taught by the *advaitas*

18 No 457. Nine pieces

1) *Iagnyavalkya sutras*, they relate not to law, but to theology—on the nature of *Para Brahm*

2) *Niralamba upanishada*

It asks—who is *Brahm*? who is *Istara*? what is life? what is *pracruti* (matter) what is *Paramatma*? who is *Brahma*? *Vishnu*? *Rudra*? their natures? who is *Indra*? what is *manassu*? (the mind, or sentient soul) What are the sun? the moon? *asuras*? &c each question is answered A translation desirable

3) *Arunopanishada*

4) *Manducopanishadam*, see 7)

5) *Kaivalya upanishadam*

6) *Salagraria mantra*—letters only

7) *Manducopanishada vyākhyanam* a comment on 4) prose

The soul is pure knowledge In one passage the soul is represented as saying "I am not a man, nor a god, nor a *yacsha*, nor a *Brahman* nor a *Gshētriya*, nor a *Jaitya*, nor a *Sudra*, nor a *Brahma chari*, nor a *Grihasthya* nor a *Vanaprastha*, nor a *Sannyasi*—but I am pure knowledge possessing form (or nature) *suddha gnana surupa*

- 8.) *Hastamalakū*—a proverbial term, for any thing very plain; an easy explanation of some part of the *śādam*.
- 9.) *Panchicaranam*. On the five elements—they are the secondary cause, or material of the human body. On the qualities of the five elements; the *linga* and *prānavam* internal life are one and the same; between the foetus in the womb and *Brahm* there is a union, or no division.

The book is of medium size (62 leaves not regularly strung), without boards, old, damaged.

[Under the 2nd Family, or Paper books opportunity will occur for a somewhat fuller notice of *upanishadas*].

19. No. 458. Four pieces.

- 1.) *Purusha śūcta vyakyānam*, a *tica* or comment on a hymn relating to *Kṛishna*; as the thousand heads and thousand feet possessing *Para Brahm* (metaphorical for wisdom and ubiquity). He is lord or ruler of the world, &c. incomplete, 7 leaves.

- 2.) *Samhita upanishada veda* and *tica*, 1—12 *anuvācas*—complete.

Concerning the existence, and nature of *Brahm*—of creation, and like matters.

- 3.) *Taittiriya upanishada vyakyā*, a comment on the supplement, so named.

By *Sancarananta*, *mūlam* and *tica*, 1—4 *pāṭakas*, incomplete.

Enquiry as to *Para Brahm*—on six kinds of sacrifices, or *karma*, of special order. The umbrella of *Para Brahm* is spread over his votaries. Enquiry as to *muṁti*, or beatification

- 4.) *Yojuranyacam*, an *upanishada* from 6 to 64 *anuvācas*—incomplete.

On the nature of God; but very little understood.

The book is of medium length, somewhat thick, (108 leaves) without boards, very much damaged.

20. No 463. *Upanishadam*.

Concerning the nature of *Brahm*; and on duties. After the duty of reading the *śādas*—other moral duties said to be enforced. The *Purusha śūcta* is added; a hymn concerning *Vishnu*, as *Para Brahm*, wise, ubiquitous. leaf 1—16 and 8 blank.

The book is of medium size, a little injured.

- 21 No 164 *Rudra prasna* or is familiarly termed *narayana chama* ca, from letters *ra* and *cha* recurring in it

On *Rudra* or *Sua*, with praises complete leaf 11—25

The book is short, old, damaged—no boards

- 22 No 465 Seven pieces

- 1) *Dasa sloka vyakhyanam*, called *siddhanta bindu*, by *Mata sūtana muni*

The ten distich piece is by *Sancaracharya*, containing his construction of the *Vedantam*, this is an enlarged paraphrase on the *advaita* system. *Iscara* is entirely separated from ignorance and vice, and is perfectly pure. The union of *agnanam* with a soul of man is a *bandham* or tie to earth, which being unloosed the soul flows into the supreme. And this unity is *moksham* or liberation.

The nature of *Brahm* described

- 2) A prose fragment of three leaves, like subject, mind, in different states, is the *bhāvanam* tie, and also the means of *moksham*. *Ahancara* personal identity, or selfishness, is the cause of three *atishay* necessities, or defects—not detailed in the fragment

- 3) *Brahma sutra krama*, complete

By *Kṛṣṇa dāsaipayana* 4 *adhyayas*

On *Brahm* and the human soul, *advaita* view of the *vedantam*

- 4) *Aparochha anubhūti*, *s'ocas* 145

By *Sancaracharya*

Detail of the *advaita* system

- 5) *Man lucopanishada*, *vīṭam* only

On the nature of *Brahm*

- 6) *Hamsōpanishadam*, *mūlam* only

Like subject, and on the soul partaking of the divine nature

- 7) *Tṛisica Brahmanam*, and the *Bṛahmopanishadam* a like general subject—very little understood leaf 1—13.

The book is long, of medium thickness, without boards, old, damaged

- 23 No 469 *Sicśa chhandamsi*, prose, on the prosodial recitation of the *vedas*. *Matra*, on quantity of the letters, with rising, falling, and prolonged inflexions of voice in utterance

The organs concerned in the enunciation of letters throat, tongue &c

Voice loud or soft, or low—rapid with various notes or modes of utterance—on three particulars—letter—*scara* sound—*matrī* time, or quantity. Elocution, as to intoning the *vedas*

[If any one acquainted with elocution will read from an accented Greek book according to the accents, he will convey to himself, and others, an idea on the above subject.]

Leaf 1—31 and 19—22 and 33—36 some few blank, book defective

It is of medium length, thin, recent.

24 No. 472 *Upadesa grant'ha civaranam*

By *Bodha nidhi*, complete.

• *Vedanta* in kind, *slokas* and prose with *bhasyam*, or comment on both

By means of *vedanta vacyis* the *Brahma gnanam* is acquired, and by means of that acquirement all ignorance departs, together with all the evil consequences of ignorance

An enquiry concerning *Isvara* Description of the nature of *Brahm*

Isvara is formed by a union of truth, and purity *Isvara* formed the world, and also *avidya*, privation of knowledge, proceeding from himself. In consequence of *avidya* the soul (a part of *Brahm*) enters into family cares, and relations. Gentleness and self control described, with the mode of being united with *gnanam* wisdom, whereby an individual comes to know and say "I myself am *Brahm*," and acquire beauty (in the present state of being)

As the sky or atmosphere is one but the air in a closed vessel, and that in a room, or diverse, so the *atma* (universal soul) is one, and every where, but it exists under various manifestations, as to outward appearance

An enquiry as to *Vedanta artha* meaning of the *Vedanta*, and on adopting it to the *adevita* system The discussion is conducted in *anushtup slokas* of 44 each—forming the *padya bhagam*.

—*Upadesa grant'ha gadya bhagam* prose—part of the same book, also on the *vedanta*, with various *advaita* details leaf 1—160 and 81, 85 and 300—330

The book is long, very thick, recent

25 No. 473 Various matter.

—*Rudra prasna* or *namaca chamaca*, a passage of common use relative to *Siva*

—Some *rūchs* used as *zāntis* or litanies

—*Hamsa upanishada*, on *Para Brahm*

—*Saricopanishada Brahma nidhi upanishada*

—*Brahmopanishada—Aranyopanishada—Kanclyupanishada—Trisica—Brahmana*—what is body ? what is the soul ? what the first cause, &c

—*Man'ucopanishada*

Sambhavi mudra lacshanam, description of hand and finger signs in homage to *Siva*

Garudopanishada and *Gerblopanishada* [Reference to the 2nd Family, or paper books].

Ajura Sannyasi vidhi vyakhyanam

By *Angrasa*, an explanatory comment on the summary mode of making a *Sannyasi*, in *articulo mortis* leaf 1—8 and 1—3 and 1—10, in all 28 leaves

The book is long, without boards, slightly injured

26 No 477 Two pieces

1) *Kat'ha val upanishada, mulam*, six *avalis*, nine branches, complete

—*Bhasyam* on the same, a comment

By *Sancaracharya*—6 *avalis*, complete

The illustrations are of course on the *adaita* system The *jivatma* and *Paramatma* are not dual or diverse

2) *Tuttiraya upanishada mulam*

Jiva—dharma—Brahm, these and other matters defined, and described leaf 1—5 and 1—23, with 12 blank, and 1—7 with 2 blank

The book is long, of medium thickness, recent

27 No 182 *Chandogya upanishada, bhasyam*, complete, prose

In 8 *prapattacas*, a comment, otherwise termed *vicararam* on the following

27½ No 483 *Chandogya upanishada* In 8 *adhyayas*, complete, red form, see the following No

The two pieces are in one book, long, thick without boards, recent

28 No 484 *Chandogya bhasyam* or *vicaranam*, a commentary on the *upanishada*, by *Sancaracharya*

The original has 8 *adhyayas*, and the comment 8 *prapattacas*

The duty of one who associates this book with the knowledge of *Brahm*, the soul then attains the *acharata* way to beatification, and will ultimately attain to *Brahma's* world. But *Ierata karma*, or rite sacrifices, &c form the *dumata* way, or smoky path, which tends to *chandra-loca*, or the moon. Such persons as miss both of these ways, sink into a low depression of being (*naraca* &c) full of sorrow.

[There is a common idea it seems among *Hindus* that the *vayu* (wind) is the soul flies up to the moon. It exists among other people also.]

Adwaita atma gnanam, or knowledge of the non dual soul is absolutely needful to be acquired.

Description of the nature, and properties of *Brahm*. Meaning of the *pranata* or mystic *atm*. The *prana* of the heart (life, sentient soul) has various names according to its dwelling in different parts of the body, these are detailed with their properties. The meaning of the *guyatri* explained.

Ugita upasana prabhava, value or excellence of practising the above *pranata*. Matters relating to *Brahm*. Mode of reverencing *Brahm*. His nature—*Tatva gnanam*, or true knowledge is both the assurance and cause of beatification. He who acquires *mocsham*, or beatification is not again born, that is does not transmigrate.

The tradition of the *Vedanta gnanam* from *Para Brahm* to *Casyapa*, from the latter to *Menu*, from *Menu* to the people, (this claims divine authority). A detail of various meanings of the *vedanta*. And thus the above *upanishada* has its meaning explained (nothing favoring idolatry at all events). Leaf 1—121

The book is long, somewhat thick, injured near the beginning

29 No 485 *Adhicarana retna mala*

By *Bharati tirtha muni*—*stocas* and *vacayas*—complete

This appears to be a comment on a work by *Iyasa*, termed *Nyaya mala*, the *stocas* or *sutras* of that work have their meaning expounded in this one, which has 4 *adhyayas* each of 1 *patas*.

Chapter 1 *Brihm* is the sum of the meaning of all the versions of the *vedanta*, by various sectaries.

Chapter 2 A reconciliation of various passages of the *vedas* which appear to be contradictory for example such as ascribe attributes or qualities to the supreme and such as deny any quality, or such as ascribe body, and such as deny it to an incorporeal deity.

Chapter 3 *Tatva vidhi*—true knowledge that is as to the means and causes of attaining to beatification.

Chapter 4 The benefit of such knowledge defined, that is its fruit is *moesham* Explanation of the meaning of many *sūtras* and *ślokyas* of the *vēdas*, in reference to the nature of *Brahm*

Condemnation of the *Sāṅkhya* and other schools of materialism or atheism

On the evidences of the existence of *Brahm*, or God What is the soul? what is *Brahm*? both are one

Brahm is the cause of creation A *parānam* or atom, the 6th part of a ray of light, is the cause of different things, not destructible so *blum* *parānam* is the cause of the earth.

Brahm has no body, no *gunas*, qualities or attributes, but *brama*, or a negative power, that is, matter.

On the human body, what? the vitals what? the *prāṇic* is powerless *Para Brahṁ* is all powerful

Brahma vidya, or knowledge of God is the procuring cause of *moesham* or beatitude—with the like *śedanta* matters, leaf 1—115, the 70th wanting, 20 blank leaves at the end.

The book is of medium size, recent

30 No 186 *Namaca bhāṣyam*

By *Bhatta Bhacara*

11 *anustakas* or sections complete, a paraphrase on passages of the that relate to *Rudra* or *Siva* Leaf 125—112

The book is long, of medium thickness, no boards, recent

31 No 187 *At harrana maha Narayana upanishadam—veda form*

In 8 *adhyayas*, complete

Narayana is the alone *Paran* or Supreme—the author of creation He preserves—destroys He alone is to be worshipped He is the giver of beatification These and like matters as to the supremacy of *Narayana* Leaf 1—15

The book is long, without boards, recent

32 No 188 *Aitreya upanishada* or *atma shāstra*—seven chapters on six properties or qualities of the human soul prosaic form

Aitreya upanishada bhāṣyam a comment on the same, by *Saṅkaracharya*

The above matters expanded with the usual discussion, on the oneness of the human, and divine soul

Leaf 21—11 The *upanishada* has otherwise the title of *Bahriya Brachmana*

The book is long, without boards, recent

33 No 492 } Two subjects
193 }

1) *Vacya suta tica*, prose, complete

By *Brikmananda Bharati*

On the *vedanta*, according to the *Advaita* interpretation

2) *Ashtavakra gita*, and *dipica*

By *Visvesvara*

The chants of *ashtavakra* a *rishi*, explained by *Visvesvara*

These also are on the meaning of the *Vedanta*, on the *advaita* system

Leaf 51—78 and 1—59

The book is long, of medium thickness, recent

34 No 495 Five *upanishadas*

1) *Maha Narayana upanishada* *Vishnu* to *Brahma*

Narayana is *Pura Brahm*—he created the world—he must be worshipped—he gives *mukti*

2) *Kaivalya upanishada*

Paramesti (or *Brahma*) to *Ashtayana* a *rishi* *Brahma vidhi* or knowledge of the supreme *Brahm*—his nature—attributes—the mode of obtaining admission to his presence

3) *Parama rahasya Siva tatva*, an *upanishada* On the divine nature as pertaining to *Siva* *Marrandeya* to *Savunaca*, and other *rishis*

4) *Kalagnya rudra upanishada* *Kalagnya rudra* to *Samatsumara*

It relates to the use of *vibhuti*, or sacred ashes, and to various other matters

5) *Narayana upanishada*—on the nature of *Narayana*, as supreme, leaf 1—46

The book is somewhat long, of medium thickness, recent

35 No 497 *Maha vacya retnavali*

A selection of 1180 sentences from 108 *upanishadas*, as from *Isadhi ashstotttra sata upanishada*, the 1st and 107 others

By *Rana chandra*

32 letters are a *grant* *ha* or an *annual* *supers* the re are 20 *grant* *has*

The *rig* *veda* has 21 *sac* *ha* or *franc* *es*

Yajur " 101

Sama " 1000

Itiharsana 20

Each *sac* *ha* is an upenlage of the *colas* and as such becomes an *uj* *anushad*

Rama (says this book) told to his messenger *Hanuman* the whole 108 *upanishadas* from which *Rama chandra* made this selection Hence *tan* or *tat*, in this writer's sense, means that *Rama* is *Para Brah* *m*.

Of the *Jivatma* and *Paramatma surūp* *ari*, or nature of the human and Divine soul, here treated as if one—*adwaita* non-dual

Mode of rendering homage to *Brahm* Description of *bandham* the soul bound (or imprisoned) in the body, and of *moksham*, the soul liberated re united to its universal self

The world is an appearance, a *le*. *Brahm* alone is a certain existence *Jiva muktan laeshana* the properties of a perfect man of very high attainments, who is liberated from the trammels of the body, and is one with the deity, in the present state of being

Chandra, *Surya*, *Siva* &c *Indra* *Agni* are *tan* *tān*, that is *Rama* says they are only himself, as *Para Brah* *m* *ati*, *madhya*, *anta* (beginning, middle, end) exists not except as predicates of *Brahm*

Other attributes described, chiefly negatives, or

Sachidananda—true happiness possessing *Suddham*, purity.

Svesham subtlety (spirituality?) *Nirakaram* without body, or shape, *Nirakar* *am*, immutable

Niranjanam, without spot

Apramānam, immensity

Anyirdesa, unlimited immensity

Upramanam, ineffable

Uti indriyam, without bodily senses

Nirlepacam nothing defiling adherent

[In the sense of an old writer who says "though the sun's rays strike on a doghull they are not the less pure"]

Nirabhayam, without calamity

Uchalam, without locomotion

Druvan, firmness

Satg'hanam, full of truth

Chit g'hanam, full of knowledge *nityam* eternal

Ananda g'hanam full of bliss.

Atṛayayam, without danger, or loss.

Sampūranam, fulness.

Viśvata muc'ham, all-seeing.

Aheyam, without dishonor.

Ānamaca, without name.

Ārūpaca, without shape.

—*Anash-ayam*, without local dwelling, leaf 1—23.

The book is long, recent, without boards.

36. No. 500. *Yūgnyarālcya upanishada*; *mūlam* only, vedaic form.

The subject appears to relate to *jivātma* the human soul, *prāna* the life, sentient soul; *Paramātma*, the divine soul; but antecedent to *drāita* and *advaita* disputes.

On the label is the name *Bṛihadaranyā*, the more ordinary title; it is ascribed to *Yāgnyarālcya*, as its author, leaf 35—60.

The book is long, without boards, recent.

37. No. 501. Two pieces.

1.) *Namaca bhāsyam*, prose.

By *Sayanāchārya*, a comment on a *prāna* of the *vēdas*; relating to *Rudra* or *Siva*, and his glory; here not complete.

2.) *Uch'hodaraca vyākhyānam*, a comment on another book, the subject relating to the *svaras*, tones, or accents, used in chanting the *vēdas*, inclusive of prosodial quantity: leaf 1—32.

The book is short, of medium thickness, without boards.

38. No. 503. *Mitacshari*, a comment on the *Bṛihadaranyā* (*supra* 36) and sometimes called *Bṛihadaranyā bhāsyam*, the 5th and 6th *adhyāyas*, these complete, the rest wanting—prose.

By *Nityanandāchārya*.

An enquiry whether *varna* (here meaning sacrifice) is proper to be preferred—answer it must be done.

On *dharma*, active benevolence, and *adherma*, its defect, variously illustrated; *soul practice*, that is a meditation on the nature of the soul, and on God, recommended; from which exercise quietude of spirit results.

On the ascetical devotion of such persons as are desirous of obtaining *mūkti*, or beatitude.

The book is long, somewhat thick, without boards, recent.

39. No. 504. *Iscruti dīpica*, a comment on *isruti* of the *redas*

By *Gangadharacharya* 1st *padalam* only

On some verses of the *redas* termed *jald*, that is repeated three times ; but each time in a different way, supposed to be difference of accent or perhaps time the meaning is always the same—the intoning only differs 29 leaves in confused order.

The book is somewhat long, old, without boards, damaged

10 No 512 *Maha Narayana upanishada* from the *atharvana* *redas* 1—8 *adhyayas*, incomplete, *veda* form

Description of the *pralaya kalam* or time of the deluge—an account of *mēsham*—glory of *Narayana* as the supreme, 21 leaves not marked

The book is long, without boards, recent

11 No 514 Ten *upanishadas*, prose form, and each one complete.

1, *Akṣayanishada* 2, *Manducya upanishada* 3, *Sariraca up* 4, *clandorya up* 5, *Vajra suchi up* 6, *Kairatya up* 7, *Bṛhmoṇpanishada* 8, *Bṛhma kama up* 9 *Garbha up* 10, *Bṛhodaranya up* leaf 1—14 and 21—31

The book is long, of medium thickness without boards, recent

12 No 516 *Vedanta paribhasa*, prose, incomplete

An explanation of the *Vedanta* system On the *jivatma* and *Paramatma*, and the non duality or oneness of the two, the usual topic, leaf 1—5

13 No 517 Three pieces.

1) *Niralamba upanishada*—*veda* form complete The world is a lie all things contained by their classes, are also a lie There is one *Para Brahm*, and he is apparent in all existent things, or included by them

2) *Raja yogavṛttam*—*sloca*s

Taken from the *sāra siddhanta rahasya*—said to be told by *Siva* to *Parvati*, only the 1st *padalam*

Various kinds of *tapas* or penance—on the exercise of a *yogi*—many such described—the *raja yogam* is chief—its results stated—the leading result being, that the interior soul is discerned by mental vision and is discovered to be *Para Brahm*

3) *Gita saram sloca*s, complete, *Kṛishna* to *Arjuna*

By various *tapas*, a knowledge of the soul is attained, and its *parama tatva*, or heavenly nature discovered : leaf 1—7.

The book is of medium length, without boards, recent.

41. No. 522. *Tátparya bódhini*.

The *múlam* in *ślócas* by *Bharata tirt'ha*.

The *tica* prose form by *Ráma Krishna vidyan*.

In 3 *prakaranas*, or chapters.

Chapter 1 *Chitra dipa*, on the internal parts, and qualities of the body.

Chapter 2. *Tripti dipa*, on the nature of *paramánandam*, or *Para Brahm*, with qualities.

Chapter 3 *Padartha*, how many generic distinctions in worldly things : nature and properties of the same, other matter deficient : leaf 1—52.

The book is long, of medium thickness, with brass pin, recent.

45. No. 523. Seventeen *upanishadas* in *śloka* form. 1, *Máitrayana up* : 2, *Kāushātaki up* : 3, *Brihajápala up* : 4, *Subāla up* : 5, *Cshurika up* : 6, *Mantra up* : 7, *Atma prabodha up* : 8, *Maha up* : 9, *Nrsinha purva tápani up* : 10, *Yoga śic'ha up* : 11, *Vāsu déva up* : 12, *Pranava up* : 13, *Kālvulya up* : 14, *Arum up* : 15, *Rudracsha japālu up* : 16, *Dhyāna up* : 17, *Bhasma japala up* : leaf 1—68, complete. The general subjects, are—concerning the nature of *Para Brahm*—on *mocsham* or liberation of soul from body—on the nature of the human soul—origin of all beings and things in the universe—on the four colors *Brahman*, *Cshetriya*, *Vāsiya*, *Sudra*, and four (*azramas*) dwellings *Brahmachari*, *Grihast'ha*, *Vanaprast'ha*, *Sannyasi*—various *mantras* and connected matters—on the *Pranava* or mystic *ātm*—on *Vasu déva* or *Krishna*—on sacred ashes, and beads, and ascetic matters. Something fuller will appear under the 2nd family of these Sanscrit books.

This one is long, of medium thickness, writing and leaves not quite uniform, no boards.

46. No. 524. A collection of all the *upanishadas* attached to the four *Vedas* 108 in number ; chiefly *śloka* form, complete.

A few of the names are .—

Brahmopanishāda—*Kāvalya upanishāda*—*Jupala up* : *Hamsa up* : *Parama Hamsa up* *Arúnica up* : *Garbha up* : *Narayana up* : *Amrita bindu up* : (*Saiva*) *Amrita nat'ha up* : (*Saiva*) *Art'harana Sira up*. *Briha japala up* . *Maitrayana up* . *Nrsinha up* : *Kālaya mudra up* : *Maitreya up* : *Subāla up* *Cshurika up*. *Mantraca up*. *Sarva sara up*. *Nirālariba up* :

Āra up *Rahasya up* *Sūrya up* and *sa on up* to 105—the whole of the names will elsewhere appear leaf 1—191

The book is long, and thick, on broad talipat leaves, recent

This is a valuable book, and could it be fully translated, would leave nothing to desire, as to the theology and philosophy of the appendages to the *Iedas*

17 No 526 *Ieda namacr chamaca*, prose form—the *namaca* complete, the *chamaca* defective On *Rudra*, or *Ḍaṇa*, his glory leaf 1—15

The book is of medium length, without boards, very slightly injured

46 No 652 For Sect 1, see III

Sect 2, so much injured that the title cannot be made out It seems to contain the doctrine of *Madhara*

Discussion as to *Ātma*—if there be a soul or not—this is affirmatively determined Is there a *Paramātmā* or not? The affirmative that there is a God wants a n d.

On disputes about *matame* or religious modes Customs of various sectaries stated, and objugated Such in particular as any sacrifices are wrong (*Bauddhist* &c.) are reprobated Sacrifices (animals slain) are needful 14 leaves, 51 in all

The entire book is laug, of medium thickness, old without boards, injured.

49 No 801 For Section 1, see X

Sect 2 *Varagana upanishada mantra*

It appears to be some formulae extracted from that *upanishada* and some matter, in ordinary prose on *dharma sastra*, or ecclesiastical law is mingled up with the other this is only 4 leaves, with Sect 1 58 leaves

The whole book is long, of medium thickness, a little injured

50 No 866 Sect. 1 *Siromani* theology

By *Siromani Bhattacharya*—prose

Istara or *Para Brahm* is every where or omnipresent—description of the nature of the human and divine souls not complete

For Sect 2 see XV in all leaf 1—24

The book is of medium length old, damaged

51 No 881 For Sect 1, see X Leaf 1—48

Sect. 2. *Sūtras* with *tīka*, or comment, incomplete. On the internal parts of the body—the soul—intellect—to these matters are added others ascetical, a condemnation of the family mode of life, with its attendant cares : leaf 1—49=93.

The book is long, of medium thickness, without boards, damaged, the leaves of Sect. 2, differ from the foregoing portion.

XXXIII. VIRA SAIVA.

1. No. 29 *Vāttula tantram, ślōcas*

In 10 *padalas* complete.

Chap 1 *Tatva bhēda*, difference of beings as *Pura Brahm* and inferiors, including discrimination of truth

Chap 2 *Varna bhēda*, caste difference, but more especially different *targas* or classes of letters, and to what god each class, or distinct letter belongs

Chap 3 *Trīvarga bhēda virupanam* discrimination between *dharma*, *art'ha*, *kāma* or beneficence, wealth, pleasure, these do not relate to *Pura Brahm*, but only to men. There is besides an attempted detail of the divine nature, in the superior world

Chap 4 *Chakra bhēda*, on the difference of diagrams used for *mantras* or spells eight concentric circles is a form used by *Vira Saivas*

Chap 5 *Mantra bhēda*, difference of spells, as of one letter, of two letters, of five letters, of six letters, and other *Saiva mantras*, the god, or goddess to which each one relates

Chap 6 *Pranava bhēda*, the triliteral *a. u. m*, written as one syllabic letter, they refer to four mystic *lingas*

Chap 7. *Brahma bhēda buta bhēda, pinda bhēda Śrīśīti sthiti laya bhēda*, discrimination on God, departed souls, creation, preservation destruction

Chap 8 *Anga bhēda*, difference of bodily members, six in number—heart—head—crown of head—eyes

Chap 9 *mantra bhēda*, the spells here are only *sakti* in kind—to what goddess or portion of the universal female energy each *mantra* relates

Chap 10 *Kilōcam*, same subject, the power of each letter used in spells, as *m* without vowel, the heart, and so with others

The book is long, thin, without boards, recent, in part magical, and *sakti* in kind

2. No. 95 *Siddhanta śic'hamani* said to be from a *Vira Saiva* book, entitled *dhermu nīrnayam*, *ślōcas* complete, and with a verbal glossary in Telugu.

There is no difference between *Brahm*, and the human soul

Sambu (a name of *Śiva*) is Omniscient. From a defect of knowledge the human soul involves itself in family cares and troubles. The soul is of more consequence than the body

Isara is greater than the soul. It is the ruler, or conductor (*piereca*). Birth and death compared to the continued revolution of a wheel, as to any one soul, at the end of the curriculum is *mocsham*, or liberation from further births and deaths. *Saiva dicsha* *Irama* mode of initiation as to a young man or a proselyte. Mode of putting the *linga* on the body—and of using cowdung ashes and *rudraksha* beads.

The *panchachara*, or 5 lettered spell with *japa* &c., and the excellence of that formule.

Sambu—smarana—archana—vandana—kirtana, meditation, ritual worship, homage, praise of *Siva*; and by those means *mahima* or glory.

The value of giving presents to *Siva*, or to any of his votaries.

Sivaradhana p'halam benefit of homage to *Siva*. *Siva gnana yiga*, on asceticism, with various praise of the *Saiva* way, and devotionism of the ascetic kind. *Siva puja vidhi*, a tract on ritual homage to the *Saiva* symbol, *slokas* and prose, with a Telugu *tica*. leaf 1—198.

3 No 104 Various pieces

Vira ugama—sloka some details concerning the *matas*, or monasteriums of the *Vira Saiva* credence with the modes of observances in them, and praise of the excellence of the *Vira Saiva* way.

—Concerning heal teachers as *Recca*, and others, their offices and other details.

Bhucanēscari stōtram praise of a name, or form of *Parvati* "mistress of the world," this is of *sakta* kind.

—*Bhucanēscari ashstōtra sata nama stōtra*—panegyric of the said, by a string of 108 names or epithets, complete.

—*Guru stōtra*, *Siva stōtram* praise of head preceptor and of *Siva*.

—*Shad sthal nirupanam slokas* with *tica* in Telugu. On six symbolical places in the *linga*, referrible to parts of the human body and to steps or degrees of attainment, and also to steps of ascent in superior worlds.

—*Japa malica krama* mode of a string of prayers counted by beads.

Pancha muchha sarabha salra mala mantra, a string of spells founded on one original, directed to the five-faced *sarabha* (half beast, half bird), assumed by *Siva* to punish *Vishnu* in the man lion *aratāra* the object to kill enemies.

—*Sri Rama caracham* invocation with spell to *Rama* for protection.

At harsana sirasa; from a book having this name is extracted the *Surya tapaniyam* containing spell, *japa* ritual of homage and praise of the Sun, with the mode of these for health, or other benefit. *Surya caracham*—from the *Seenda puranam* spell and invocation to the sun for health and protection.

Tris loya mangala cavacham, ascribed to *Sanateumara*, spell, with invocation to the delight of the upper middle and lower worlds, for pleasure prosperity and the like *Sacts* in kind

—*Narayana ashtacshari mantra* an eight lettered spell—*Om na ra ya na na ma ha*, for all kinds of benefits

Indracshi stottram, praise to a *sacti* for all desirables

Dacshana murti panyara nest of the *Santa* tutelary genius of learning, for learning, money thereby &c said to be from the *Brahmanda puranam*

—*Vatcstara stuti*—*storas*—praise of *Sita* dwelling in the *Tic Ind* tree, asking protection leaf 1—32

The book is short, medium length, thin, without boards, recent

4 Duplicate No 107, (the former 107 under XI). A variety of matters, in 26 *padalas*, *slocas*, complete, with a supplementary *padalam*, on mode of initiation to the *Isa Santa* way

On *shad st'hala* six places, here said to be represented by as many diagrams in each of which is a *linga*, designated by the name of *bhakti* & *Malevara's* *pravada's* *prana linga's* *sarona's* *ni'ya's* these have a typical reference to the human body, but more especially to degrees of ascent in superior worlds, union with *Sita* being the highest

The pure soul described as a *linga* On the benefit of wearing the hair on the head uncut, and not combed (this is the *jada* of ascetics, sometimes braided, and formed into a sort of coronet)

Origin of the sacred ashes, and benefit of wearing them on the body The parts of the body on which these are to be smeared Benefit of wearing the *rudracsha* beads The *panchārshara mantra* or five lettered formula, its great excellence

On certain head teachers named 1 *Revana*, 2 *Marula*, 3 *Rumadica*, 4, *Pandit aridja*, their *matas* or monasteries where situated, and particulars concerning them, as leaders of this Sect

On the various sacerdotal and food eating observances of the *Vira Saivas* *Sita puja phalam* benefit of *Saiva* homage *Lingas* are made of various materials as rubies, emeralds, crystal gold silver, copper, &c the benefit of making such and of worshipping them when made. *Manassu puja* *Irama*, mode of mental homage On the kinds of flowers proper to be used in various *pujas*

—*Ujasarana vidhi* mode of complimentary service such as fanning with a chowry, bowing and the like

—*Bhicsa patra vidhi*—the proper kind of basin for collecting alms

Sira dicsha vulhi mode of consecrating a symbol and other matters pertaining to the rituals and observances of the *Jangamas*, or *Vira Saivas* (Just the opposite of the *sakti* system and no less indelicate) leaf 1—222

The book is of medium size, on narrow leaves, without boards, recent

5 No 113 Two distinct books put together.

1) The rituals and observances of *Vira Saivas*—*Lingarchana pralhara*—value of homage to the *saita* symbol

—*Vibhuti dharana krama mantra* the spell used at the time of smearing on the body, cowdung ashes

—The *acharam* or sacerdotal customs of the *Lingicars*, or *Jangamas*

—*Sira dicsha prasamsa* praise of the mode of initiation

—*Bhava linga nirasana*, repairing a stone symbol if it happens to be broken

—*Guru stottram*, praise of head teacher

—*Jangama linga lacshana*, properties of the living disciple [*St hapana linga* is a fixed symbol, *j angama linga* is one moveable, that is the devotee, whose entire person is considered to be a mere symbolic type of the indwelling deity hence the worship of such devotees is allowed sometimes inculcated]

Of like kind there are other matters, wholly pertaining to this class, or system of the *Linga dharis*

2) Various chants used in *saita* homage

—*Mahana stavam*, 26 slokas

By *Mahana*, praise of *Sira*

—*Mahimna stotra*, 33 slokas with a *tica* in Telugu, praise of the glory

—*Annamayya stotra* 34 slokas with *tica* in Telugu, praise to obtain health

—*Halayuta stavam* 32 slokas with *tica* in Telugu, praise of a weapon of *Sita*

Other *Jangama* matter

Linga dharana prasamsa, praise of bearing the symbol of *Sira*

Sira dicsha mahatmyam, excellence of *Saita* initiation.

Jangama linga prasamsa, praise of the living, or moveable symbol

—*Sira puja vidhanam*, mode of ritual homage to *Sira* from the *Vira-gama*, slokas

In 25 *padalam*s, complete

Linga pūja vidhanam, mode of ritual homage *ut supra* 1.) leaf 1—97, 2) leaf 1—97.

The entire book is somewhat long, of medium thickness, recent.

6. No. 205. Three pieces.

1.) *Anubhava sutram*, *ślocas*, complete from the *Vat'hula siddhantam*, 1—8 *prakaranas*. On *śhad st'hala* or six places in which the supreme *Brahm* resides; the *nāt'ha Brahm linga* in all.

1, *anga s*: 2, *linga anga sahétya s*: 3, *prana linga s*: 4, *saraha s*: 5, *aikya s*. 6, *kriyavēsa vishranti s*:—various gradations through which the liberated soul passes to the last one: which implies an entire absorption into deity.

2.) *Vishart'ha pracāsica*, a comment on the foregoing piece: complete in 5 *prakarnas*. Mode of instruction, as to the aforesaid six places, or gradations.

—Mode of rendering homage to the symbol of *Siva*. The teaching of the *guru* is the means of leading to the possession of *Siva's* favor. If any fault or defect occur in the said services, a *prayaschita*, or penalty for the same: so far 46 leaves and 34 left blank.

3.) *Chatur vēda tatparya sangraha*, selection from the *vedas*; also *ślocas* with *tica*—incomplete. The object is to prove the supremacy of *Siva*, as for example. *Ivara sarou bhudan*, *Isa* is all existing beings or things. That *Siva* is supreme is assumed to be proved by extracts from all four *vedas*: 12 leaves, and 10 blank ones, 102 leaves in the entire book.

It is long, somewhat thick, with a wooden peg, recent.

6½. No. 273. *Basava purānam*, *ślocas*.

1—42 *adhyāyam*, as in No. 268, with statement of others overcome in disputation.

Referred to 2nd Family: leaf 1—141.

The book is of medium size, recent, a neat compact book.

6½. No. 274. *Vira Sāiva dharma nirnayam*, *ślocas* 20 *parich'heda*s complete.

Description of *Čātūlāsa*—the glory of *Siva* seated there—mode of initiation of a disciple, and suitable place for it. At the age of 10 years, having put on the scholastic thread, the pupil goes to the house of a preceptor, and becomes an inmate there. The being declared a proficient is attended with a ceremony in a temple, or house: the place described.

The putting on the symbol and wearing it is a matter of great excellence if with the approval of the teacher, but of no value if without that approval

As regards cowdung a hea and the *rudraesha* beads, when to be put on, or used, or worn. Glory of the five-lettered spell declared

Description of *guru bhakti* or devotedness to a teacher. Mode of doing homage to a teacher, and mode of giving gifts to good persons and mode of doing penance directed to *Siva*.

The *sarana sthalam* or approval of *Siva* if the above duties are performed they entitle to *aihyam* or oneness with *Siva*. *Sancara samhita upara bhayam* a supplement by *Sancara* 80—85 *adhyayam*

Differences of credence among the *Vira Sastras* and the excellence of that class, they are chief &c leaf 1—96

The book is long, of medium thickness, without boards, worn eaten

7 No. 277 *Sancara samhita*—from the *scandam puranam*, 80th to 85th *adhyayam*, *slokas* with *mantras*, complete

On the daily observances of *Vira Sastras*. The *mantras* used when putting on the *rudraesha* beads, and cowdung ashes

Mode of daily use of the principal five lettered spell, and of ritual homage to the symbol of *Siva*. On *puya* or homage rendered to guests on their arrival. The mode of eating the remains of butter oil offered to the god

[The symbol of stone is so contrived as to have a wide groove at the lower part, with a spout, the ghee poured over the top trickles down, fills the groove, and passes off by the spout. beneath which a sufficiently capacious vessel is placed to receive the droppings, these are nearly the whole, and this is the perquisite of the attendant *Brahman*. It is variously prepared, but eaten with boiled rice only, is considered a delicacy. No wonder that *Brahmans* heretofore encouraged gifts of money, and lands for what in Tamil is termed *neretti-jari*. The wonder is that dupes, and colts could be so easily deceived.]

On devotedness to a *guru*, or head teacher. If the foregoing observances are attended to, the *Vira Mahesvara* worshippers will obtain certification, at least so *Rudra* told to *Scanda* or *Subrahmanya*, and *Suta* related the same to the *rishis*, or hermits 36 leaves

The book is of medium size, without boards, recent

8. No. 268. *Basava purāṇam* ; śloṇas.

1—13 *adhyāyam* so far right, 14th defective.

Legend of *Basava's* birth, as an incarnation of *Siva's* vehicle—his childish actions, his studying the *sastras*—he wrote an explanation of the *vēda* and *vedānta*, giving both an interpretation in favor of *Siva*, as supreme, and the *Paromātma* or heavenly Being. He overcame many persons in disputations. This is merely the beginning portion. Under the 2nd family, opportunity may occur for a complete abstract of this audacious'y mendacious book ; 87 leaves and 52 blank ones.

The book is somewhat long, and thick.

9. No. 311. *Sancara saṃhita*, śloṇas from the *upa vibhāgam* of the *scanda purāṇam* ; 81—85th *adhyāyam*.

Mode of homage to the *Saiva* symbol. Account of the *āchāram* or sacerdotal customs of *Vira saiva*. Honor of wearing that symbol, and merit of feeding votaries. Fellowship with *lingadhari*s praised. Praise of *Siva* ; with other matter : compare 7 *supra*.

The book is long, thin, 32 leaves without boards, recent.

10. No. 390. *Sri Sāṭṭa saṃcalpa*, prose.

When any *Vira Saiva* performs any special ceremony, this is the form of record of the said observance ; leaf 137, 138.

Vira Mahēśvara arādhana kriyā vidhi, prose and śloṇas ; the mode of ritual service of various kinds ; and the mode in particular of *pūja* to *Siva* as *Vira Mahēśvara* : leaf 67—79.

The book is short, narrow leaves, no boards.

11. No. 451. Various matter ; *Jangama*, and *sacti* intermingled.

Some Telugu stanzas in praise of the *guru*, who teaches, and uses *mantras*, and on *yoga* asceticism.

Samvidhi mahatmyam, excellence of "concentrated knowledge ;" but this is a flash-word of the *sacti bhaktis*, for opium, or ardent spirits, or other strong veneral stimulants. It is herein stated that forbidden food, such as flesh, may be eaten, and spirituous liquor drunk. The doing so is praised, as evincing knowledge.

More Telugu stanzas, on the excellence of the *guru*, or teacher.

In Sanscrit—*ātma guru linga*, on sixteen kinds of *pūja*, or ritual homage, modes detailed.

On 1128 names of different *pūjas*, with the use of flowers. By *Chitāmbara hesava arādhita śloṇas*. The said names united, and given again in prose form : leaf 1, 2, and 1—15, and 1—21, with 22 blank leaves in different places.

A few leaves at the end on *śrīvāsyam* in *ślokas*, on bewildering and persuading women. The whole book is long, of medium thickness, narrow leaves, recent

- 12 No. 532 *Vīra Śāiva dīcshā vidhanam*, preceptive rule as to initiation *ślokas*, and prose, complete In the form of instruction from a teacher to a disciple

Vessels of water are suitably placed and the water consecrated, by the use of *veda* verses An earthen symbol is formed, and, by means of the consecrated water bathed and worshipped Afterwards specimens of the mode in which a teacher instructs a disciple or pupil leaf 214—226

The book is somewhat long, thin, without boards

C MALAYALAM LETTER

I ASTROLOGICAL

- 1 No 2328 *Jyotiṣha, ślokas*

A little matter on astrology, and other matter on *raja nīti*, or royal ethics.

The book is short, thin, on talipat leaves, cut down to small size

- 2 No 2322 *Jyotiṣham, ślokas*, incomplete

On the twelve *rāsis* or zodiacal signs, the *nakṣhetras* or lunar mansions, the *grahas* or planets, and the influence according to sign and lunar mansion

The book is short, and somewhat thick, on cut talipat leaves, the writing only on a part of each leaf, the larger space blank

- 3 No 2330 *Sūtra nadi, ślokas* and *tīka* in Malayalam, on astrology

Planet—sign—lunar mansion—*laguna* or sign in the ascendant On good and bad influences The *ganda* signifies the probable time of death as indicated by the horoscope

The book is of medium length, very thick, on cut talipat leaves, the writing not close

II PAUNANICAL

- 1 No 2315 and 2327 in one book

Siva raṭṭasyam, or *Sancara saṁhita* of the *Scanda puranam ślokas*

1—The *sambhava cādam* 1—50 *adhyāyam*, on the marriage of *Siva* with *Parvati*, and the birth of *Cumara*, or *Subrahmanya*

- 2, No 2326 *Siva rahasyam*

Three *cāndās* of the *Scanda puranam*

1. *Dīta cāndam*, birth of the *dēvas*.
2. *Dacsha cāndam*, on the sacrifice of *Dacsha*, and its disastrous termination.
3. *Upadēsa cāndam*, conversation of *Siva* with *Parvati*, on various matters, about the world, creation, &c.

The hook is somewhat long, thick, on talipat leaves, and fully written.

SECOND FAMILY.

1st DIVISION. "Dafters."

The Proprietor of these Manuscripts in a Telugu Catalogue of 1838, divided them into Ancient, and Modern form; by the latter meaning paper books, bound in the European fashion; and by the former term Palm leaf hooks, and a kind of books procured from Benares and Calcutta; which he termed "Dafters." They are written on slips of paper, variously colored, shorter and broader than palm leaves; but put together in similar manner, with thin boards over them, and folded up in cloth wrappers, colored red, white, blue. As paper books they come under the 2nd Family; but being of peculiar form, the distinctive term "Dafter" is retained; and, as the oldest, they are ranged under the 1st division.

I. ANVAITA.

1. No. 794. *Rāmānandiyam*.

By *Rāmānanda*. 2 *adhyāyas*, but not complete. A *tica* or *bhasyam* on a work entitled *Retna probhā*; the general subject being *advaita*; for which see foregoing notices—*passim*.

The white cloth wrapper contains eight books, from 793 to 800.

2. No. 799. *Ananda purānam*, only a small fragment, leaning to the *sacti* system.

3. No. 951. *Chiltra dīpica*.

By *Rāma Kṛṣṇa suri*, the original in Telugu letter, with a *tica* by himself, 1—5 *adhyāyas*, complete.

On the *jīvatma*, human soul, and *paramatma*, divine soul; the subject is discussed; and they are maintained to be *ooc*.

Pañcha buda vivaranam, details on the five elements.

Bṛimha ānanda nīrūpanam, a proof of the supreme *Brahm's* possessing blessedness. *Sacti nirūpanam*—maintains the material, or negative cause of the universe; the female energy; but not excluding a higher cause. The sense however is that Mind and Matter are co-existent, and eternal. It amounts to the Aristotelian doctrine on the subject.

Written on good glossy country paper, without boards, check wrappers.

4. No. 952. *Bṛihadaranyā bhashyam* or '*Ananda giriyaṁ*, Telugu letter.

By *Sancarāchārya*, 1—8 *adhyaṁas* complete.

An *advaita* comment on an *upanishada*, entitled *Bṛihadaranyā*, "the spreading forest." The leading topics are, an *arma*, or predestination, as a reward, or a punishment for merit, or demerit, in a former state. On the *jivātma* and *paramātma*. The divine and human soul, not dual.

The dimensions, inches $10 \times 6 \times 3$, country paper, thin boards, red cloth wrapper.

5. No. 954. For Sect. 1, see II.

Sect. 2. *Mahā vācyā retnāvali*.

By *Rāmachandra svāmi*, *ślocas* with a *tica*. By *maha vacya* is meant the *vēda*, and *retnāvali* its words—jewels strung. A discussion founded on the *Vedas* as to the unity of God: that is *Para Brahm*; and on the nature of the human soul. *Para Brahm* is one—his spiritual form—his glory. On the soul. Perhaps it is doing the *advaitam* too great honor to class this tract here. It evidently merits translation, as a theological document.

II. ASCETICAL.

1. No. 926. *Bhakti retnāvali*, *ślocas*, *deva nāgarī* letter: defective.

The tract begins, but does not end.

The subject is a *guru's* explanation to a disciple of devotedness, or fiducial attachment to God, or to a teacher.

[Such is the general sense of *bhakti*, but the term is sometimes distinctive, and polemic: *bhakti*, *tapas*, *gnanam*, are three roads to heaven, of which the *Smartas* hold the last to be the best].

The book is $8 \times 3 \times \frac{3}{4}$ inches, country paper, black and red letter, in a paper case.

2. No. 953. *Vivēca sindhu*.

Balband letter, and *Mahrattī* language.

A mystical book of the *tatva gnāna* system: which allegorises, or "spiritualizes" the members, and faculties of the human body.

Size $9 \times 3 \times 2$ inches, yellow colored country paper, red and black ink, wooden boards, red cloth wrapper, as a book, a curiosity.

3. Na. 954. Two pieces.

Sect 1. '*Atma bōdha dīpica*, a *tica* by *Sancaracharya*, complete.

'*Atma bōdha*, or soul instruction seems to be the title of an original, on which this one is a paraphrase.

. On the duty of relinquishing family, and family cares; and of seeking for, and obtaining *gnānam* knowledge, as the means of beatification. For sect 2. see I 3.4 *supra*. A doubt is felt as to the classification of this book: both sections perhaps present the *advaitam* under its least objectionable phasis.

Size 9×5 inches, wooden boards, country paper. Sect 1. and 2 differ, blue and green cloth wrapper.

III. EROTIC.

1. No. 798. *Rāja tarangini*, or *Būtānanda sindhu*: *nāgari* letter.

"Royal waves" is a term sometimes applied to kingly genealogies, but the other title shews a relation to the *sacti* system; and to the *sringārā* or ornate and amorous. It is Sect. 6 out of 8 in one book, each section having a different number.

2. No. 974. *Pūrva Cātambari*.

By *Bhāna cavi*, *dēva nāgari* letter, incomplete.

An ancient love tale of the amours of *Chandra pit'ha*, a king's son, and *Cātambari* a female; with the usual intervention of *mantri* (minister) and *sahi* (confidante). Much scenic and poetical description. The former proprietor sought out this book with much enquiry: and there are several copies in Telugu or Canarese.

Size 12×4 inches, yellow colored superior country paper, no boards, red cloth wrappers.

IV. ETHICAL.

1. No. 322. *Rājā dherma vyakyānam*, or *Bhārata bhāva dīpam*.

By *Nīla kan'hi*: sometimes called by his name. A paraphrase on a part of the *zānti partam* of the *Bhāratam*, the *āpadherma*, or duties proper to a season of affliction, or severe trial. Also some details of duties having reference to the desire of full liberation from further transmigration: 1—188 *adhyāyam*, complete as to subject.

Very superior country paper, like one $\frac{1}{2}$ sheet of demy cut into three pieces; the writing transverse; the book is thick; thin teak boards, red cloth wrapper.

2. No. 435. *Bhagavat gītā*: *mūlam*, and *tica*.

The latter termed *subōdhini* by *Sridhara*.

1—18 *adhyayam*, both complete

Hot pressed country paper, as above, the book is thin, has only one board, red cloth wrapper

3 No 437 *Bhagavat gita*, *mūlam*

Telugu letter, and the *sancara bhashyam* by *Sancarachūrya*, 1—18 *adhyayas*

The paraphrase is *adrasta* in kind, the whole of it not here

Size 6×4 inches, not fluck, teak boards, glossy country paper, red wrapper

4 No 438 *Bhagavat gita*, *slokas*, *deva nagari* letter 1—18 *adhyayas*, complete

Size 6×3×2 inches, country paper, damaged by damp, paper case, without boards, or wrapper

5 No 439 *Bhagavat gita*, *slokas*, *nagari* letter, the *mūlam* only, 1—18 *adhyayas*, complete

Size 5×3×2 inches, country paper, red and black letter, tied with a string, without boards or wrapper

6 No 440 *Bhagavat gita*, the *mūlam* in coarse *nagari* letter, *tica* or paraphrase in *Mahratti* *mūlam*, 1—18 *adhyayam* complete, *tica* 1—10 *adhyayam* defective

Size 11×5 inches, country paper, thin teak boards, injured by damp, red wrapper

7 No 531. *Bhagavat gita*

Mūlam and *tica* the latter entitled *subodhini* by *Sridhara* 1—18 *adhyayam* Two copies in one book 1 copy transverse writing in good order 1 copy folded and damaged, both are on country paper, only one board, blue plaid wrapper

8 No 796 *Visva guna darsanam deva nagari* letter

An essay on despising secular things, and in part commending them See other notices

In a book with white wrapper, containing 8 pieces, or sections

V GRAMMATICAL

1 No 895 *Tatva bodhini*, Telugu letter

A *tica* to the *Siddhanta cāmudī*, both *sūtra* and *tica* on the *purvart ham*, or *subantam* the part of grammar which treats of nouns and particles, but without the verbs This part complete, in its various deta ls

This piece is the first one out of six, contained in the book, with white wrapper.

2. No. 977. Sect. 6. *Madhyacāumudī*; *sūtras* on the *subānta* division of Sanscrit grammar. The last of six pieces in one book, with red wrapper.

VI. LAW.

1. No. 797. *Mādhariyam*; *nāgarī* letter.

By *Mādhava*.

A *tica* to the *Parāsara smṛiti*, or law in force in the *Cālī yuga*: the subject, on ceremonial uncleannesses, and regulations thereto pertaining.

The fifth piece out of eight, in one book, with white wrapper.

2. No. 800. *Asāucha nirṇayam*.

On ceremonial disqualifications, by reason of pollutions.

The last piece of a book containing eight bundles of country paper, without boards, in white wrapper.

3. No. 970. *Parāsariyam*; the code of *Parāsara*, *nāgarī* letter.

The *śchāra cāndam*, on ceremonial uncleannesses. See previous notices, *passim*.

Size 12×4×2 inches, country paper, one board, red wrapper.

4. No. 971. *Nirṇaya sindhu*, *dēva nāgarī* letter; *ślōcas*, complete.

Discrimination as to *sancranti*, passage of the sun from sign to sign; *pacsha* half lunation; *tiṭhi* lunar days, *asaucha kāla* times of ceremonial uncleanness: the reference is to sacerdotal law.

Size 12×4×5 inches, country paper, no boards, red wrapper.

VII. LOGIC.

1. No. 793. *Uttara varī vasyā*.

By *Bāsura ānanda*, *mūlam* and *tica*.

—A fragment without beginning or ending, a *vādam* of the *nyāya* school: but having an *advaita* bearing.

The first of eight pieces in one book, on yellow country paper, wooden boards, white wrapper.

2. No. 795. *Karicāralī*, *mūlam* or original; on which the *muktāralī* is a *tica*, or a comment, by *Vistanaś'ha Pandit*. A compendium of the four *cāndas*—*pratyacsha*—*anumāna*—*upamāna*—*śabda*.

The book is on the modern system; holding seven *padarś'has*, or universals.

Sect: 3 of the book *supra*.

3. No. 893. A fragment of the *dinakaryam v : infra*.

4. No. 894. *Gadadhara*.

By *Gadadhara bhatta ; pramánya vátam*.

On the need of an authoritative rule.

On the knowledge of *Iśvara* ; and that knowledge is such a rule.

The above 3, 4 are the two last sections, in a book containing five ; white wrapper.

5. No. 896. *Muktárali*. Telugu letter.

A comment on *sutras* known as *lāricas*.

On the *pratyacsha cādam* only.

The modern system of seven universals is maintained.

6. No. 897. *Tarkha pracāsica*.

By *Sri kala*. Telugu letter, complete.

A comment on a work entitled *Siddhanta manjérī*.

On the four *cāndas*—*pratyacsha*—*anumana*, *upamāna*, and *śabda*.

Nine *padart'has* or universals are herein mentioned.

7. No. 898. *Siddhanta manjérī tica*.

By *Sri kant'ha dicshada*.

Another comment on the same original ; this is incomplete.

8. No. 899. *Tarkha sangraham*.

By *Anam bhatta*.

This is a popular work on the subject ; of which there are several copies in the collection.

On the 4 *cāndas*, *ut supra*, and 7 *padart'has*.

A little only of a *tica* on it entitled *chandrioa*.

On some of the topics, the mode of objection and answer is followed.

9. No. 900. *Bhavánándiyam*.

By *Bhavánānda*.

This is a comment on some other book, not known, as the piece is incomplete ; what there is relates to the *pratyacsha cādam*.

The foregoing five are following sections, in one book, containing six : country paper, differing in size ; the whole is 14×6×6 inches, in a white wrapper.

10. No. 956. *Chintāmani; mūlam.*

The *Chintāmani vyākya* is a comment on it, entitled *Sirōmani*, on the *anumāna cāndam* only, and this complete.

11. No. 957. *Dinakara bhattiyam.*

. A *tica ta* a work entitled *Muktāvali*; itself a comment on *karicas v : supra* 2. 5. On the *pratyacsha cāndam* only. The two preceding books are the two first pieces of a book containing five, in a white wrapper.

12. Na. 976. Three sections.

1). *Dinakara bhattiyam* ; Telugu letter.

By *Maha dēva, tica* form.

The *pratyacsha cāndam*, (defective), of a comment on the *Muktāvali*.

2). *Gadadhari : dēva nāgari* letter.

By *Gadadhara bhatta*.

Two *khandas* incomplete, an the *mangala vātam*, &c.

3). *Chenna bhattiyam* ; *nāgari* letter.

By *Chenna bhatta*, defective.

On the *pratyacsha cāndam*.

1). A little larger in size than the others ; country paper, two small teak boards, red wrapper.

13. Na. 977. Six sections.

1). *Muktāvali* ; *tica ta* a *karica*.

By *Visvanātha*, incomplete.

The *pratyacsha cāndam*. It maintains 7 *padart'has*.

2). *Muktāvali*; wants the beginning, but has the end; being on the *śabda cāndam*, or evidence from testimony, or authority.3). *Muktāvali*.

The *pratyacsha cāndam*, defective at the beginning, but has the ending.

4). *Dinakara*, a *tica* to the *Muktāvali*.

By *Dinakara*, or *Mahadēva*.

The beginning of the *pratyacsha cāndam* ; but without the ending.

5) *Dinakarī*

The *anumāna* and *upamāna* *candams*, complete, the *śabda* *candam* defective.

For sect 6, see V

Six pickets 10×3 inches, country paper, two satin wood boards, red wrapper

14 No 978 Three sections Telugu letter

1) *Gadadhari tica* form, incomplete

By *Gadadhara bhattacha*

The *anumāna* *candam*, and on the *pramāṇa* and *vyapti* *catams*, with some others

2) *Dinakarī tica*, as above

Fragment of the *pratyakṣa* *candam*, beginning and ending deficient

3) *Sirōmanī*, a comment on the *Chintamāni*, containing the *anumāna* *candam*, and a little of the *upamāna* *candam*

Size 15×3×2 inches, slips of country paper transversely cut, with two lignum vitae boards

15 No 979 *Jagadīśyam*, Bengali letter

By *Jagadīśa* incomplete

On the *catams* styled *vyapti—pacshata—paramarisa* and *avāya—ca*—size 16×3 inches, tawny colored paper, wooden boards, red wrapper

16 No 981 Two books

1) A commonplace book of extracts on the general topic of *Tarkham*, or logic Telugu letter and prose, as are all books on this topic

The *siddhanta pātītā* from the *Jagadīśyam*

The *hetu abhāshyam* from the *Sirōmanī*

The *samānya nirūcti tippaṇi* from the *Gadadhariyam*—the *vyapti* *va—tam* from the *Sirōmanī*, and various like excerpts of difficult language, as being loaded with technical terms following the apothegm that “the use of language is to conceal a meaning”

Size 12×3 inches

2) No name Bengali letter

It appears to be on the subject of *Tarlkha* or logic size 20×3×2 inches This piece is on colored country paper Red wrapper over two boards

VIII. MAGICAL

- No 548 } *Tantra sūram, ślokas.*
 162 } Bengālī writing.

Some leaves from the midst are wanting, and there are lacunes, or blank spaces, without any writing

Reference to Telugu bound books 2nd division. *Tantra saram* on the *guru*—the *pūja*, &c. Size $22 \times 4 \times 4$ inches, tawny colored paper, 1 board beech, 1 board deal, red wrapper.

IX. MISCELLANEOUS.

- No. 973. *Bartrī harī—mulam* and *tica* 1—3 *satacam*, the last one imperfect, in the order *niti*, *sringara*, *śāiragya*, which is the correct order. Each chapter includes many *padhādīs* or decades, each one of ten *ślokas*.

The subjects various, see former notices.

Size 15×4 inches, country paper, *deva nāgarī* letter, one fragment of a teak board, red wrapper.

L. PANEGYRICAL

- No 927. *Janakī sahasranam stotra, ślokas—deva nāgarī*

Praise of *Sita* the consort of *Rama* by 1008 names [This is not usual in the south] Size 8×3 inches, a few transverse leaves in a paper case

XI. PAURANICAL.

1. No 320 *Dēvī Bhagavatam.*

The 9th *scandam* 1—25 *adhyāyās ślokas*. As the *adhyaatma Rāmāyanam*, gives to that story a *Sana* turn, so this does the like to the *Bhāgavatam*, properly a decidedly *Vaiṣṇava* work

It may be accounted for, by the extensive prevalence of the worship of *Devi*, *Durga* or *Parvatī* in Bengal. The work is properly an *upā purāna*

The book is very beautifully written with some red ink amid the black, on thick and superior country paper.

Size $15 \times 6 \times 1$ transverse slips, strong boards, red wrapper.

2. No 321 *Bhagavatam, ślokas.*

1—12 *scandas* complete, seemingly a superior copy, country paper, hot pressed, ornamented writing

1	scandam	1—9	adhyayas
2	"	1	to
3	"	1—33	"
4	"	1	31
5	"	1	26
6	"	1—12	"
7	"	1	15
8	"	1—24	"
9	"	1	24
10	purra	1	49
	uttara	1	90
11	Scandam	1—31	"
12		1—13	

Size 12×6 inches, teak boards, red wrapper

3 No 323 *Bhagavatam*.

12 scandams complete, on 12 lots of paper, *deva nagari* letter, the pauses marked with red lines. The *mulam* is written in the middle of the page, and the *tica* or comment on either side, in so far resembling the Delphin classics. A Calcutta book size 16×6 inches, 10 inches thick, on superior country paper, hot pressed, fine writing, red wrapper

31 No 959 *Agneya puranam*, *deva nagari* slokas, no divisions, incomplete, *Agni deva* to *Vasishtha*

One of the 18 *puranas*, and medium between *Saiva* and *Vaishnava* size 18×6×4 inches, boards—country paper of different colors

4 No 960 *Matsya puranam*

1—93 *adhyayas*, *slokas deva nagari* complete

On the first *avatara* of *Vishnu*, who also aided *Siva* in the destruction of the three towns (compare Gen 19, 1) Matters concerning *Casi*, *Prayagi* and other places deemed sacred. The examination was but superficial

Size 12×4×6 inches transverse slips on good country paper, wooden boards red wrapper

[As far as is remembered there is not another copy of this *puranam* in the Library Hence it is extremely valuable and a full translation is very desirable]

5 Na 961 *Vamana puranam* slokas Telugu letter, 56 *adhyayas* but not in regular order

Some *slokas* are added from the *Manu charitram* as referring to the *Vamanavatara* size 10×5×2 inches, mango wood boards—the paper at the sides, crumbling to powder, in the middle good order. This also is rare, there is no other copy in the Library—it should be re copied, and translated

6. No. 962. *Siva purānam*—*nāgari* divided into two parts—*purva* and *uttara* complete. It is stated to be copied off in Telugu letter in another book. Vide 2nd division.

Size $12 \times 4 \times 5$ inches, on country paper, teak boards, red wrapper.

This *purāna* is also scarce.

7. No. 963. *Narasinha purānam*, *ślokas*.

1—22 *adhyāyas*, *nāgari* letter.

This is properly an *upa purānam*.

Size $12 \times 4 \times 3$ inches, on country paper without boards, red wrapper.

8. No. 964. *Vayu purānam*, *ślokas*, Telugu letter, 1—93 *adhyāyas* incomplete.

This is one of the oldest of the eighteen *purānas* and scarce; there being, it is believed, no other copy of the work in this collection:

Size 18×10 inches, on country paper, old, the outside crumbling to dust, it has mango wood boards, red wrapper.

9. No. 965. *Bṛinḥa Kāivarta purānam*, *ślokas*. Telugu letter; about 45 *adhyāyas* incomplete. On the *Saiva dharmam*, a substitute for the *B. Vairarti p*: which refers to *Krishna* as *Viṣṇu*.

Size $18 \times 8 \times 1$ transverse slips, much injured by decay, broken boards, red wrapper.

10. No. 966. *Narasinha purānam*. Telugu letter 1—59 *adhyāyam*.

Another copy of the *upa purānam*, *supra* 7 No. 963.

Size $10 \times 8 \times 1$ inches, on country paper damaged and outside crumbling to powder, wooden boards, red wrapper.

11. No. 967. *Brahmānda purānam*.

Telugu letter 22 *adhyāyas*: stated to be a copy from another book.

Size $14 \times 6 \times 1\frac{1}{2}$ inches, on inferior country paper, in sorry condition, red wrapper.

12. No. 168. (a) *Garuda purānam*, Telugu letter, 1—67 *adhyāyas*.

Size $12 \times 6 \times 2$, on country paper, decayed, and crumbling; wooden boards tied.

No. 168. (b) *Garuda purānam*.

Telugu letter, 1—65 *adhyāyas*.

Size 10×5 inches, on country paper, decayed and crumbling, no boards, red wrapper

13 No 969 *Varaha puranam, slokas*

Telugu letter 1—233 *adhyayas*, *Vishnu to Blu deri* See foregoing notices Some matters on *deri*, and the *sacti* system, are in the midst size 10×6×3 inches, on country paper, much injured, teak boards, red wrapper

14 No 972 *Padma puranam*

Telugu letter—two *khandas*

1, *pushacara* 1—78 *adhyayas*

2, *bhumi* 1—106 „

But both sections are incomplete

Size 20×8 inches, on good country paper outside crumbling, teak boards, red wrapper

15 No 982 *Scanda puranam*

The *Sri saila khandam*

1—60 *adhyayas* Description of *Sri sailam*—the glory of *Mallicarjuna*, the form of *Siva* worshipped there—the excellence of the *derarshi*, a high order of prophets—many *rishis** did penance there in ancient times, legend of the temple, or *st hala puranam*

Size 16×8 inches on country paper, transverse slips, crumbling through age, teak boards, red wrapper

XII RITUAL

1 No 958 *Bhalla pradipica*

By *Kanda dera*, a comment on another book of which the *sutras* are included in this one, with the *tica* Only one *arhaya jam*, or chapter in four *patams* or sections, chiefly on sacrifices, and also on the nature of the *Paramatma*, or Divine soul This is the third of five books, under one packet The pieces are put between 3 teak boards, with a white wrapper The Nos. are 956, 957, 958, 893, 894

XIII ROMANCE, historical

* 1 No 324 *Sandhi sujityam*

1) From the *udyoga parvam* of the *Bharatam*, 1—5 *adhyayas*—on warlike preparations

* Clearly compounded of the Heb. *rosh* a sect* and *lak* a man; the latter transposed to *sh*; the South rn enunciation is *rooshal*

2.) Extracts on ethical topics from various *parrams*—as *virata*—*ud-yôga*—*Bhishma*—*Drôna*—*Karna*—*Salya*—*sâuptica* : *ślokas* ascribed to *Vyâsa*.

1) on yellow paper in parts; 2) white country paper, hot pressed, teak boards : size 16×8 inches, printed cotton wrapper.

2. No. 975. *Nāishadam* ; *nūgari* letter.

By *Sri Harisha cavi*, *ślokas*, the *mūlam* without *tica*, 1—22 *sargas* incomplete.

On the sufferings of *Nala*, inflicted by *Sani*, or the planet Saturn.

Size 10×3 inches, on country paper, in transverse slips—differing in quality—old, injured, no boards, coarse canvas wrapper.

XIV. SACTI.

1. No. 547. *Kālika purānam*.

Bengālī or *Nandi nūgari* letter.

The leading work of the *Kāula matam* ; improperly termed a *purānam* ; but that sect perverts words at their pleasure. It has legends of different forms, or names, of the female energy, with *tantras* and magical formulæ. Vide 2nd division *infra*.

Size 14×3½×6 inches, on yellow colored country paper, of ordinary quality, wooden boards, red wrapper : a curiosity.

2. No. 799. *Ananda purānam*.

Only a fragment—it was entered under *ōdraita*, but is more properly on the *sacti*, or female energy class.

It is 7 in No. out of 8 books in one packet, with a white wrapper.

XV. VAISHNAVA.

1. No. 436. *Vishnu sahasranāma tyakāyam*. Telugu letter, *tica* form 3 copies, the 2nd defective and damaged. Two *ticas* by *Sancarāchārya*, the third by *Acharya svāmi*.

A direct comment on the meaning of the names or titles of *Vishnu* ; not the one twisted to a *Saiva* bearing.

One of small size, two copies larger. On country paper, injured by insects, broken boards, red wrapper.

XVI. VEDAS and UPANISHADAS.

1. No. 955. *Upanishadas*.

One book containing 15 sections : these *upanishadas* (or for the greater part) are believed to be genuine.

- 1.) 'Isa vasya' bhāshyam, prose

By Sancarāchārya, complete.

A comment on an appendage to the *vedas* on the nature of *Para Brahṁ*.

- 2.) *Manduca upanishada*, the *mūlam* or original, incomplete.

- 3.) *Manduca*, bhāshyam.

By Sancarāchārya.

A sectarian comment on 2) incomplete.

- 4.) *Mānduca bhāshyam*.

By 'Ananda giri.

Another comment on the same, incomplete.

- 5.) *Prasnōpanishada*—*mūlam*, and a *tica* or comment, the latter by Sancarāchārya.

- 6.) *Māndukōpanishada*; *mūlam* with a *tica* or comment: this by Sancarāchārya, incomplete.

- 7.) *Kēnā vasya bhāshyam*, or *tippani*; that is, a prose version.

By Sarvēśvara a commentary, by paraphrase on the *Kēnōpanishada*.

- 8.) *Tavalaca upanishada bhāshyam*, *tica* form incomplete, this comment.

By Sancarāchārya.

- 9.) 'Isa vasya' bhāshyam, another, but incomplete, copy of 1) this comment by Sancarāchārya.

- 10.) *Tāttitri upanishada bhāshyam*.

A comment on Yagnyavalkya's piece.

By Sancarāchārya, complete.

11. *Tavalaca rupa vivaranam*, a paraphrase on the *Tavalacopanishada*.

By Sancarāchārya, incomplete.

- 12.) *Tavalaca upanishada bhāshyam*, a *tica* or comment on the same by Sancarāchārya, incomplete.

- 13.) 'Isana—*mūlam*, a small portion from a *veda*. Telugu letter.

- 14.) *Āitarē upanishada*—*mūlam* only, complete.

- 15.) *Kat'hā upanishada*, *mūlam* only—and complete.

Size 8×5×2½ inches, on country paper, transverse slips, wooden boards, red wrapper.

[Under the 2nd division, near the end, a book will be met with, containing a large collection of *upanishadas*, some genuine, some spurious, and an indication, as to contents, will there be given.]

Taken as a whole, the books of this first division seem to be of greater value than any other equal quantity of MSS. of this 2nd class, unless by selection, or as copied from these. They much need looking after; so as to be restored on more durable materials. Some appear to have been re-copied; but in a different written character.

SECOND FAMILY.

2nd Division. A : SANSKRIT.

b. *Telugu* letter.

"Modern form," or paper books, bound in the European fashion.

I. ADVAITA.

1. No. 442. Two volumes, *Sancara bhāṣyam*.

Vol. 1. *pūrva bhāgam*.

2. *uttara* „

By *Sancarāchārya*.

Each part has two *adhyāyas*, and to each *adhyāyam* there are 4 *patams* or 16 *pātams* in all.

A comment on the *Vēdas* or *Vedānta* system, in order to establish the union, or non-duality of the Divine, and human soul.

The former proprietors note :

"The *Sancara bhāṣya*—a religious work of the highest authority among (*smarta*) Bramins."

"This book was obtained by me secretly with great difficulty; and the transcribers were obliged to copy it with so much haste, that they committed innumerable mistakes. These have all been corrected, and though the book therefore is full of blots, and interlineations, it is wholly free from errors (i. e. orthographical); and quite complete in three volumes." See 3 No. 444.

Small folio, thick, full bound in sheep, country paper, damaged by insects.

2. No. 443. *Vachaspathya bhāṣyam*, being a supplement to the *Sancara bhāṣyam*, *tica* form, complete: subject as above.

“ This book like the *sancara bhasyam* though roughly copied, and ‘ full of interlineations is wholly free from (orthographical) error, and ‘ quite complete, excepting where in the original, the worms had ‘ injured a few lines ’

Thin folio, full bound, in sheep, used, country paper, slightly injured

3 No 415, 441 Two Sections.

1) *Pratyacta vivecam*, from a book entitled *Pancha dasi, mulam and tica*

By *Rama Aruhna*

On the dissemination of *jnanam* (gnosis) which has a technical meaning among *Smartas*

2) *Sancara bhasyam* 1, 2 *adhyayas*

No 444 may be the 3rd vol referred to under 1 No 412

These are two numbers from a book, that bears 7 Nos and has 9 sections.

4 No 631 *Gita bhasyam*, *mulam* of the *Bhagarat gita* and *tica* or comment

By *Sancaracharya*

1—18 *adhyayams*, complete

The non dual system maintained, from the metaphysical portion of the *gita*

Narrow folio, of medium thickness, Europe paper, half bound, lettered on paper labels

—VISISHTA ADVAITAM

5 No 416 *Gita bhasyam*, *mulam* and *tica*

By *Ramanuja*

1—18 *adhyayas*, complete

A counter comment on the metaphysical portion of the *Bhagarat gita* maintaining that the human soul is almost, but not quite one with deity [It is much nearer the truth than the opposed system]

Thin folio French paper, half bound in green cloth, and calf, lettered

II ALMANACS

- 1 No 421 Almanacs for ten years
- 1) *Rudrotgari*, cyclic year, northern system
Mesha to Magha or eleven months
- 2) *Turana*, cycle year
Chaitra to Pāushya, 10 months
- 3) *Partiba*, c y Chaitra to Pāushya 12 months
- 4) *Vicruti*, c y Chaitra to Pāushya 12 months
- 5) *Kara*, c y 12 months
- 6) *Irodha*, c y 12 months
- 7) *Sarvadhara* c y 12 months
- 8) *Irusla*, c y Chaitra to Asvini 6 months
- 9) *Chitra banu*, c y 12 months
- 10) *Svabanu Chaitra* to Pāushya 10 months Trench paper, 16 cahners tied by a string

III ARCHITECTURE

- 1 No 524 } Two pieces
518 }

- 1) *Mayanu silpi sastra*, otherwise termed *Casapiyam slokas* and prose

1—7 *padalams* incomplete The part noticed treats of the mode of constructing the base &c of a *Saiva* symbol—statues of gods, proportions of the *rat ha* or chariot for festivals—[apparently the origin of the Latin word *relata*]

- 2) *Vastu sastra*, slokas with a *tica* in Telugu 1—6 *adhyayams*
By *Sanat Cumara*, incomplete

On foundation work—digging the ground, nature of ground—building a house, statues of *Vignesha* and other gods—characteristics—proportions, &c

The *bala yentra* was noticed in the midst, shewing the mason order to be of the female energy class

- 2 No 519 *Casapiyam*—or *silpi sastra*, slokas, incomplete

The book is in the *nagari* letter, and from it as supposed, a copy in Telugu letter was made

Measures and dimensions of statues, and buildings

Short folio, thick country paper, full bound in sheep, used

3 No 525 *Mānasāram, or vāstu sastram, or silpam*

Imperfect *adhyayas*, not in regular order, a list is prefixed, but this was stated to be incorrect 6—68, but thus as to lacunes 6, 17, 19, 25, 26, 30—32, 33—42, 44—48, 51—59, 61—68

On joints, or joists of buildings—on cars—*anga bhushanam* or ornaments, on the *rimānam* or shrine in temples—the *rat ha* or festival car—*gopara* or tower over gateway, &c &c, rules for the construction of these, and other matters

“This volume on Architecture was copied from a very ancient, and imperfect manuscript, found at Tanjore. The work is of extraordinary rarity, and even Sir W Jones, who enquired for it, in vain, imagined it was no longer to exist.”

Extra quarto size, thin, country paper, full bound in sheep and lettered, binding worn

4 No. 529 *Cāsyapam, ślokas*

By *Cāsyapa*, *padalam* 1—20 incomplete

This is founded on a larger work more ancient, entitled *Maya silpa sastram Casyapa*, on that model, formed this abstract, and there is frequent reference to *Maya's* work in the course of this one

The portion noticed, treated on statues of *Vigneshvara Gūru, Arīha nat'hēsrara*—the *saira* symbol, and other images—their measures, relative proportions, &c, some remarks as to meditating on those *deities* &c

In the book there is a reference to—

“Ward Vol 2 p 468,” with the remark,

“The *Marichari* is a more modern work on *silpam*”

Quarto, thin, English paper, half bound in calf, and lettered

5 No 532 *Silpi sastram, ślokas*, incomplete

—On materials, as clay, wood, stone—proportions of various statues, of gods, &c.

This is probably copied from a palm leaf MS in the Mackenzie collection. It is the 7th in a book having seven sections, which is lettered “Sanskrit Poems Vol 1”

6 No 533 *Silpi sâstram, ślokas* incomplete

Proper measure of statues, as to height, &c of *Br hma, I shnu, Sira, I gnesvara*, &c. &c. as appears, only statutory. The book is the second of three numbers in one book, lettered on the back.

IV. ART OF POETRY.

1. No. 462. *Cāvya derpana*, *ślōcas* with *tica*, 1, 2 *ulāsas*, incomplete.

On faults in the letter, and on faults in the meaning of heroic poems.

The piece is the third in a folio book of five sections, and numbers.

2. No. 463. *Alancāra chandrica*.

This is a *tica* or glossary to the *Kuṭalayānandam*; which is a comment by *Appayya dicshada* on the *chandra lōca*; not generally approved; and this work is a critique thereon.

It is the first piece in a thick folio, bearing seven numbers.

3. No. 464. *Rasa gangadhara*; *ślocas* without any *tica*—a small fragment—see the next No.

This is the fourth piece in the above book.

4. No. 466. *Rasa gangadhara*, *ślōcas* with a *tica*.

By *Jaganat'ha Pandit*, complete.

On the nine poetical *rasas* or sentiments, (for which see previous notices); and on the one hundred and eight *alancāras*, or metaphors, tropes, &c., being eight in addition to *Cālī dāsa's* figures.

The first piece in a thin folio of two numbers, French paper, embossed-paper, bound and lettered.

5. No. 467. *Nāuka vyakyānam*, a *tica* to the *Sāhitya retnacāram*.

By *Vencata suri*—1, 2 *tarangam*, incomplete.

On the properties of the *nayaca* hero, and *nayicā* or *nayaki* heroine—not beyond.

The fifth piece is a book of seven; a thick folio, lettered "SANS; Poems, Vol. 1."

6. No. 469. *Sāhitya retnacāram*, a *tica* to it by *Dherma bhatt*, incomplete.

On the *nāyaca* and *nayicā*—details—the rest wanting.

7. No. 470. *Alancārēndu śēc'hazram*, *ślōcas* with prose.

On the properties, and modes of behaviour, in varying circumstances of the *nāyaca* and *nayicā*, incomplete.

- 8 No 472 *Chitra mimamsa, slokas* and prose, incomplete

On the properties of heroic poems, and on a right elocution or chanting, on the nine poetical sentiments, or emotions, and on figures as *upamānam* or simile, and others.

This piece is the third in a folio book, containing 7 numbers, thick, in boards

- 9 No 500 Two pieces

- 1) *Chandra locam, slokas, mulam*

By *Culīdasa*, complete

On one hundred tropes, metaphors, or other poetical figures—the rule and the exemplification

- 2) *Kuralayanandam* “joy to the earth” a *tica* to the foregoing

By *Appayya dīcshada*

Some *slokas* are excerpted, in addition to the running comment.

It appears that *laeshyam* is used for ant type and *laeshanam* for type or the proper form, and metaphorical description of that form.

Long folio, thin, superior French paper, full bound in calf, and lettered, binding injured

- 10 No 501 Four pieces

For Sect 1—3 see VI

Sect 4 *Carya adarasa vyakya*

By *Jacha spati tica* form

1—3 *parichhedam*

A comment on the *Carya adarasa*, as to the art of poetry—faults as to letters or words, as to meaning, and as to cacophony

A long thin, folio, on French paper, bound in sheep and worn

- 11 No 500 Sect 1 *Pratapa rudriyam*

By *Jidya nat ha—slokas* and 1 rose

1—9 *prakaranam*, complete

On the *vidyasa* and *nayad* or hero and heroine; on faults in heroic poems—on metaphors, or other ornaments; these and like matters exemplified to *Pratapa rudra* as if addressing it at prince

For Sect. 2. see XX

- 12 No 521 *Carya prekasam* *vidyam* with a *tica*

1—10 *śloka* complete

On the benefit or use of heroic poetry on the second or on reasons which has a reference to difference of meaning, the 1y in illustration of some difference and the others are “*upā*”

On the nine *rasas* or poetical emotions. On metaphors, &c.

The book is a long, narrow folio, of medium thickness, on country paper, injured near the end, bound in sheep.

12½. No. 538. *Carya darisanam*.

* . By *Acharya Dandi*—*slocas*.

1—3 *parich'hedas*, inenmplete.

On faults in poems ; and more particularly faults in words—in meaning—in sound, or cacophony ; knowing these, then a poem may be written.

The second piece in a book bearing seven numbers, a thick folio.

13. No. 611. *Vr̥tta retnacaram*.

1—6 *adhyayas*—*slocas*

A *chandasu* or work on prosody. On the feet of verses—on properties of the *ganas* or class letters, quantity of vowels, and consonants.

The ninth piece, out of ten, in a small, but thick quarto.

V. CHRISTIAN.

1. No. 493 *Sri Christa sangita*.

One *parvam*, or Book.

Yeshu utpatti parvam.

1—7 *adhyāyam*, the 8th incomplete.

A discourse between a teacher, and a disciple ; it has some back reference to prophecy by Isaiah.

Dr. Mill's work, in verse, on the life of Christ.

In seven small cahiers, on French paper, tied together with a string.

2. No. 494. *Christa sangita, slokas*.

One book only, and of this 1—14 *adhyāyas*.

Introductory matter on the nature of God, and of the human body—on penitence—various persons introduced, with reference to the incarnation of Christ.

The tenth in a book having so many sections with 8 Nos. a small but thick quarto. It is disgraced by the other books ; of which it is last in order.

3. No. 633. *Dayuda gita, slokas*.

150 chants : that is, Psalms.

The Psalms of David in Sanscrit verse.

" The Psalms translated from the Hebrew into Sanscrit verse by the

Calcutta Baptist Missionaries, printed at Calcutta 1839

* The present transcript is made in the Telugu character from the original printed in the *dera nagari* character Transcribed at Madras 1843 "

A narrow folio, on superior paper, half bound, cloth and calf, lettered

VI DRAMATIC

- 1 No. 453 *Prasanna Ragharam A natacam*

By *Jaya dera*

- 1—6 *ancas*, 1—5 complete, the 6th not so

The subject, selected portions from the *Ramayanam*, but in transposed order

The fourth piece in a small, but somewhat thick quarto

- 2 No 454 *Murari natacam* or *Anarga Ragharam*, with a distinct *tica* 1—7 *ancas* complete

Various arranged, selections from the *Ramayanam* for public acting—the favorite of pudent Pandits, because of its studied intricacies and difficult combinations of language

A thin folio French paper, fully bound in calf, slightly injured

- 3 No 456 *Sancalpa suryodayam*

By *Vedantacharya* mixed language 1—10 *ancas*, complete

Cama, erodha, damba, &c bad dispositions represented in costumes by men

Cshama, sraddha, bhakti, &c good dispositions, in like manner, by women

A drama polemic against the *prabodha chandrodayam*, an *adesta* production In this one the dialogue is so contrived as to teach that the divine and human souls are distinct or diverse on the *Isahnara* system.

The first piece in a book having seven numbers, a thick folio

- 4 No 160 *Murari natacam*, a *tica* to it by *Hari hara dicshada* 1—7 *ancas*, complete

The fourth piece in the above book

- 5 No. 181 *Cumara giri rajyam*, a *tica* or explanatory comment on the drama of *Sacontala* 1—7 *ancas*, complete

By *Katayya tema bhupa*

It follows the order of *Cshu dasa's* piece

- 6 No 192 *Mucundananda Ghanam*

By *Mucundananda*, various metre, &c

A monologue, describing the amours, sports and illicit marriage of *Radharida* the *nayaka*, and of *Panchajani*, the *nayika*, a low, and obscene production

7 No 498 Five dramas

1) *Prasanna Raghatam*

By *Jaya deva*, mixed metre, &c

1—7 *ancas* complete

On the subject of the *Ramayanam*, in transposed order

2) *Malati Madhaviyam, nataca*

By *Bhava bhuti*, 1—10 *ancas*, complete

An interesting drama, the site of which is near Onga. It is translated in Wilson's Hindu theatre

3) *Maha vira charitram, nataca*

By *Bhava bhuti*, 1—5 *ancas*, complete

The subject is taken from the *purva Ramayanam*, as another of the same author's dramas is taken from the *uttara* portion. See 10 No 503, 3)

4) *Naracasura vijayam nataca*

By *Dharma suri* of the kind termed *vyayogam*. The subject is the killing of *Naracasura* by *Krishna*

5) *Prahasnam*, a farce, *ślokas* both Sanscrit and *Pracriti*

A *blanam* or monologue by one actor only detailing the amours of *Nipunica* a woman, and *Jambuca* a man, with an especial aim at broad farce

A narrow folio of medium thickness, country paper, full bound in calf, and lettered

8 No 501 Four pieces

1) *Malavica Agni mitreyam*

By *Calidasa*, 1—5 *ancas*, complete

A sham contest between two dancing masters, with a view to bring the pupils to perform before *Agnimitra* a king. *Malavica* excelled and, the king becoming enamoured incidents followed ending in a *gandharba* marriage

2) *Vicramorvasiyam, natacam*

By *Calidasa* 1—5 *ancas*, complete

Sanscrit—*pracriti*—*ślokas*—prose

Urvashi being captured by a demon her companions appealed to *Pururava*, who followed in an aerial car and recovered the prize, with which he fell in love, and *Urvashi* became enamoured with her deliverer. *Pururava* procured the consent of his wife—again lost *Urvashi*, and went mad—their offspring succeeded him as a king. A splendid, though licentious production, in which the only noble character is the king's wife. The great art of the poet lies in his description of the person and sentiments of *Urvashi*.

3) *Sacontala, nataca*

By *Calidasa*, 1—7 *ancas*, complete

The well known master piece of *Calidasa*, in the skilful drawing of the heroine lies his superiority

Bharata the son of *Dushmanta* and *Sakuntala* succeeded to the throne

For Sect 4, see IV

The book is a long folio, thin, on French paper, full bound in sheep, worn

9 No 505 *Sangita retnacara* it has a reference to the mechanical part of acting, dancing and singing, but is best perhaps referred to XVII

10 No 508 Three pieces

1) *Prabódha chandrodayam*, the rising of the moon of intellect

By *Krishna misra*, varied language, 1—6 *ancas*, complete.

A drama inculcating the *advaita* system—see former notices

2) *Sanicalpa Suryodayam vyakhyanam*—a *tika* or comment—on the opposed, and latter drama, maintaining the *Vaishnava* system—like in plan, see former notices, *ancas* 1, 3—10

3) *Uttara Rama charitra, natacam*

By *Bhava bhuti*, 1—7 *ancas*, complete

A powerful and magnificent work, full of scenic description—in which *Rama* is made to condemn himself for banishing *Sita*. Though intended to express the poetical *rasa*, *karuna* (kindness or tenderness,) it fails from the advanced age of the pair, and the hyperbole of *Lava* s shooting arrows, so as to discomfit an army verges on the ludicrous

The book is a folio, thin, French paper, full bound in calf, and lettered, used

11 No 510 *Prabódha chandrodayam*, a translation into Telugu

by *Singhayya caru pungava padya caryam*

1—5 *asrūsas* complete.

• See former notices of the original.

The book is a narrow folio, very thin, country paper, injured, bound in sheep, worn.

12. No. 513. Three dramas.

1.) *Dhananjaya vijayam, nāṭacam.*

By *Jaya dera*, complete.

Founded on the war, narrated in the *Bhāratam*. *Dhananjaya* is a name of *Arjuna*; who is the hero of the piece.

2.) *Mudrā racshasa, nāṭacam.*

• 1—7 *ancas*, complete.

A political, or Machiavellic drama. *Chanacya* minister of *Chandragupta* wishing to bring over *Rācshasa* (the minister of *Nanda*, late king,) who was leading on an army of foreigners to avenge the death of his master—accidentally got possession of the seal of *Racshasa*; and thereupon proceeded in a long course of crooked devices, ultimately bringing about the desired effect; and then *Chanacya* retired to private life. An ordinary measure of stupidity, in any one of the agents, would have upset the whole; but *Chanacya's* agents understand him as if by intuition, and act without a single mistake: they could not have been Hindus.

3.) *Mahā nāṭacam, or Hanumān-nāṭacam, ślōcas.*

A composite drama, founded on the events of the *pura Rāmāyanam*, 6: *supra*.

A small quarto, of medium thickness, English paper, bound in calf, and lettered.

13. No. 514. Three dramas.

1.) *Camalina Calahamsam*—Sanskrit *pracriti*, *ślōcas* and prose.

Camalina a woman, and *Calahamsa* a king—a representation of their amours, and *Uandharba* marriage; in 4 *ancas*, complete; an inferior style of comedy.

2.) *Vēni samhāram, nāṭacam.*

By *Agni cavi*, 1—6 *ancas* complete, varied language.

Vēni means the hair-knot worn by *Drūpadī*, which *Duryōdhana* rudely untied; implying a particular intention; whereon *Bhīma* secretly vowed vengeance; many years afterwards accomplished by his killing *Duryōdhana* in battle. The drama is founded on those circumstances.

3.) *Malatī Mādhaviyam, nāṭacam.*

By *Bharā bhūti*: mixed language.

1—10 *ancas*.

When *Malati* was taken up to be offered as a sacrifice to a form of *Calu Madhava* gives to his friend varied details of scenery, and faints away several times in the midst of those scenical descriptions. With this incongruity, and a few other defects, the drama is very interesting, and very particular attention should be paid to this evidence, as to human sacrifice, and drinking blood in the *Sakti* worship.

A small quarto, of medium thickness, on two kinds of paper, bound in calf and lettered, the binding worn.

14 No 515 Five pieces

1.) *Ananga Brimha vidya vilasam*, a *bhanam* or monologue, in one *anca* complete *slōcas* and prose

A description given on the stage of the conduct and behaviour of women with mimic imitation, as to indications by the eyes, and in other ways, as to their varying mode of gait in different countries, and the like—farce of a very low order.

2.) *Misra bhanam*, *slōcas* and prose.

By *Gunda Rama*

One continuous piece. Selections of well known matters among a heap of love tales (such as *Krishna* and the *gopis*), are made by the author, with some inventions of his own and more by the actor; who is left at liberty to dilate as he pleases.

3.) *Vasanta tilaca*, *Uhanam*, *slocas* and prose

By *Varadacharya*—complete

Various notices were given in Vol. I. The introduction to the monologue merits considerable praise.

4.) *Nataka pari bhasha*, *slocas*, complete. How to compose a drama as to the number of acts, and other rules. It has a reference to IV.

5.) *Vencatesa prahsana*

By *Vencatēsa*—varied language, complete

Description of spring—of women as to their persons and manners—broad farce.

A small quarto of medium thickness, on two kinds of paper, full bound in calf, and lettered.

15 No 516 Two monologues

1.) *Mucunda ananda bhanam*

By *Casi pati*—varied language

Only one *anca* continuous, *supra*

2.) *Vasanta tilaca bhānam.*

By *Varadāchārya*, varied language.

Description of Conjeeveram, of debauchee's day there ; of the *saras* pool ; ironical praise of *dāsīs* &c. ; see former notices.

A small quarto of medium thickness, French paper, cloth binding, much worn.

VII. EROTIC.

1. No. 14. Three pieces.

1.) *Kalā sastram, ślōcas* with a *tica*.

1—8 *parich'hēdas*, complete.

By *Kōlōca cavi*.

An *ars amoris* ; one out of several, from the *Amarūcam* downwards. It treats of the four classes of women ; with details as to the persons of the sexes ; and other matters of great interest, and importance with natives ; but unfit for details.

2.) *Ananga rangha, ślōcas.*

By *Kalyāna malla*.

1—10 *ś'hālam*, complete.

See page 6 IV. No. 1023.

3.) *Chandra rekha vilāsam.*

By *Jaganāt'ha cavi*—Telugu *padyas*.

1—3 *asvāsams* incomplete.

A bitter (and said to be clever) distribe, against *Niladri raya* of *Rajahmundry* ; who, having been a patron, had discarded the poet. This last prays *Siva* to bless his former patron, with *Siva's* inductive eye ; makes the chief to have fallen in love with *Chandra Rekha* daughter of a pariah woman, kept by the author—and mingles elegant phraseology, on the topic of love with coarse, and filthy phrases of the lowest colloquial usage : the whole with intent to sink the chief into popular contempt—from a note, it would appear, not without effect.

The book is a thin folio, the binding worn.

2. No. 87. *Ananga rangha : ślōcas.*

1—10 *ś'hālam*, complete.

Sexual description, &c. v: *supra*.

The 4th piece, in a book-containing four sections, a long, thin folio, boards.

- 3 No 107 *Rati rahasyam—mulam, slokas* and with a *tica—kalā sastram*

By *Kuchoca carā*

1—10 *parich hedas*, complete •

An *ars amoris*, substantively the same with 1, No 11, *supra*

The second piece in a book of four Nos a long folio, half bound in sheep

- 1 No 113 *Rati rahasyam, slokas*

By *Hari hara*

1—3 *parich hedas*, incomplete

[I believe this to be the proper name of the author and the above a poetical epithet]

The second, in a book of four pieces, a small quarto, bound in sheep

- 5 No 114 Two pieces •

1) *Kala sastram, mulam* with *tica*, incomplete, 5—10 *adhicarams*

* The above name is generally given to any thing, on the same topic—the real title may be wanting It is part of an *ars amoris*

2) *Kama kala sutram* with a *tica*, incomplete

Kama kalā appears to be the name of a *sakti*—her glory, and mode of homage resolvable into worship of the *teneranda femina*

At the end of a book of 5 Nos, a folio, in boards, the tracts on differing paper

- 6 No 122 For Sect. 1 see XV

Sect. 2 *Kāutika chintamani*, “jewel of pleasure otherwise termed *Garuda mantra sastram slokas*

1—3 *dipti*, incomplete

It appears to be occupied with what have been termed *rocundi modi*

The former proprietor's note

“This book is similar to what is called Aristotle's masterpiece

“This is exceedingly rare The 1st Chapter was discovered in a MS in the *grant ha* character at Trichinopoly, the 2nd was found at Rajahmundry in the *dera nagari* character It is now found in very bad company, *par non impar*

The book is a medium sized quarto, calf bound and lettered—like a jewel

7. No 128. Two subjects

1) *Ratī rahāsyam, or Lalī sastram*

By Cāncī nāt'ha, mūlam and tica.

1—8 parich'hedas, incomplete. See other notices.

2) *Ananga ranḡham, mūlam only.*

By Kalyana malla

1—st halam, incomplete

See reference at 1, No 11, *supra*

A small and thin quarto, on French paper, bound in calf, and lettered

8 No 451 *Kalinda mucunda vyakya*, a comment with the original indicated, by only one foot in a line. By *Linga bhattacha*.

It relates to the sports, and adventures of *Krishna*, in and near the Jumna river

The book is a long and narrow folio, thin, good French paper, half bound, calf and marble paper, and lettered, neat looking

9. No 458 *Pushpa bhana vilāsam, ślōcas* with a *tica* complete.

On one of Cupid's arrows Chiefly on the amours of *Krishna*, and then deducing various conduct, disposition, looks, and the like matters as to the *nayaki*, or female, in varying circumstances.

The 1st No in a book of 8 Nos and 10 pieces—a small thick, quarto, half bound in cloth and calf

10. No 477 *Kālinda mucunda*—mūlam only, 506 ślōcas—the original of 8, No 451, *supra*

The sports of *Krishna* in and near the Jumna river

The last No in a book of three sections, thick folio, boards

11 No 478 *Magha cavyam.*

The 3rd and 7th *sargas* with *tica*

A description of *Rāvatā giri*, where *Krishna's* army encamped—and of the sports in water of *Krishna* with women, and other amatory matters.

The fourth piece in a quarto book, containing ten sections

12 No 480 *Magham, mūlam* only, the 7th *sarga* *Krishna's* amours with women at *Rāvatī*, gathering flowers, water sports.

A medium sized quarto, boards, the piece before this one is the first five *sargas* of the same work See XIX

13 No 482 *Krishna larnamrita*, 300 *stocas*.

1—3 *adhyayas*, complete

By *Lila suca*

Chants, commonly sung—on *Krishna's* boyish sports—afterwards with *gopis* &c , loose in character , but very popular

In four ordinary copy books, on country paper, tied by a string

14 No 483 *Bilhanana stocas* only

By *Bilhana cavi* , complete

The Indian Abelard and Heloise—see various foregoing notices

The 3rd No in a thick folio, containing seven pieces, lettered
“ Sans Poems Vol 1 ”

15 No 484 *Chattu stocas*—sundries, detached distichs, on the quality, tempers passions of women, and similar details, mingled with others on ethics, as to the benefit of good associations, and evil of bad companions

This is a very usual but very singular combination Three copy books, in a country paper cover

16 No 486 *Gita Gorunda*, or *ashta pati* , *mulam* and *tica*

By *Jaya deva*, 1—5 *sarga*, incomplete

Chants on the 10 *avastaras* and then details of *Krishna's* amours with *Radha* Translated by a Chief Justice of Calcutta and highly praised by Colonel *Meor*, in his *Hindu Pantheon*

The 6th No in a book of 7 No thick folio half bound calf and wax cloth

17 No 496 *Chittu dhara* 110 *stocas*

Distichs selected from the *Bhartri hara* and other books on amorous and ornamental topics , with particular details as to the signs and gestures which convey their meaning without words used by Indian women

18 No 509 *Gita Gorunda*, or *ashta pati* , *mulam* by *Jaya deva*

Struti tanjini—a *tica* by *Lacshmana suri*, 1—12 *sargas* complete

[It is composed in octaves it has the familiar name—the eight liner The original is adapted for public recitation and according to Sir W Jones Natives of Bengal sat out all the open air whole nights listening to the performance , of course giving the following day to sleep away the effects of the opium taken during the recital such people a letter and more moral than Luricans ?]

A thin folio French paper, full bound in calf, and lettered, the binding worn

19 No 512 *Gita Gorinda mulam* -

By *Jaya deva*

Śruti ranyam, a *tica* or comment

By *Lacshmana suri* 1—12 *sargas*, complete *Vide supra*

A folio, of medium thickness, on French paper, half bound in calf, and lettered looks like a rough copy

20 No 522 Four pieces

Sect 1 See XVII

Sect 2 *Amarucam mulam* 100 *slokas*

By *Amarūca cavi* or *Sancarācharya*

Singara dipica, a commentary

By *Vema bhupati*

An *ars amoris* and apparently an original from the north, whence many versions or imitations in Telingana and farther south See notices in Vol 1

Sect 3 *Ranglānītha prahasnam*, a farce by *Ranghānītha*, in various language, and composition

The amours dalliance and language of *Nipunica* a woman and *Jambuca* in burlesque to provoke laughter

Sect 4 *Mucundananda bhanam*

By *Casipati* various language

A monologue describing the amours of *Radha vīta* a man and *Panc ha jani* a woman—for the million

Copies of 3 and 4 are entered under VI

It was not needful to disjoin this book, as the pieces are in place here also

A quarto, of medium thickness, sheep bound and lettered

21 No 523 For Sect 1, see VI

Sect 2 *Gita Gorinda mulam*

By *Jaya deva*—and with a *tica* in Telugu the author not named

1—12 *sargas* complete

Chant on the *avataras*—*Radha's* jealousy visit to *Krishna* &c for recitation

This piece is on French paper, in a short and thin folio sheep bound

22 No 531 *Hansa sandesa, mulam*

By *Vedantacharya*—2 *asrusas*, with a *tica*, its author not named

A modern imitation by a *Conjeverum Brahman* of *Calidasa's Megha Sandesa* or cloud messenger. In this the messenger is a *hansa* bird, and in so far an imitation of the *Naishadam*. Such imitation always indicates second rate ability. The topic, of course, is a love message.

VIII ETHICAL

1 No 433 *Prasanga retnarati, slokas*, incomplete

Various *padadhis* in the manner of the *Bartrahari*, on elegancies of language—the *avataras*, good and bad people, and the like.

"This volume contains the Sanscrit anthology, but if by anthology be meant songs, or *vallads*, then this can only be a small part. It is contained in a very thin folio, French paper, half bound in calf, and lettered.

2 No 485 *Aiti sastram—slokas* with a Telugu *tica*
On kingly ethics, and some selections, from books on like topics.

3 No 488 *Chattu slokas*

Dashed distichs—the ethical and amorous mingled as customary.

These two pieces are the 4th and 5th in a book containing 7 sections, a narrow thick folio, boards.

4 No 534 *Prasanga retnarati, slokas* in *padadhis* or decades

These decades are—*Subashita*, elegancies, *dasarataru*, on the 10 *avataras*. *Sujana*, on good people, *durjana*, evil people, &c. There is also (as usual) a mixture of the *srugara*, ornate, amorous, &c.

This is the last piece in a book which contains 3 sections, a medium sized folio, half bound in calf, and cloth.

5 No 1015 *Chanacya niti'satacam*

By *Chanacya*, *dera nagari* letter

105 *slokas*, complete

On ethics of kings—of people, of women, &c.

For example under royal ethics persons, or things which attract, and so assume influence—fruit trees attract birds, a tank with water the same a wood attracts beasts, an odorous flower attracts a bear, a king having sense a *mantri* a wealthy man attracts women, and in each case the privative 'if none (they) fly away'.

Under female ethics it is stated, that a wife must regard her husband as a god.

The book is written on eight slips of country paper, found among palm leaf MSS. Sanscrit, Telugu letter.

IX TABILS

No. 495 *Pancha tantam*, prose with some *slocas*, ascribed to Vishnu sarmam

The five devices complete—see various foregoing notices in Vol I, and under the 1st Family Vol 2

This book is a thin quarto, on royal demy, folded in two, it has neither cover, nor boards, and is injured at the edges

X GRAMMAR

- 1 No 602 *At hantana iyalaranam*, or *Trilinga sabda anusassanam*, *slocas* 1—10 *candams*, incomplete

On *subanta*—*tinganta*—on *sandhi*, gender, &c The author not stated

The 1st No in a book of four pieces a long folio, of medium thickness boards

- 2 No 632 *Mugda bodham*, *sutras* and *tica*, incomplete

On *subantam*, from letters to details of the five *sandhis*—and chapters on nouns, with their cases

A long narrow folio, thin, on superior wove paper, half bound in sheep

- 3 No 727 *Tatva bodhini iyakya*

By *Gnanendra Sarastati*

A comment on the *kritantā* & section of the *siddhanta caumudi*, by *Bhattaji dicshada*—the *tica* is complete, so far It has a list of roots, used in the formation of verbs

XI HYMNOLOGY

- 1 No 489 *Banurayam*

By *Mayura cavi* 100 *slocas*, complete

Praise of the sun

The sixth piece in a narrow, but thick folio containing seven sections—boards

- 2 No 523 Sect 1 *Surya satacam*

By *Linga cavi*—100 *slocas* with a *tica*

Description of the sun and praise as to a deity

For Sect 2 see VII.

3. No. 535. *Sudassana salācam.*

By *Kura Narāyana jeyya* : *mūlam* 100 *ślōcas*, and *tica* distinct.

Description of the glory of the wheel, or discus of *Vishnu* : with praise.

A small quarto, on fine country paper, and paper cover ; it has an ink drawn portrait of the author.

XII. LAW.

1. No. 369. *Harita smṛita, ślōcas.*

By *Harita* 1—8 *adhyāyas*, incomplete.

—modes of daily duties, as bathing, &c.

—punishments for various faults, or crimes

—mode of daily homage to gods, or benefit thereof : with like matters.

The book is a long, and thick folio, French paper of two colors, boards ; the back injured.

2. No. 370. Three pieces.

Sect. 1. *Vasishtha smṛiti ślōcas*

By *Vasishtha* 1—10 *adhyāyas*, incomplete

Duties of the four colors, or *Brahman*, *Cshetriya*, *Vaiya*, *Sūdra*—and of the four *āzramas*, dwellers, or *Brahmachāri*, *Grihasṭha*, *Vanaprastha*, and *Sanniyāsi*—the *śhōdasa carma*, or sixteen auspicious household ceremonies, from the *pumsa vanam*, on conception, and quickening, up to birth, and marriage.

For Sections 2, 3, see XXI. *Sūtra*.

3. No. 371. Three pieces

For Sect. 1, 2, see XVIII.

Sect. 3. *Harita smṛiti ślōcas*

Harita *rishi* to *Ambarisha* a king, 1—8 *adhyāyas*, incomplete.

—Proper duties of colors and *āzramas*—as above, 2 No. 370.

Parama dharma nirupanam, or heavenly duties defined, especially a relinquishment of secular concerns, or asceticism. Daily duties of household, or otherwise, both as to men and women. For defects, or breach of various duties *prayaschitas*, or punishments

The book is a thick folio, mill boards, the back injured.

4 No. 372 *Nirnaya sindhu mūlam* or *ślōcas* without *tica*.

By *Dinacara bhatta*

Some of the sixteen auspicious household ceremonies but not in regular order Some discrimination as to lunar days, as good or bad

The third out of eight pieces, in a large quarto, boards, back damaged

5 No 373 *Smṛiti artha śāra ślokas* and *tica*

—on ceremonial observances

—part of the *daya bhāga*—on dividing paternal, and other inheritances

This is the second piece in the same book

6 No 409 *Munācam* or *Menu smṛiti*

By *Bhṛigu* from *Menu* 1—12 *adhyayas*

This ancient law book having been translated, and published by Sir W Jones, abstract is needless It has been sophistically argued on, as representing the Hindu mind of the present day, but it relates to a different state of society It is acknowledged to be obsolete in this *Calī yugam*

Note by the former Proprietor

“*Manu smṛiti* in Sanscrit, transcribed in the Telugu character, from the edition printed in *dēva nagari* character, by Sir G C Haughton

It is a long thin folio, French paper, half bound in calf, and lettered

7 No 410 Five Codes

1) *Vasīṣṭha smṛiti—ślokas*

1—10 *adhyayas*, complete

Duties of the four colors and four dwellers, as above The sixteen auspicious household ceremonies Rules as to ceremonial uncleanness. On the duties of a wife

2) *Sandilya smṛiti—ślokas*

1—5 *adhyayas* incomplete

On the sixteen auspicious household ceremonies—*parisuddham* cleanliness of body without and within

Modes of homage to some gods, and goddesses

3) *Apara Kṛṣṇayam—ślokas* with a *tica*

By *Apara Kṛṣṇa*, complete

On ceremonial uncleannesses, and especially on such as are occasioned by the death of relatives

4) *Yellajayam*, *slocas* with prose, examples—by *Yellaja*

—*Asaucha khandam*, or sect on ceremonial uncleannesses, by death of relatives—and various *prayaschittas* or penalties for crimes, or faults

5) *Kamalacara smritis*, *slocas* with a *tica*, incomplete

On the duties of the four *colors* and of the four *dicellers* *ut supra*

The book is 1 folio, of medium thickness French paper, full bound in calf, and lettered

8 No 423 *Nirnaya sindhu*

By *Kamalacara bhatta*, *slocas*

Good and bad lunar days discriminated, as adapted to various circumstance

Discrimination of bright and dark half lunations with *amarasis* or complement of the 14th day up to new moon

Daily *carmas*, or duties such as bathing and the like

Testals on birth of hero demigods and thence established the proper days for them astronomically defined The whole in nine *sutikas* or abstracts from a fuller original

Folio caliers French paper, tied together by a string The author's name differs from the one 4 No 372, *supra*

XIII LEXICOGRAPHICAL.

1 No 600 *Amara cosha slocas*

By *Anrsta sinha*, 3 *candams*, complete

1 *Scerya* to *rae* v 1—10

" *Bhu* to *sudra* , 1—10

3 *Viseshan gna* to *arjaja* 1—4

The first piece in a book of five sections, folio, of medium thickness boards

2 No 601 *Amaram, mulam*

1—3 *candams*, complete

1 *Scerya* to *rara verga*

" *Bhu* to *sudra*

3 *Viseshan gna* to *aryaya* complete

The first piece in a thick folio

3 No 602 *Guru bala prabodhica*

A *tica* or glossary to the *Amaram* incomplete. *Scerya verga* to *Ka verga* or four sections only, both *mulam* and *tica*

Three sections, quarta demy, unbound

4 No 606 *Banu dicshadiyam*, a comment on the *Amaram*

It follows No 604, and is also complete

The second piece after 604 in a thick folio, French paper, boards, back injured

5 No 607 *Nanārtha nighantu, slokas*, incomplete from *cādam* to *yādam*—words having various meanings

The second piece in a book of four sections, a long folio, country paper boards, the back injured

6 No 608 *Guru bala prabōdhica*, a *tica* to the *Amaram*—only a little from the beginning

The second section following No 600 in a folio French paper, rough edges, boards injured

7 No 609 '*Ecacsharavali*, a lexicon of words of only one syllabic letter, complete shewing the meaning, or many meanings indicated by each one.

Twenty four copy books, quarto, country paper, tied together by a string

8 No 610 *Anuca art ha dīani manjeri*

60 *slokas* of 1st *cādam* incomplete, words of many meanings seven pages written in a folio section, unbound, French paper

9 No 612 Fourteen sections

1) *Ayayya arnavam, slokas*

By *Bhatta caru*

1—3 *tarangam*, that is three "waves in the sea of indeclinables

A list of particles with their meanings

2) *Akhyati chandrica, slokas*, incomplete, the *tignāntam*, list and forms of various *dhatu*s or roots

3) *Nanart ha pata pettica*

By *Sujana*

'A box of words of various meanings.' From *la* to *esha*, the included words, and the various meanings which they bear, incomplete

4) *Nanart ha sabda retnam*

"By *Cali dasa*

1—3 *nibandhanas*, complete

A list of words of various meanings

5.) *Pariyaya pata manjeri, ślocas*1—3 *guch'hams*, or flower bunches complete

A list of select words, not of ordinary occurrence, with their meanings.

6.) *Sabda nāt'ha manjusha, tica form*By *Murāri*.1—3 *apataracams*, pauses, or sections, complete.

The meanings of some very rare, or difficult words.

7.) *Nanart'ha sabda retina vyakyanari*—*mūlam* and *tica*—the latter by *Nichula cazi* complete.8.) *Pariyaya sabda retnam*.By *Dhananjaya bhatta*.1—3 *sargams* An arranged list of rare, or difficult words.9.) *Sabda linga archana chandrica*.By *Sujana cazi* · *slocas*.1—3 *cāndams*, complete.

A detail of the gender of various unusual, or difficult words.

10.) A *tica*, or comment, on the last piece (9)By *Kallōla bhatta*, pro e, complete11) *Chandrica vyakyanam*.By *Chacōra bhatta*—prose, complete.Another *tica* or glossary to the same work (9).12.) *Nānart'ha retina māla, mūlam*.By *Dandi nāt'ha*.

A lexicon of various rare words of various meanings, incomplete.

13) *Nanart'ha sabda retnam*."By *Cali dāsa*" only a little.14.) *Dvi rūpa cosham—slocas*

A list of dual words, or those having only two meanings.

A somewhat thick folio, two kinds of paper, bound in calf and lettered, the binding much injured

10. No. 613. *Amara sesham, slocas*.By *Purushōttama*.1—3 *candams*, complete.

This is a supplementary filling in of words, omitted in the *Amaram*; in the same order of *candams*, and *rārgas*.

A narrow folio, thin, on country paper, injured, bound in sheep, worn.

11. No. 614. In 3 volumes.

Sabda art'ha calpataru : tree of plenty on meanings of words.

By *Vencata arya*.

To each volume 3 *bhāgas* or parts, with a Telugu *tica* to the Sanscrit words.

.*Ka* to *csha* syllabic letters, a list of such words, with the meanings attached: by initials, and terminations; the latter useful for poetry.

Large, thin folio, on country paper, injured by worms, vol. 1 sheep, vols. 2, 3 calf rough.

12. No. 615. *Bānu dicshidiyam*, or *suta*. a *tica* to the *Amara cosham*, without the original slokas.

The comment follows the order in each *candam* of the original. It includes *linga nirnayam*, definition of gender, and *art'ha nirnayam*, meaning. The roots, and increments to form words are stated.

The book is a thick folio, French blue paper, bound in sheep, used.

13. No. 616. *Linga bhattiyam*, or a comment on the *Amara* "*cōsham*."

By *Lingayya suri*—prose.

1—3 *candams*, following the order of the original, some slokas of the original are without notice in the *manushya verga*, 2nd *candam*. Genders are stated, and words how formed from roots.

Note by the former proprietor :

"This commentary is a very popular one; but is meagre, and far from satisfactory. It is modern; and is not known but in the Peninsula. In the present copy the variations found in various manuscripts are noted."

14. No. 617. *Dhananjaya nig'hantu*.

By *Dhananjaya* : slokas.

A general lexicon, but incomplete.

Deta—*manushya*—and other *vergas*, or classes.

One section royal 8vo. in a paper case.

XIV MAGICAL

1 No 29 *Amanaya mantra mulica, slokas, mantras, prose*

This book contains forty different pieces, for attracting towards, for bringing over to any purpose, for using the vid so required, in various ways. Statements as to the powers of the invisible beings addressed in short tampering with the unseen, unknown, and being subjugated, while professing to subjugate familiars

Specimens of some names

Graha akarshanam, refers to planets

Sarabhi salva mantra, vindictive

Kadga ravanam, power to the sword

Nila Kanti had la balanam to *Sua*

Vira bhadra badda balanam, vindictive

Bhairava suddha badda balanam Ib

Nrisinha mantram

Hanuman mala mantram } sexual, and vindictive

Dic bandhana mantras, for binding the regents of the cardinal and semi points

Blagisari mantras female energy

Lacshmi Narayana caracham, spell defensive, for protection

Syamala caracham the like, to the female energy

Sulini (or *Chulini*) *yentra* and *mantram*, spell to a name or portion of

Sani Ischana nama mantra, spell to the slow moving Saturn, to avert

And so on up to forty, it is useless to detail all

A medium sized quarto, the binding worn

2 No 38, 115, 51—three Nos in one book

It contains a variety of pieces some of the *sacts* kind, others

Gayatri hrudayam, to conquer enemies

Gayatri mantra rajam, } The *gayatri* is a simple invocation to
Gayatri yentram } the supposed representatives of deity but
Gayatri panyaram } these pieces pervert the original purpose

Terpana vidhi modo of pouring out water from the hands, to *Saras*

Rudra mantra, *Saira*—destructive

Surya mantras for *Icalih*, or its recovery

Sactágamam—a hook or books, on the female energy system ; which deals much in magic spells.

Mṛtu lāngūla stottram, a queer title ; praise of *Yama*.

Nārāyaṇa hrūdaya stottram.

Sarasvatī ashstotra sata suddha sacti.

Praise of *Sarasvatī* by 108 names.

Kadga mala stottram, praise of the destroying sword.

Pancha vacra Hanumanta mantram, spell to the five-faced *Hanuman*.

Dacshina Cālī carocham, an appeal to the evil goddess for protection [mantra the offensive lance, *caracham* the coat of mail, and shield]. *Samhāra śeta maha vidya calpam*.

Vidya (lit : learning) is a *cont* term with the *sacti bhaktis* for their mysteries : this piece states the fruit of the destroying feminine energy.

More of the like kind ; a general collection of short pieces : magic in ordinary.

The book is a medium sized quarto, on good paper, the binding injured.

3 No. 42. *Vāma dēva samhita, ślokas—pūrva*, and *uttara bhagams*.

The 1st part has 30 *adhyāyas*, the 2nd part 42 *adhyāyas* : an abstract cannot be attempted.

—*Vidya puja vidhi*, mode of the knowing homage—*prasāda puja vidhi* mode of food-offering homage.

—*Puṣascharya*—an expiation for any oversight, or mistakes, not intentional.

—Homage to *Siva*, *dacshana murti*, *Nandikestara* and to other gods, or demons, in the *nata rātri* festival, which commemorates the victory of the Amazons.

Intermediate notices of *tapas*, or *yōga vidhi*, asceticism.

From some marginal notes by the former proprietor, it further appears that the formation of the world by *sactis*—that is spontaneous development—is one portion. There is a spell to find gold. The noblest (*śi fas est*) is the spell which professes to re-animate a corpse.

The former proprietor's note.

"A Sanscrit treatise on the worship of demons, magic, and the like.

"A treatise on magic with the spells to be used on different occasions" (steganography). "It is very rare ; but three copies were collated, and various readings marked."

The book is a handsome folio, bound in figured paper.

1 No 59 Various matters

Prapanya sara sangraham

By *Girvana Indra*—*slocas* with *tica* and *mantras*, *padalam* 1, 2 to 15, wanting 16—32 .

Gods having *sactis* others without such *Brahma*, *Vishnu* *Rudra*, *Mahesvara*, and other male deities. Fruit or benefit of spells directed to them. Female deities as *Bala Tripura Sundari*, *Lacshmi* and others, mode of *puya* and *mantras* directed to them with benefits resulting Much *sacti* matter *Hanumanta*—*Bhairava*, and other spells with *die bandhanam*, &c

The former proprietor's note

"Mystery The book regarding *mantras* used (not by *sactya* heretics, but) by *Vaishnavites* is incomplete steganography, January 1832."

5 No 61 Twelve pieces.

1) *Sivananda lahari*, "Siva sea of bliss, *slocas* incomplete, praise to Siva

2) *Guru mantra virecam*, prose, or *mantra* form

Instructions to a *guru*, or teacher, how to use spells, and their relation to his office [For example, *Sancaracharya* is traditionally regarded as an accomplished magician]

3) *Bhagala muc hi mahima slokas* prose *mantras* *Blagala muc hi (tulca prosopam pradita)* is the name or title of a *sacti*—*mantras* addressed to her, and her glory praised

4) *Arghya dana vidhi*, prose, incomplete

Mode of pouring out water, and connected ceremonies

5) *Indracshi caracham, slokas*

Appeal for protection to a *sacti*, her praise, and glory stated

6) *Rudra caracham, slokas*, complete

Appeal to Siva for protection, with praise

7) *Part hira linga puja vidhi, slokas*, and prose

Mode of homage to a Siva symbol, made of earth, or clay

8) *Dacshana murti panchacam*

Five *slocas* to the genius of learning, with praise, complete

9) 'Apa duddarana mamtram, prose, or *mantra* form incomplete

A precativ, or spell in any time of great sorrow as, for example, at the point of death

10) *Bhagala catracham, slokas*

Appeal to the vulva goddess for protection, with praise

11) *Dasa dic bandhanam, prose*

Mode of binding the guardians of the eight points, and of the zenith, and nadir

12) *Dūṁ mahima, slokas*

Praise of *Durga*, but of a less violent form *sacti* worship, complete

Three calivers, country paper, not bound, but tied together, a little injured

6 No 101 *Ientra chintamani*

Various *yentras*, that is diagrams of different forms, with *mantras* or syllabic letters, or words inscribed, prose

—*stambhana yentra*, lundering, stopping

• —*vasya* „ bringing over

Ganapati mula mantram, a string of spells, founded on an original.

Lalita yentra, female energy diagram

Hanumanta yentra, similar, and others of like, or varying character

Words used have a meaning as *deva dhatta* of frequent occurrence, syllabic letters as *hram, csham cshram* have no known meaning At the end is the special diagram, used by the *sacti bhaktis* two circles, two inscribed triangles intersecting at the apex of each, a diamond space between, in that space a very small circle, with or without a central point By that hieroglyphic is intended what other materialists have termed 'the laws of universal NATURE'

The book is a thin quarto, country paper, the cover much worn

7 No 122 Sect 1 *Kama kaulucam*

"Sexual fruition, but otherwise termed *Garuda mantra sastra*m, which more properly indicates the matter of the 1st section, prose, *yentras*, and *mantras*

Upadesa (instruction) 1—16 complete

Times proper for *vasya*, or seduction (*tempora vitiosa agendi*)
Different kinds of roots, and herbs used in the making of philtres, &c
At what time to be plucked, or culled

—*Stri vasya arana*, on seducing women by such means

—*agni stambhanam*, preventing the ordinary effects of fire,

—*jala stambhanam*, the like as to water.

—*pātuka jala gamanam*, to walk with magic slippers on water.

—spells to stop elephants, tigers, &c Herbs, and other matters used, with spells against various distempers

The book has a great many more diagrams, and spells in them, under the generalities of *stambhanam*—*mahanam*—*asyam*, and the like

For Sect 2, see VII

The book is a medium sized quarto, good French paper, calf bound, and lettered, the binding injured.

8. No 123 *Chitambara nadanam, slokas*

1—27 *padalams*, complete

Various diagrams, and mode of forming them, such as—

—*Hari hara chitambara chacram*

—*Daršana* „

—*Pancha Brimha* „

Remedies by *mutikis*, roots &c for various sicknesses, with use of spells.

On the glory of *Chitambara nadésa*, and matters pertaining to homage

The first piece in a book of four sections

9 No 121 *Cachchapati tantram.*

By *Nagarjuna siddha, slokas*

1—23 *padalams*, incomplete

Kula nayaca, and other gods, modes of homage to them

Kalagnana yogam, a kind of *tapas*, or penance, to obtain the gift of prophecy

And a variety of other matters

Note by the former proprietor

“The *Cachchapati tantram* This is a treatise on magic with all the old whimsies about owls, corpses, dogs, feathers, and so forth, and abundance of stupid obscenities about rules for enamouring people”

The third piece in the above book

10 No. 138 *Bhuta tantram, slokas, pada'am* 1—13 complete

Buta means a fat goblin, or demon, or sprite of gigantic human form

Practices with regard to such.

The fourth piece in the above book, a long folio French paper, half bound in sheep.

XV. MERITORIOUS DEVOTION.

1. No. 139. Various *vr̥ta calpams*, *ślōcas* prose, and *mantra* form.

R̥shi panchomi vr̥ta and *udyāpanam*.

A ceremony on the 5th lunar day to *r̥shis* by women; and close of the observance.

—*Arundhati vr̥tam*.

—*Siva rātri vr̥tram*.

—*Siva Kr̥shna ashtomi vr̥tam*, and the *udyāpanam*, or close.

—*Kartica Soma t̥ara vr̥tam*, and the *udyāpanam*.

Ashstottra sata namāvali—praise of *Siva* by 108 names; and other like matters.

2. No. 140. *Porihāra st'hapanam*, *ślōcas*, *vr̥tas* performed in temples; incomplete.

The proper places in *Saira* temples for *Vignēsa*, or *Ganēsa*, the *lingam*, &c.

Mode of initiation by a *guru*.

Rules for the conduct of public festivals not finished.

The two Nos. 135, 140 are contained in a long, and thin folio, French paper, boards, the back injured.

3. No. 365. *Adhica māsa mohatmyam*; from the *Bharishottara purānam*.

1—11 *adhyāyos*, incomplete.

Adhica masa corresponds with the Hebrew *adar*, a supplementary portion to make up the lunar to the solar year.

The *siddhanta* and *vacya* systems are so harmonised. Some kinds of gifts and observance, in that intercalary period, are thought to have special merit.

The last piece in a long folio of four numbers, country paper, boards.

4. No. 374. *Ananta vr̥ta upakānam*, Telugu *padyas*.

1—5 *adhyāyos*—see various notices of this ceremony in Vol. I.

The last piece in a book of four sections, with three Nos: a short, thick, folio, French paper, mill boards, back injured.

5 No 380 *Dana hemadri, slokas, prose Dherma sastra*

Various modes of gifts to remove otherwise incurable diseases, or sins, such as an elephant, a cow, sesame seeds, &c &c

The last piece in a thick folio, containing five numbers

XVI MISCELLANEOUS

1 No 62 Thirteen pieces

1) *Kama kala chidrahi, mulam and tica*

By *Nat hananda*, complete

Kama kala (coeundi concupiscentia) is the name of a *sacti* of the *chit*, or subtle etherial form. It is considered to be united with the *sacti* of *Siva* & *Parvati*—The glory, and praise of this goddess.

2) *Siva karnamrta, 26 slokas*

Glory and praise of *Siva*, induced by the popularity of the *Krishna karnamrta*

3) *Sacta upanishada*, vedaic form of metre, complete. Spurious, unless perhaps as an appendage to the *Atharvana reda*. It relates to the *sacti puja*, or worship of the female symbol of Nature

4) *Dicsha vidhi, slokas complete*

Made of initiating a disciple by a *guru* into the mysteries of the *Sastra* or of the *sacti* system

5) *Ganesa ashstottra nama rati*

Praise of *Ganesa* by 108 names complete

6) *Ganesa upanisada, complete*

It relates to *Ganesa* and the *sacti* system, spurious, unless to the 4th *reda*

7) *Lacshmi Ganapati stottra slokas*

Praise to the wealth bestowing *Ganesa* but on the *sacti* system

8) *Mantracslari stottram slokas, incomplete*

This seems to be a special *bya* letter, personified as a goddess, and praised.

9) *Gayatri hrudayam, slokas* 'heart of the *gayatri*, a spell, its praise

10) *Ganesa caracham, slokas complete*

Appeal, with praise, to *Ganesa* for protection

11) *Ganesa nara retina mala, slokas, complete* "nine jewelled necklace," praise of *Ganesa*, "the belly god"

12.) *Vignésa ashstottram, slócas*, complete.

Praise of *Ganésa*, by 108 names.

13.) *Divacya mangala dhyanam, slócas*; intensitive meditation on some portion of the universal *sacti*, named *divacyamangala*.

The book is a thin quarto, bound in sheep, the binding worn.

2. No. 125, 117, 102. These three Nos. are in a book, containing five sections.

1.) *Rámúrchana chandricà, slócas* and prose.

1—3 *padalams*, incomplete.

Mode of homage to *Ráma*.

2.) *Dacshana murti mantram*, with a *stottram*.

The ritual of homage to the *Saiva* genius of learning, with a *sacti* bearing.

3.) *Ananda tantram, slócas, padalam* 1—5, the 5th defective.

Details of the *linga* and *yóni* worship; *sacti* and magical in bearing.

4.) *Tantra sára*, two *tantras*.

a, *Bhairava*, male ritual.

b, *Dacshina Káli* female ritual.

Details of the two, only to the 1st *padalam*.

5.) *Vignésvara puja vidhanam, slócas* and prose, complete.

Mode of homage to *Ganésa*.

A string of names prefaced by *aúm!* and ending with *namah!*

3.) No. 119. Varieties.

These appear to be copies from different portions of the Palm leaf MSS.

Samhara Bhairava mantra, a spell to a destructive form of *Sita* to destroy.

Aditya hrudayam, "heart of the sun," taught by *Agastya* to *Ráma*, to destroy.

Surya Nārayana caracham.

Sudarisana caracham.

Hanumat caracham appeals to *Vishnu* in the sun, to the discus of *Vishnu*, and to *Hanuman*, with praise, for protection: counter spells.

Uttara gita, the latter portion of the song of *Krishna*, the metaphysical part.

Ishnu sahasranama bhasyam, an explanation of the 1008 names of *Vishnu*

Viraha calperi benefit, or fruit of marriage, said to be *Saiva*
Bala puja vidhi, the mode of ritual homage of *Baal*, or the youthful feminine energy

This piece entirely belongs to the *sakti* system, and there are many copies of it scattered throughout the collection. The foregoing are a part of the varieties in this book, of similar character.

Thirteen folio copy books, French paper, tied together by a string.

4 No 431 *Bartri hari, mulam and tica*

3 *satacam* a, *niti*, b, *sringara*, c, *raivagya*, each cento containing decades, on ethical—ornate and amatory—ascetical subjects. Reference to foregoing notices.

The book is the second of two pieces, in a quarto volume of medium thickness, half bound, and lettered.

5 No 471 *Vista guna darsanam*

By *Harisuna pa'a Venkatacharya*

Various metres and a little prose.

Invective and laudation put into the mouths of two *gandha bas* (like "two dogs") named *Krishna* and *Vishvanath* and directed for and against various countries—people—modes of religion—places such as *Bhadrika Cast*, &c the insult by *Krishna* the praise by *Vishvanath*. See other foregoing notices. This copy is not complete.

It is contained in four papers, folded into 8vo thick royal paper, no boards, nor tie.

6 No 473 *Bartri hari, mulam or slokas only*, 3 *satacam*, complete.

Niti ethical, *sringara* ornate, *raivagya* ascetical.

The first piece in a book that has four sections, a small quarto, half bound, open back.

7 No 487 *Chatu dhara, slokas*

A selection of distichs from various books especially the *Bartri hari satacam*, on ethical ornate and amorous subjects with matters rhetorical, and dramatic, but chiefly the two first.

The first of two pieces in a folio of medium thickness, half bound in cloth, lettered "Sanskrit Anthology"

- 8 No 190 A comment on the *Bartri hari satacam*—*tica* form complete, said to be by the author of the original *v supra* 1 and 6

The second piece in a small quarto, French paper, half bound, open back

- 9 No 491 *Bartri hari satacam*

The *sringura* and *vâiragya satacams*, that is the ornate and ascetical parts, the *miti*, or ethical is wanting

The last piece in a book of seven sections

A thick folio, French paper, half bound, cloth and calf

Note by the former proprietor

‘The *Bartri hari satacams* copied in the Telugu character from the edition printed in the *deva nâgari* character at Calcutta together with the *Hitopadisa* by H T Colbrooke”

- 10 No 532 Sect 1 *Visva guna darsanam*, various metre By Vencatamaharaya

A dialogue between two *Gandharbas* one of whom praises and another vituperates gods men, cities, castes sects. &c see foregoing notices

- 11 No 537 *Prasanga retnarali*

Various *padhadis*, or decades of *slocas*

Subhashita p dasavatâra p sujana p durjana p carita p
see foregoing notices

There are also some *prasna padadhis*, questions, that is puzzles dark questions or riddles to be answered

The second piece in a folio of medium thickness, French paper, lettered, “Sanskrit Anthology

XVII MUSIC and DANCING

- 1 No 505 *Sangita retisacaram*

By *Sarongha dera*, *slocas* with a prose *tica*

1—5 *adl yayas*, incomplete

On dancing—on musical tunes—on metres—musical instruments—as used in concerts, or in the performance of *nâttakas* or other dramas On motions by hands and fingers Various properties of musical modes On the rising and falling intonations Variations of sound perhaps forte piano Some figures or signs which are used to indicate rests or pauses The work is connected with the *Blarata sastram* though apparently not a part of the book so called

The book is a thin folio French paper, bound in calf and lettered, the binding injured

2 No 511 *Bharata sastram, padyas*

By *Góvinda carí* .

1—5 *savasan*, Telugu language

6th „ Sanscrit *slocas*, with prose *tica* in Telugu

On time, with rests—measured by a kind of cymbal—modes of dancing, use of instruments especially the cymbal *Mudras* or signs by hands and fingers, thus list in Sanscrit and Telugu complete so far, but as to the whole uncertain. There being no complete copy of this *sastram* known the full contents remain undefined

The book is a folio, of medium thickness, on fine country paper, injured by insects, sheep bound, the binding damaged

3 No 528, 611 *Bharata sastram, slokas* with a *tica* in Telugu

1—4 *adhyayas* incomplete

Chiefly on action by hands and fingers in dramas, or other public exhibition by *danceuses*

The 8th section in a book of ten pieces. A small thick quarto, good French paper, half bound in cloth, and lettered

XVIII PURANAS

1 No 351 *Layu puranam*

Slócas 1 *khandam* 1—60 *adhyayas*, thus *khandam* is complete

This is part of one of the oldest of the *Puranas* .

Abstract by Prof Wilson is contained in the journal of the Bengal Asiatic Society, to which it may be best to refer

The first of two pieces in a thick folio half bound in calf, and lettered

2 No 352 *Siva puranam*

1—75 *adhyayas*, the *purra bhagam* complete

This appears to be a more recent transcript from No 351 *infra*

A medium sized, handsome quarto, French paper, sheep bound, and lettered

3 No 353 *Siva puranam et car*

1—79 *adhyayas*, incomplete

Glory of *Siva*—two kinds of deluge—duties of the 1 colors, and four kinds of dwellers—creation of the world from pre-existing elements; and many like matters.

The first piece out of three, in a thick folio, French paper.

4. No. 351. *Siva purānam, ślōcas.*

Sanaca to Suta rishi.

1—75 *adhyāyas*, the *pūrva bhāgam* complete.

Origin and glory of *Siva*—*Tripura vijayam* his destroying three towns. His battle with *asuras*—his bow named *pināca*. Creation is ascribed to *Siva*. Of course any thing like a full abstract cannot here be attempted.

The book is a thick folio, country paper, sheep bound, the back part and binding worn.

5. No. 355. *Siva purānam.*

2 Volumes. Vol. 1. from 1—25 *adhyāyams*.

Vol. 2. from 26th—62nd *adhyāyam*, incomplete.

Glory of *Sancara* the destroyer. Burning of *Manmata* the 1st and reproduction as *Aniruddha*. On the virtue of various gifts—such as food, &c. On the *yoga marga* or way of asceticism, and various other matters. A little, here and there, may be noticed in such books: full abstract is out of the question.

These two volumes are long, and narrow folios, country paper, half bound in calf, and lettered.

6. No. 356. *Gāruda purānam.*

Ślōcas 1—32 *adhyāyams*, incomplete.

Benefit of *Śiermam*, beneficent justice; and consequences of *adhermam* or the defect of equity; punishment by *Yama* of criminals in another world; and of course various other matters.

The piece is the second in a thick folio.

7. No. 356. *Brahma kāvarta purānam.*

1—30 *adhyayam*, said to be complete.

Mangaladri, stutādri, Muktiyādri, Dharmūdri and other mountains described. Bathing pools in them, and otherwise, with their glory described.

Paratatram, the deity defined or described, and other matters. The *Brahma kavarta* is *Vaishnata* the *Brahma kavarta* is *Saita*.

The second piece in a book of three sections, a thick folio, on differently colored French paper, bound up together.

8 No 360 *Vishnu puranam*
Slócas, 1—5 adhyayas, complete

Various matters on creation—glory of *Vishnu*, and *Vaishnava* in general Translated by Prof Wilson.

The first piece in a book of five sections, a thick folio, French paper, boards

9 No. 361. *Brahmánda puranam*
 " Legend of the universe' *slócas.*

The *púrva* and *uttara bhagas*

púrva 1—20 *adhyajam*

uttara 1—23 "

Various worlds and *dvipas* On the churning the milk sea and its proceeds. Legend of *Makishasura*. In the 2nd part on *Taraca Brahma* glory of the divine being, not in a visible shape with, of course, many other matters

The book is a medium sized quarto, French paper, half bound in sheep

10 No. 364 *Brahmandá puranam*
Slocas, madhyama bhagam, middle portion

1—98 *adhyajanas* in transposed order

Various worlds, upper and lower *Jambú dvipa*, and other islands, with their seas of milk, sugar-cane juice &c., on the *paurnical* geography

Different kinds of meritorious gift specified

On the *topas* or penance of *Jamadagni*, and of course a great variety of other matters

The book is a medium sized folio, French paper, half bound in sheep, and lettered

11. No 366, 367. *Agneya puranam*

About 150 *adhyayas*, but not in regular order, some of them defective

—On the ten *avatars* of *Vishnu*

—agni *Ramáyana* the substance of the story of the *Ramajarani*

—on bathing and other daily duties.

—modes of ceremonial uncleanness described, with a variety of *vrútas* or ceremonies to obtain a definite benefit, and other matters

The book is a narrow, but very thick folio, French paper, half bound in sheep, and lettered

12 No 395 *Bhagavata vyakyanam*

A comment on the *Bhagavatam* prose only, without the original, but an indication as to each *sloca* is given

The 1st book wanting from 2 to 3 right

Scandam 2 1—10 *adhya*ya

Scandam 6 1—10 *adhya*ya

3 1—33 ,

7 1—15 ,

4 1—31 *adhya*ya

8 1—11 "

5 1—26 ,

The book is a medium sized folio, French paper, half bound in calf, and marble paper

13. No 396 *Bhagavatam slokas*

• The 10th *scandam*, or book

1—90 *adhyayas*—so far right

Details as to the birth, and infancy of *Kṛṣṇa*, and some incidents in his life

The book is a long and very thick folio, superior French paper, bound in calf and lettered used

14 No 398 *Marcandeya puranam*

Marcandeya to Jairuni slokas

1—139 *adhyayas* complete

On the excellency of beneficence The excellency of *Dattatreya* praised

Karma vibhāgam the results of merit, or demerit in a former birth, predestination as a decretive award of justice

• The *devi malatmyam*, or *sapta satī* on the exploits of *Durga* the amazon—the killing of *Māhīśhasura* and other *asuras* with other topics

The book is a long, thin folio, on good French paper, bound in calf and lettered, worn

15 No 400 2 volumes *Sri Bhagavatam*

The two contain the 10th book only

Vol 1—16 *adhyāyam*

—2 17—97 complete.

Details of the birth infancy youth and manhood of *Kṛṣṇa*.

The books are medium sized quarto, English paper, bound in sheep, worn

16 No 102 *Devi Bhagavatam**Slokas 1—5 scandari*

1, from 1—20 <i>adhyāya</i> complete	4, from 1—25 <i>adhyāya</i> complete.
2, " 1—11 " incomplete	5, " 1—35 " do.
3, " 1—30 " complete	

Glory of *Devi*, the *sakti* of *Mahadeva*

A *Saira* parody on the *Bhagavatam* Much of the *Vaishnava puranam* is contained but turned to a *Saira* bearing, as for example *Radha* the aunt and mistress of *Krishna* is made to be *Devi* Many events are ascribed to the *sakti* of *Devi* It is an *upa purānam*

The book is a medium sized folio, good French paper, calf bound, and lettered.

17 Na 403 Five volumes, the *Devi Bhagavatam*, *slokas* without *tika*

Vol 1 the 1st and 2nd <i>scan lams</i>
1st Sc 1—20 <i>adhyāya</i> s, complete
2nd Sc 1—12 " do

A thin folio, bound in calf, French paper, binding injured

Vol 2 the 3rd and 4th <i>scandams</i>
3rd Sc 1—30 <i>adhyāya</i> s
4th Sc 1—25 do

Origin of the *devas* and of the subsequently destroyed *asuras* and *chhetriyas*

The book is a medium sized folio, good French paper, bound in calf, and lettered, worn

Vol 3rd the 5th <i>scandam</i>
1—35 <i>adhyāya</i> s complete

On the slaying the *asuras*—herein *Valushasura* is made to be killed by *Chamunda* a *Saira sakti*, another name of *Devi* or *Cal*, always in a ferocious sense

The book is a long folio, of medium thickness, good French paper, bound in calf, and lettered, worn

Vol 4th the 6th 7th and 8th <i>scan lams</i>
6th 1—31 <i>adhyāya</i> s
7th 1—13 " } <i>slokas</i>
8th 1—24 " }

Devendra killed *Mritasura* Account of *devas* &c List of kings of the lunar, and solar lines, with legends of some of them

The book is a long thick folio, on good French paper, bound in calf, and lettered

Vol 5th the 9th <i>scandam</i>
1—51 <i>adhyāya</i> s complete

Origin of the *Sita sakti*, or coming into the world In the midst, tales about *Krishna* and *Radha*, the latter praised as a *sakti*

The book is a thick folio, bound in calf, and lettered, injured, good French paper

18 No 404 *Vishnu puranam slokas*

1—6 *amsas*, complete

1 1—2^o *adl jajas*

4 1—2¹ *adl jajas*

2 1—16 ,

5 1—28. ,

3 1—18

6 1—8

A *Vaishnava* work, translated by Professor Wilson

The book is a long folio, of medium thickness, on French paper, bound in sheep, and injured

19 No 405 *Vishnu jityam*, a comment on the *Vishnu puranam*, prose

By *Vishnuyit* 1—6 *amsas*

1 1—2^o *adl jajas* complete

4 1—2¹ *adl jajas* complete

2 1—16

5 1—28

3 1—18

6 1—8

It follows the order of matters contained in the *puranas*, but is without the original

20 No 406 *Aditya puranam, slokas*

By *Suta rishi* 1—66 *adhyayas*, complete

Glory of Benares *Visalakshi* (large eyes) a goddess there praised *Sana bhakti* or devotedness to *Siva* described Legends of *Siva* and of *Vishnu* with many other subjects, as usual in *puranas* It is an *upa purana*, or minor performance, not one of the eighteen

The book is a thin folio, good French paper, bound in calf worn

21 No 408 *Devī Bhagavatam*

The 9th *Scandam* 1—9 *adhy* incomplete

Radha being considered as *Devī* is prused *supra*

The book is a medium sized folio, country paper, a little injured, bound in sheep and worn

22 No 411 Two volumes *Bhagavatam*

The 10th *Scandam* With a new commentary entitled *Suc'ha hrudaya ranjini*, by *Narasimha guru*, alias *Candalla Singhanacharya*

The 1st volume has the *purva* and the 2nd vol the *uttara bhagam* of the 10th *scandam* 1—99 *adhyayas*, in both volumes

Birth, boyhood dangers sports amours, wars, marriages &c of *Krishna* a comprehensive biography of the Indian Napoleon The former proprietor's note

" This is a modern commentary on the *Sri Bhagavatam*, composed at Trichinopoly by a learned brahmin who was in my employ *Candalla Singana chari*, who told me it had cost him more than 20 years labour, and was finished in 1825. The comment on the 10th book is contained in these two volumes. The comment on the remaining eleven books is more brief. The object of the Commentator was simply to explain the text in the clearest manner possible, refraining from the sectarian discussions that fill the older Commentaries. The author died in my service at Masulipatam in September 1831.

The 10th book, being the life of *Krishna* is the favorite portion of the *Bhagavatam*, and has several separate commentaries.

The book is a long thick folio, superior French paper, bound in calf, and lettered, binding worn.

23 No 413 *Sri Bhagavatam slokas*

The 1st *scandam* 1—6 *adhyajam*, the 7th defective. Introductory with reference to the expected death of *Paricshita*, the sacrifice by *Jama meyyaya* and other matters still earlier—in a discourse from *Suta* to *Savunaca*. The *Bhagavatam* properly begins with the 2nd *scandam*.

* 512 cahiers, French paper, tied together by a string

24 No 415 *Padma puranam*

The *uttara khandam*

1—60 *adhyayams*. See forward No 635. The piece is the third in a book containing five sections: a thick folio, French paper, boards, the back injured.

25 No 416 Nine pieces, "Summaries"

1) *Linga puranam sucshica* an epitome in prose of the *purana* and *uttara bhagas* complete as to the brief contents.

2) *Varaha purana sucshica*, a prose epitome of the *purana* and *uttara bhagas* as such complete.

3) *Garuda purana sucshica*, a prose epitome, complete.

4) *Vamana purana sucshica*, a prose epitome of the *purana* and *uttara bhagas* complete.

5) *Marcandeya purana sucshica*, a prose epitome, complete.

6) *Brahmanda purana sucshica* an epitome of the *purana* and *uttara bhagas* both complete.

7) *Siva rahasya khandam*, a prose epitome of the *purana* and *uttara* parts complete containing an account of *Siva's* *lilas*, or amusements, and other actions.

- 8.) *Vāyu purāna sucshīca* ; a prose abstract of contents, complete.
 9.) *Padma purāna sucshīca*, a prose abstract, incomplete.

The book is a thin folio, French paper, half bound and lettered, used.

26. No. 417. *Devi bhāgarata sucshīca*.

1—5 *scandās* abstracted, incomplete.

A partial epitome of the *Sāra ūpa purāna*, a perversion of the *Bhāgaratam*.

A thin folio copy book. French paper, and paper cover.

27. No. 419. Two pieces.

- 1.) *Vishnu purāna sucshīca*, prose.

1—6 *amsas* complete, as an epitome.

- 2.) *Cūrma purāna sucshīca*, prose ; the *pūrva* and *uttara bhāgams* both complete, as an epitome.

Three folio copy books, French paper.

28. No. 420. Indexes to ten *purānas*, and other works.

- 1) *Linga puranam*, the *pūrva* and *uttara bhāgams*, incomplete

- 2) *Sita* „ prose, incomplete.

- 3) *Scandās* „ „ „

- 4) *Parasa samhita* „ „

- 5) *Siva rahasyam* „ „

- 6) *Calā hasti mahatmyam* „ „

- 7) *Brahmānda purānam* „ „

- 8) *Garuda* „ „ „

- 9) *Vamana* „ prose incomplete, also including the *Rāmārchana Chandrica*.

- 10) *Vishnu purana sucshīca*, prose incomplete.

The book is a small, but thick folio, country paper, half bound, and lettered.

29. No. 422. *Bāla Bhagaratam, ślōcas*.

1—3 *sargams*, incomplete.

An epitome, for schools, of that part of the *Bhagaratam*, which relates to *Krishna*.

The fourth piece in a large quarto, French paper, boards, back damaged.

50. No 426 *Dévi Bhagavatam.*1st *candam* 1—81 *adhyāyams*—*slohas*.

The former proprietor's note,

"This is translated (in Telugu letter) from the Vauxhall Manuscript, written in the *Bengali* character."

The book is a long, thin, folio, superior French paper, half bound in calf and lettered, worn.

31. No. 618. *Bhīma khandam.*1—23 *adhyāyams*.

31½. No. 619. *Bhīma khandam*, from the *scanda puranam*, 27—32 *adhyāyams* incomplete, *v. infra*.

32. No 620. *Tātparya dīpica*, a *tica*, or comment, on the *Suta samhita* of the *scanda purānam*, 2 *khandams*.

By *Madhvacachārya*.1 *khandam* 1—20 *adhyāyams*.

" 1—33 "

The *gndna muktī*, and *yagnya* parts see Vol. 2 p 273 *supra* XXVII 2 Nos. 215, 1st Family

The book is a thick folio, on good French paper, bound in calf, and lettered.

33. No. 621. *Dherma khandam*, from the *Scandam purānam*; *ślohas*, 1—113 *adhyāyams*.

On various modes of duty and observances prescribed—sacredotal in bearing only.

The book is a narrow thick folio, French paper, full bound in sheep, used.

34 No. 622. *Suta samhita*, from the *scanda puranam*. Two *khandas*, with consecutive *adhyāyams*: 1—53.

This appears to be the *mūlam* of 32, No 260, *supra* which see

The book is a folio, of medium thickness, on French paper, half bound in calf, and lettered.

35 No. 623. *Uma samhita*, from the *Scanda puranam*, 1—12 *adhyāyams*, incomplete.

Legends from *Sira* to *Parrati*

36. No. 624. *Caśī khandam*, from the *Scānda purānam*, *ślohas*, 1—100 *adhyāyams*, complete.

The excellency of Benares, and a great variety of general matters, all of *Saiva* bearing.

The book is a thick folio, French paper, full bound in sheep, damaged, and tied by a string.

37. No. 626. *Nagara khandam*, from the *Scānda purānam*, 1—12 *adhyāyams*, incomplete.

The work of creation ascribed to *Viṣṇu carma*.

38. No. 628. *Brahmōttara khandam*, from the *scānda purānam*: *ślōcas* 1—73 *adhyāyams*, complete.

On the *Siva rātri* and a variety of other observances, *saiva* in kind.

The book is a narrow, and thin folio, superior wove paper, half bound in calf, and lettered.

39. No. 639. *Sri saila khandam*, from the *scānda purānam*, *ślōcas*.

The *pūra bhāgam*, 1—65 *adhyāyams*. Legends of the temple, symbol worshipped, &c. &c., as regards *Sri sailam* in *Telingana*.

Note by the former proprietor.

"This book was transcribed from a faulty and imperfect copy. I have another very good copy."

The book is a narrow folio, of medium thickness, country paper, injured, half bound in calf, binding much damaged.

40. No. 635. *Padma purāna*, *ślōcas*.

The 1st *khandam*, 1—12 *adhyāyams*.

See 24 No. 415 *supra*. One part of this *purāna* is *Vaishnava*, the other part *Saiva*. It abounds in various *vr̥tās* and ascetical observances, bathing in the month *Māgha*, and the like

—Local *purānams*, or *MAHATMYAMS*.

41. No. 358. *Mangalādri, ślōcas*. *Siva* to *Parvati*, said to be from the *Brahma kāiverī purāna*.

1—30 *adhyāyams*.

A description of the "prosperous hill," with its excellency. The like as to *Muktādri*, and *Dharmādri*, these names are mere epithets of hills; possibly at *Sri sailam* or some such locality. Compare 7. No. 359.

The piece is the first of two sections, in a medium sized quarto, (see 379).

42. No. 359. Legends of *Mangalādri*, *Stutādri*, *Muktiyādri*, *Dharmādri* and other hills; described; bathing pools there described, with excellency, &c.

From the *Brahma kāiverī purānam*.

Paratatham is used for the Divine Being nature, or properties described

This is the second, in a book with three sections 353, 359, 371 a thick folio

—The No. 359 recurs as third, in a book of four pieces 602, 607, 359, 363 and is *Mangalatra mahatmyam* from the same *purana* a little only, as to the hill.

This folio is of medium thickness, country paper, boards.

43 No 377 *Kodā tīrt ha mahatmyam*, from the *Brahmanda puranam*, *slocas*

1—3 *adhyayams* incomplete.

This is the name of a bathing pool in some locality, not defined As the name *somesvara* is given to the idol, the fane must be *sauva*

44 No 379 *Vencatachala mahatmyam*.

A description of the hill at *Tripeti* and what god and *rishis* did penance there Legend of *Adishan* &c. see various foregoing notices

The piece is the second in a thick quarto, country paper, mill boards back damaged

45 No 381 *Jaganat ha mahatmyam*

A selection from various *puranas*, to illustrate the glory of *Gopala* or the cowherd i e *Krishna*

The fourth piece in a thick folio, French paper, boards back injured

46 No. 424 *Trī cālahastī mahatmyam*

1—6 *adhyayam*, regular, but the book does not finish

Various legends of a temple at a place commonly known as *Calastri* north of *Pulicat*. Some of the most ridiculous tales have been adopted by the *Vīra Sairas*

The piece is the sixth in a large quarto, French paper, of colors, boards

47 No 425 *Hidasya mahatmyam*

1—71 *adhyayams*, incomplete.

Indra e killing Vritasura—glory of the former forest, of the town and temple of *Madura* and the sixty four amusements of *Siva* concocted to rival the sports of *Krishna* This is the original on which the *Madura sthala puranam* was founded An abstract of this *puranam* was published in *Or Hist. MSS translated* Vol 1 1835

This book is a long folio of medium thickness French paper, half bound in cloth and calf, injured

XIX. ROMANCE HISTORICAL.

1. No. 357. *Tirt'hiyam*, a *tica* to the *bāla Rāmāyanam*, 1—77 *sargas*; and of course fuller than the epitome, as to details of the *Rāmāyanam*.

Attached to this No. or to the following one No. 374 is *sēsha dherma*, an *upa-bhāga* or appendix to the *Harivamsam*, 1—33 *adhyāyams*, complete.

A brief abstract of the tale in the *Bhāratam*; an account of *Kṛṣṇa*; various kinds of *dhermam*, or duties defined.

The 2nd and 3rd piece in a book of four with three numbers, 382, 357, 374.

A short, and thick folio, French paper.

2. No. 362. *Adhyātma Rāmāyanam*, here stated to be the *uttara bhāgam* of the *Brahmānda purānam*.

1—5 *cāndams*, *bāla* to *sundara* delivered by *Mahēsvara* to 'Uma; and giving the whole a *Saiva* turn.

The second piece in a thick folio, half bound in calf, and lettered.

3. No. 382. *Uttara Rāmāyanam*.

1—110 *adhyāyams* complete.

Agastya's narrative of the race of *Pulast'hya* down to *Rāvana*, and his brothers—the war—the banishment of *Sita*, &c., see former notices.

The first piece is a short, thick folio, French paper, mill boards.

No. 383. *Rāmāyanam*, *ślōcas*.

By *Vālmiki*, —134 *adhyāyams*.

The *yuddha cādam*, this complete.

The war, or series of battles with *Rāvan*.

Note by the former proprietor.

In chap. 129 v, 22 it is stated that "*Rāma* adored *Sita* a passage herein the *Vaishnavas* give a distorted meaning to the words" The *Saivas* on the other hand draw from it very large consequences.

The book a long folio, of medium size, French paper, half bound in sheep.

5 No. 384. *Adhyatma Ramayanam*

By *Visṭamitra*, *ślōcas*.

1—7 *cāndams*, *bāla* to *uttara*.

A *tica* to the first six, that is *bala* to *yuddha candam*

A *Saua* version of the *Rāmāyanam*

The book is a medium sized folio, half bound in cloth and sheep, French paper

6 No. 385 *Maha Bharatam*.

The *sabhā parvam*, 1—75 *adhyāyams*, incomplete Construction of a hall of audience—gaming match—*Duryodhana's* injuries and insults

The second piece in a long and thick folio, see 391 *infra*

7. No. 386 *Bhāratam*

The *ādi parvam*, 132—250 *adhyāyams*, the end of the *parvam*, the complement of the same book No. 391 *infra*

The book is a long thin folio, French paper, half bound, calf and marble paper

8^r No. 387 *Bhārntam*.

The *Kerna parvam*, 1—94 *adhyāyams* incomplete

The fight under the command of *Kerna*, who was killed

The first piece in a long, thick folio, see No. 476 *infra*

8¹ No. 388, *Bharata bhara dipica a tica*, or prose comment, on the *ādi parvam* of the *Bhāratam*. By *Nila kant'ha*

The first piece in a long, and thick folio, of six sections

9 No. 389 *Ramayānam*

1—3 *cāndams* *bāla ayodhya aranya*

1	<i>sargas</i>	1—75	} complete
2	"	1—19	
3	"	1—75	

Birth, training, marriage of *Rāma* and his leaving the court of his father with *Sita*, to dwell in a wilderness

The book is a medium sized folio, on French paper, cloth bound, and lettered, the back injured

10 No. 390. *Maha Bharatam*.

The *Virata parvam*, 1—75 *adhyāyams*

The dwelling of the *Pandavas*, in disguise, with the king of *Virata puram*.

The first piece in a thick folio, see No. 392

11. No. 391. *Maha Bháratam, slócas.*

The *ádi parvam*, 1—131 *adhyáyams* continued in No. 386 *supra*.

Matters genealogical, and introductory to the birth of the *Pándavas*.

The book is the first piece in a long, and thick folio, French paper, calf bound, and lettered.

12. No. 392. *Maha Bháratam.*

The *udyóga parvam, slócas.*

1—201 *adhyáyams*, complete.

Failure of *Krishna's* embassy, and of all peaceable counsels—preparations for war.

No. 390 precedes, and has the foregoing *parvam*.

The second piece in a thick folio, French paper, half bound, cloth and calf, and lettered.

13. No. 393. *'Aranya parvam, súcshica.*

Udyóga parvam súcshica.

Epitome, or abstract of those two chapters.

The 4th and 5th sections in a book of 5 numbers. A long, and thick folio, French paper, boards, back injured.

14. No. 394. *'Adi parvam súcshica*, a prose epitome of the 1st chapter of the *Bháratam*.

The second section in the preceding book.

15. No. 397. *Sabhà parvam súcshica*, a prose epitome of the 2nd chapter; the third section of the same book.16. No. 399. *Bharatam*, two volumes.

Vol. 1, 1—177 } *adhyáyams*, *'Aranya parvam* incomplete.
 „ 2, 178—301 }

Medium sized folios, French paper, bound in calf, and lettered. The binding of the 1st volume, very much injured.

17 No. 401. *Bháratam, slócas*

The *Dróna parvam*.

1—205 *adhyáyams*, complete.

The combat with *Dróna* at the head of the *Káuras* and his death.

A thick folio, French paper, bound in sheep, worn.

18 No. 407. *Harī ramsari*, two volumes, *ślōcas*.

1—311 *adhyāyams*, complete.

Biography of *Kṛishna*—and many other details Translated into French by M. Langlois

Medium folios, good French paper, bound in calf, and lettered, worn

19. No. 418. *Drōṇa parva sūcshica*, epitome.

The last section in a book of six sections, and five numbers, a long and thick folio, boards.

20. No. 428. *Harischandrōpakhyanam*.

128. Another copy of the same.

In both 1—61 *adhyāyams*, complete.

Tale of *Harischandra*, loss of his kingdom, and restoration

The former Proprietor's pencilled note, on the cover of one copy.

"This bears marks of being copied, or translated from the Telugu poem, written by *Sancara carī* of Nelloor."

Both are thin folios, French paper, half bound in calf and cloth, and lettered.

21 No. 452. *Nāishadam*, a *caryam*.

By *Sri Harisha*, the original with a *tica*.

By *Kōla chēla malli nāṭha*.

1—7 *sargas*, incomplete.

Account of king *Nala*, and his amour with *Damayanti*; as far as to his being sent as a messenger by *Indra*, and others.

The book is a long, and thin folio, French paper, half bound in calf, and lettered.

22. No. 468. *Prasana Rāghara*.

By *Jaya dera carī*, various language, and metre.

A historical drama, on the subject of the *Ramayana*; only the 1st act. ~~unintentionally omitted under VI~~

The second piece in a book of eight sections, a small, but thick quarto

23. No 474. *Māgha caryam*.

By *Māgha carī* The *vūlam* or original, with a *tica* called *Sarvāncusha*, by *Kōla chēla malli nāṭha sūtri*.

1—15 *sargams*, so far right, but the work is not complete

The book is a long folio, of medium thickness, French paper, half bound in calf, and lettered

21. No. 475. *Magham*, the *múlam*.

By *Mággha*, with a *tica* called *Sarráncusha*. 6

By *Kóla chéla mulli ná'tha*, 1—5 *sargams*, so far with the *tica*, the 5th defective.

The subject is the setting out of *Krishna's* expedition against *Sisupála* to the encampment at Mount *Raivata*, see VII. 12.

The book is a medium sized quarto, good country paper, boards, book injured.

25. No. 476. *Mággha cáryam*, the original only, *sargams* 1—3, 7, 8 but only 1, 2, 7 are complete, 3 and 8 defective, 1—3 on the expedition, 7, 8 ornate, or erotic.

The last piece in a book of five sections, a folio of medium thickness, boards.

The same No. 476 occurs in a book of two sections, the *Mággha*, *múlam* and *tica* (as above) *sargas* 1—3, 11.

The book is a long and thick folio, French paper, boards.

26. No. 479. *Mággham cavyam*, the *múlam*.

By *Maggha cavi*. The 7th and 8th *sargams* only.

The *Vāna vihara varnana*, or amusements in a forest ; or wilderness ; in the language of the former proprietor "*lusus sylvarum*," he appears to have taken much pains with the prosody.

Five octave caliers of thick royal demy folded, tied with a string.

27. No. 520. For section I see IV.

Sect 2. *Bhárata champu*.

By 'Ananda bhatta, *ślócas*, and prose.

1—12 *ś'hápacams*, complete.

A compendium of the subject of the *Bharatam*, in varied measure ; for public recitation at a court.

The book is a long, and thick folio, French paper, bound in sheep, used.

28. No. 530. *Bála Bháratam*.

Ascribed to *Agastya*, 1—20 *adhyáyams* ; an epitome of the *Bháratam* for young persons, or use in schools.

The sixth piece in a book of seven sections, a thick folio, half bound in cloth and calf, lettered "*Sanscrit poems*, Vol. 1.

XX SACTI, or female energy system

1 No. 1 Five principal subjects

1) *Mantra malica*, garland of spells in the prose form of such subjects, incomplete

1—160 *mantras*, such as

Suddha mûla mantram, pure garland

Suddha vidya mantram, pure knowledge such is the apparent sense, but *suddha*, with this class is a covert term for flesh meat, and *vidya* means their secret system

Mâtangi mantram The "maternal member spell" This is the direct worship of the female symbol. The entire series in this section appear to be of the same class, not requiring minute specification.

* 2) '*Acasa bhairava calpam*, *mantras*, *ślokas*, prose, incomplete, from 7th to 70th *adhyāyam*, short chapters

Mohana mantra spell to fascinate sexually, either sex

Uchatana nigraham, a spell to terrify cause a panic drive away

This book is a compendium of rites, and spells on this system. The title is one of *Siva's* terrible forms, but the book is on the *sakta* principle, and there are matters vindictive, and malignant, among the other sexual topics

3) *Kartā virya Arjuna calpam*, *ślokas* and *mantras* *Mahēvara* to '*Uma*

The title implies fighting or single combat, but such titles are arbitrary for distinction sake. 6—8 *adhyāyams*, incomplete

Karunya Lacshmi mantram, spell to the tender *Lacshmi*, and very many other matters

The discourse to '*Uma* is termed secret

4) *Āṣṭa kanta pratyasara vidya ślokas* and *mantra* form knowledge of the appearance of the blue throated (*Siva* or *Siva*) *Mala mantra* a string of eleven spells, founded on one original 1—11 *adhyāyam*, but not complete

1) *Kalpota balā ashtacam ślokas* eight *mantra*, and twelve others, somewhat different from *Balā mûla mantra*, the original spell of the young (*Paratī*) down to *tatra sodhana mantra* which literally is the true test spell but language has not its direct meaning on

this system

The book is a quarto, bound ; the binding injured.

2. No. 2. *Sâubhagya udayam*, otherwise *sâubhagya retnâcaram*, *slôcas*.

The book is divided into 30 *tarangams* (or waves) and these are sub-divided thus,
The 1st has 20 sub-divisions,:

2nd	12	"	} And so on throughout the 30 chapters.
3rd	0	"	
4th	10	"	
5th	7	"	
6th	0	"	

The title is figurative—*vulva bona oriens* (*ut sol.*) and *ulva bona gemmata*, sufficiently indicating the nature of the contents. These are cells with a variety of compound syllables, as *hrsaum—schraim*, and the like—praise of *ishâ devatâ*, the preferred goddess, as is the title—a pouring out water, as a libation to the said symbol of the feminine energy—the mode of being seated, when performing the *pûja* or homage, on this system—some of the *anga nyasa* or hand, and finger signs used in homage to *mâtica* “the mother” a goddess—*saubhagya pûja*—worship to the female symbolic member, and the like: on the whole reducible to magic, and the *sakti rahasyam*, or secret system of the *kâulas*.

The whole is not worth fully exploring; and possibly that is not practicable, except to the initiated.

The book is thick quarto, one cover a little injured.

3. No. 3. *Tantra râja* the “magic king,” *mûlam* or original *slôcas* 1—36 *padalams*, or section.

Kula sundarî—a mode of homage to the “family beauty,” or goddess of the caste.

Tvarita homa vidhânâ, mode of fire offering in conducting this homage—benefits of this homage—time of penance to obtain *ishâ siddhi*, or desirables.

Excellency of this system.

Prof. Wilson termed the *tantra* system the “left-handed system,” which would convey a different idea in the south. It is obvious from communications to the former proprietor of these books, that Prof. Wilson knew much about it; but his public references, occasional only in so far as I know, were very cautious.

The former proprietor’s note.

“The *Tantra râja* is an elucidation of the *Tantra* system of magic &c. Sanscrit verse: with various readings collated by C. P. B. 1830.”

"The commentary, in another volume, entitled *shodasa nitya Tantra vyakya manorama*

From this title it would appear that there is some parallel to the *shodasa carma* or sixteen household rites of the *Brahmans* on the ordinary system

The book is a thick quarto in good order

4 No 4 Three pieces

1) *Vama deva samhita*

2) *Garbha mala arnamam*

3) *Mantra datta pracasica*

Slohas and prose but incomplete

15—18 *adhyayams* and 36 chap distinct The contents refer to *Bhairava* and other *sakti devata*, with benefit of penance, or like observances

The former proprietor's remark

"The first sixty pages contain miscellaneous spells corresponding in part to those in the *Acasa Bhairava* this part is imperfect

Then follows extract from another book, perhaps the *Rudra yamalam* leaf 53—73

Next an extract from the *Vama deva samhita* leaf 74—101 hap 16—18, and 36

Then a fragment p 87—92 from *Mantra arnamam*

Then *Vama deva samhita* chap 6—23 with another fragment

Then the *Bya cosa* p 102—114 Then, extract called *mudra nidana lacshanam* Then fragment *deva rajasya tantam* Then *mantra datta pracasica* chap 5—7 and 29, the beginning and ending wanting The leaves are numbered 147—383

The book is a thin, small folio the binding much injured

5 No 5 Eight pieces

1) *Rudra yamalam, slokas, mantras*

Sita to Parvati 1—32 *padalims* incomplete

It contains the *Kalica carachari* and other matters of the *S'cti* homage Collated from two MSS, one from Palnaud and one from *Ja'ari*, properly 'only a section, the *tricula rajasiam*'—or 'secret of the triple apex, sufficiently indicating the main subject

2) *Bhairava yamalam slokas and mantras* form Various spells and rituals, directed to *Chulini*, *Duryi*, and other names or forms of the female energy

3) *Prayōga retnāvali ślocas, mantras*

1—16 padalams, incomplete.

Practical detail of rituals of this class

4) *Pratyangira calpam* a prose comment, on the preceding original but it is incomplete.5) *Sudaha sacti mantras*

The "pure godless" seems a name, or epithet. These spells are directed to her, as a portion of the universal energy

6) *Nrisinha stava Rājyam* royal praise of the man-lion *arataia*7) *Nrisinha ayuta acsharam* names of the same8) *Nrisinha sahasranamāvali*, and *Nrisinha ashstotttra stava* praise by 1008 and 108 names. These three last pieces are said to be from the *Narasinha upa purānam*

8) It is not needful to be so any wise particular as to the contents of these eight sections. The first one is the largest, and the most important. It is frequently alluded to, and sometimes quoted from, in other books of this class. The contents are quite at variance with all ordinary notions of common deccocy. Three last pieces are less objectionable, but they may have a recondite sense, as being found in company with books on the *Sacti* rites. A large proportion of the population of ancient Greece practised these same rites and mysteries.

The book is a folio, of medium thickness, in good order

6 No 6 Six pieces

1) *Dacshina murti samhita*

1 padalam containing 9 *akaranams* or divisions, which are subdivided into 133 lesser sections

These are ascribed to the *Saiva* genius of learning, but pertain to the secret *sacti* system

2) *Bhuvaneshvari cack'ha putam, ślocas, no mantra or pūya.*

1—10 padalams, the 10th defective

The glory of the "lady of the world," declared

3) *Maha Lacshmi retna cosham, ślocas*1—5 *adhyayams*, incomplete

"Lacshmi's jewel casket" glory and praise of that *sacti*—the same elsewhere occurs

4) *Saubhagya cavacham ślocas* from the *Vamakesvari tantra*

By this appeal, with praise, to this *ishta devata* eight kinds of riches will be acquired. See 2, No 2

- 5.) *Nara chan la puja, ślokas with mantras.*

Homage and benefit of it, directed to a *Sacti devata*.

- 6.) *Divya mangala dhyānam, ślokas and mantras*—*divya mangala*, 'divine prosperity' is the name given to a *sacti*.

The piece is an extract from a book entitled, *rāja rajesvari tantra*; and is an intensive meditation, following the *sacti* homage.

The book is a medium sized quarto, in good order.

7. No. 7. Two treatises.

- 1.) *Vari rasyam*, a *tica* to some book.

By *Bhāścara rāja*, complete.

Various spells addressed to different *sactis* with the benefit of using them. The proper times of use—the *rasyam* or bringing over the said goddesses so as to be propitious to the object in view; whatever that may be.

The former owner's note:

"This is an unintelligible treatise on the magic syllables—down-right nonsense; but the *Brahmans* consider it a great curiosity and a highly important book."

- 2.) *Tan'ra rāja tyalyānam; mūlam* not *tica*, incomplete, not regular as to leaves.

A book is entitled *tantra rāja*, *supra* 3, No 3, "royal ritual," to which this one is a comment. It contains spells in general, some addressed to *Subrahmanya* or *Vinayaka*, and various others to *Sactis* under different names, portions of the universal Mother for special private objects, or in general homage. Of the two treatises, this one is the largest, but it is without beginning, or ending.

The book is a medium sized, oct quarto, the binding somewhat worn.

8. No. 8. *Yogini hrūdayam, mūlam* and *tica*, in two sections.

- 1.) The *mūlam, mantra sastram*

The *Vamāśvara tantram*, 1—3 *padalams* not complete.

- 2.) The *dīpica*, that is *tica*, or comment.

By *Amṛtānanda yogi Indra*

1—3 *nnmeshams* "winks" or sections.

Modes of *tapas* and ritual to various personified feminine deities, to whom the term *devata* is applied.

*The ritual in detail. *mantra siddha* the answer or accomplishment. [As noted before *Yogini* usually means a she imp, or fairy; and such beings may have more to do, as to these *mantras*, than every wizard may imagine]

The book is a thin folio, in good order

9 No 9 Fifteen pieces

1) *Katyanam*, difficult prose, with a *tica*

Modes of ritual homage to *Cālī* and other *saktis*, or goddesses

2) *Garbha kularnatam*, *slocas*

The " sea of the womb family " who regard the womb, with its appendices, as typifying universal Nature the 3rd *adhyāyam* only, various spells, &c The glory of the *Siva sakti mantras* explained

3) *Vana Durga maha vidya*, prose and *mantras*

On the ritual to bring over this forest goddess, and others also

The *bandhanam*, or binding down either not to hurt, or to aid in any device, with *stuti* or praise

4) *Ashta maha Narasinha mantra*, the spell of the eight faced man-lion, *mantras* and prose

—*Dic bandhanam*, binding the regents of the eight celestial points, and other formulæ direct

5) *Angrasa dic bandhanamantra*, *mantra* and prose form Another spell to bind the eight points, ascribed to *Angrasa*, a great *rishi*, of high antiquity

6) *Para pya vidhanam*, *slocas*, *mantras* and prose

Mode of homage to a *sakti* named *Parā* which appears to be the feminine of *Paran*, the supreme

7) *Bhadra Culi mantram*, from the 'Acasa' *Blairava calpam*, a work on the *kaula* mysteries This is a spell to bring over the *sakti* of *Vira Bhadra*, for evil purposes

8) *Chulini mantram*, a spell to bring over a *sakti* of vindictive agency

9) *Sarabha saluva mantram*, a spell addressed to the form assumed by *Siva*, to punish the man lion *avatara*, for vindictive objects

10) *Smasana rudra mantram*, a spell to bring over *Siva*, as dwelling in cemeteries of course as a deadly destroyer

11) *Maya prayogam*, a *praxis* or *mayā* the ordinary term for matter, in the highest acceptation the *sakti* of *Brahma*, but often used in much lower meaning

12) *Matrica terpanam*, mode of pouring out water from the hands, as an act of homage to "the mother", to bring her over, so as to aid

13) *Chandrica puja*, prose

Form of ritual to a *sacti* named after the moon, or perhaps after a jewel which is moon shaped

14) *Chaturzashti bhairata mantram*, prose spell to a terrific form of *Sita*, for aid15) *Amrīta mrītanjaya mantram*

Spell to the "Ambrosia death conqueror" directed to *Sita*, whom the *sacti bhaktis* recognize, but only as subordinate to the feminine power

The book is a medium sized quarto, the back injured

10 No 10 Two treatises

1) *Ananda calpāli*, "joy fruit-string"

By *Ādadhuta mahēśvara*, "the divine teacher" alias *Tejananda nāt'ha* "lord of splendid bliss," *ślokas*, prose, *mantra* form

Parispandan 1—13 that is, sections

Strī nāt'ha puja, a mode of ritual homage in temples to the "female lord."

Āitya puja, daily, or constant ritual

Pit'ha puja, homage to the pedestal, or shrine of the image, with a statement as to order, or precedence, among the various goddesses

Para Sita puja, and *homa vidhi*, ritual to the feminine power, with *Sita*, and mode of fire offering If any defect occur a *prayaschita* or expiation, is provided

[As temple service for the first time occurs, it may be noticed, that this retiring sect does not commonly possess distinct temples. However there is one at Penapolham, connected with the *Śrī Kōl* but on the other or western side of the river and one of more regular construction at *Aras* on the eastern bank of the same river. I also casually ascertained the existence of one at *Strī Parnatūr*, it was equivocally termed *Isvara Kōl* but the speaker, finding his marks to be understood, admitted the fact and stated that there were about thirty families of that persuasion, in that town, and that they paid no respect to the large *Vaishnava* lane.]

2) *Nyana arnamam, slokas*

1—26 *padalari*, complete

Excellency or glory of the letters used for spell, the term *Varna mala* may also designate a *sacti*, and her glory

Bila stuti, praise of the girl *sacti*

Tripurēśvari stuti, praise of that goddess, with *Tripura sundari puja mahima*, glory of the ritual to the *sacti* of *Tripura* i. e. *Sancara* or *Sita*

Stri vidya homa daily fire offering to the feminine symbol, described

Njana homa vivaranam, a detail of the "wise fire offering" for learning, or knowledge

Dicsha vidhi mode of initiation to the mystic rites of this sect—the *sacti bhaktis*

Guru vandanam, homage to the religious teacher

Guru stuti, praise of the same, and other like subjects

A thick quarto in good order

11 • No 11 *Lalita sahasranama bhushyam*

By *Bhāscara raya* or *Bhaswandana*

The *tica* to the original *slocas*

1—11 *kalas*, or divisions, complete

Praise of *Lalita* a *sacti* by 1 008 names or titles the meaning of each one paraphrased or explained Mode of ritual homage to the said *Lalita*—her glory declared—so much for substance

A thick quarto fairly written, in good order lettered 'Mystery, *Lalita* 1000 names with commentary" The word 'Mystery' is lettered on many volumes of this class, seemingly as synonymous with 'a secret' Very likely the Eleusinian and other mysteries were of this class but the more legitimate *native* use is for isoteric doctrine *within* some external exhibition, such as *Vishnu sahasya* the monotheistic doctrine The *sacti* system is wholly secret

12 No 12 Four tracts

1) *Tri sati namaval: pracasica*, a paraphrase or illustration of the names of a goddess By *Saṅcarācharya* 1, 15 *practisanam* or sections

Sri vidhya is applied to the recondite knowledge of the class It is used also for the *sacti*, and three hundred names, or epithets, are illustrated in this tract

2) *Tripura tapan: prose*

The 3rd *khandam* only

Between the two words either *sundara* or *sundari* may be understood The piece declares the glory or excellency of the *deva* or *devata*, but the real leaning is to the *sacti*, or female energy

3) *Iama āchāra siddhantam, slokas*

By *Mahēstara āchārya*

The 1st *padalam* only. It appears to belong to the *Vāma dēva samhita*, and gives the correct ritual, as to mode of homāge to *dēva* the god, or *guru* the teacher.

- 4) *Bhagalā muc'hi, ślocas, mantras*, from the *jaya drita yamala*, incomplete.

The name (*culcā provōpa*) is applied to a *sacti* or goddess, with a thousand names or epithets. Some spells are contained; the excellence of the said *sacti* is declared.

The book is a thin folio, neat writing, in good order, lettered "Mystery."

13 No 13. Three pieces.

- 1) *Parāsara samhita, ślocas*

By *Parāsara*, 1—65 *padalams*, incomplete

There are other notices of this work. The part looked into of this one relates to *Hanumān*. The *pancha muc'ha Hanumān mantra*, or spell of the five-faced *Hanumān*. Praise of *Ajyini*, by which nama also he is known.

Dnāja dhattam, a tale of him, the words appear to be an epithet of the same. A filthy legend, as to the birth of *Hanumān* is contained. The ordinary legend makes *Hanuman* to leap at the suo, mistaking it for a fruit here, by no improvement, he is stated to have swallowed the sun. Again we find *Hanumān* educated by *Surya* (the sun) who gave him to wife his daughter *Sucerchala*.

Trisula roma vātam—the slaying of one named "the trident *Rōma*"

Sumuc'ha charitra the tale of one named from a good countenance.

The bearing of the whole apparently is to show the importance of *Hanumān*, and of the *mantra* named after him

[A small proportion of *Vaishnavas* lean over to or adopt the *sacti* system, and names and persons of their own class, not using *Sakta* names]

- 2) *Paramānanda-lahari, ślocas*, otherwise termed *shōdasa ashlottra sata nama*—no *tica*. It is the second section, taken out from the *garbha kularnacam*, v. 9. 2) *supra*

Paramānanda may mean "celestial joy," but the term *ānandam* has been adopted by this sect, with reference to their own ritual.

It appears here to be applied to the *sacti*, with a variety of epithets involving praise

3) *Tatva pracasica, tica form*

It is a paraphrase on a book entitled *stuti sueta malà*

It appears to be *Saiva* and ascetical, but was not very particularly examined

The book is a folio, of medium thickness, neat writing, binding damaged, lettered "Mystery"

14 No 15 *Sarada tilacam, slokas and mantras, 1—25 padulams*
incomplete

The forehead spot of *Sarada*, a goddess. A salutation to *Dacshina murti* the *Saiva* genus of learning, to *Siva* (or *Párvatî*) to *Siva* and to *Vignéshvara* (*Ganesa*)

Mode of propitiatory homage to *Indra*, and the rest of the 8 guardians of the celestial points—placing *calasams*, or vessels holding water—with fire—offerings to propitiate, bind, or bring over

Praise of the aforesaid As the *Vira Saivas* have invented a cosmogony of their own so in this book there appears one differing from the ordinary *Hindu puranas*

The main part of the book is on the *sakti* secret homage, not admitting of full detail The representative of *Matangi* (the maternal member goddess) is not, in this book, any altar with diagram and spells inscribed as most usual, but a living *pariah* girl, who is to be treated in every way with respect, and presents, so as to propitiate She is to be placed on a pedestal in an imaginary shrine, after the preceding spells have been used There is a form for inspiring her with the goddess, and thenceforward she is no longer a mere woman, but the goddess incarnate, and care must be taken not to provoke her displeasure, or curse, which would be the curse of the goddess The *puya* to *Matangi* is made, not attended with any gross outrage, and the individual hired as above, is dismissed civilly, with presents The object is to obtain wealth, and sometimes, for purposes more indignant Light needs to be thrown on "the dark places" of this country, and some sacrifice of propriety must be made in consequence

The book is a thick quarto, in good order, lettered "*Sarada tilacn Mystery.*"

15 No 16 Sixteen brief pieces

1) *Kula arnavam, slokas*

6—11 *adhyáyams*

A part of the leading book of this class on the mode of purifying materials, used as offerings, with details as to the excellency of this mode of homage

2) *Garbha kula aravari, ślocas*1—13 *padalams* *

Sāubhagya an epithet of the goddess—mode of offerings and homage to that goddess. Mode of night homage, usual, but not peculiar to that deity. The fruit, or benefit of such homage.

3.) *Lalita staram—ślocas*

Lalita one of the names or forms of *Parvati*, praise to that *sakti*

4) *Sri chacra lekhaṇa vidhi, ślocas, prose, mantras*

The *Sri c'acra* is the diagram of the sect, but it is varied, according to various purposes intended to be answered. The suitable *mantra* is afterwards written in *mantra siddhi* is the accomplished purpose. [The question arises whether people would obstinately adhere, or any other system of magic, if always in vain, and if the *mantra siddhi* occur for their encouragement so to continue, then, by what agency?]

5) *Siva ananda lahari—ślocas 210*

"The flood of *Siva's* bliss", the glory of *Siva*, and praise rendered, including praise of the *sakti* of course.

6) *Chitambara natanam—4 ślocas.*

At some periods *Siva* dances, these *ślocas* are on an exhibition of that sort, in the great temple at *Chitambaram*.

7) *Maheśvara ashlocaṃ, 8 ślocas*

Praise of *Siva*—his glory declared

8) *Sāund'arya lalari, 100 ślocas*

By *Sancarācharya*—The "flood of beauty," a description of the bodily members of *Parvati*, with laudation

9) *Shada ammayam, mantras, and prose*

The *mantram* of *Syamala devi*

The *mantram* of *Varahi* [it is this form of *Durga* that has a lion vehicle; as one of the seven great mothers, having no relation to the *Varahataram*]

Mantras to bind the six points of the heavens, that is, the four cardinal points, with the zenith and nadir.

10) *Panchami stava raja, ślocas, royal praise of Tripura sundari, and other forms of the female energy.*11.) *Kala edavum, ślocas, prose.*

Mode of ritual homage to *Kala* or *Kālī*, which is to be distinguished from *Kali* the *sakti* of *Siva Bh'ndra*, r No 17

12.) *Yōgini hrudayam; ślōcas.*

1—3 *upadīśa*, so far complete; attributed to *Amṛtānānda nū'ha* vide 28 No. 30, but extracted from the *Vamokēśvara tantram*.

The mode of *tapas* or penance, so as to produce benefit; and of course various details, and *mantras* of the *sacti* system.

13.) *Sacti Ganapati vidhānam, ślōcas and mantras, 1—15 padalams,* so far complete; taken from the *siddha yamalam*.

Details of homage intended to bring over the goddess, so as to be propitious; and to aid in designs, of what nature soever.

14.) *Uch'hista Ganapatiyam, ślōcas and mantras.* Mode of homage to *Ganapati* to obtain learning or intellectual skill; but *Ganapati* is sometimes used merely as a covert term for *sacti* rites.15.) *Sveta calpam, ślōcas.*

The 5th *padalam* only.

Sveta (of the same meaning as *Gāuri*) is the name, or epithet of a *sacti*—fruits of her; and benefit of homage directed to her.

16.) *'Aśchārya ashstottra satam.*

One hundred and eight names of a *sacti* termed *'Aśchārya* (wonderful) with praise said to be from the *Garbhakula āgamam*.

The following note, by the former proprietor, is prefixed to this volume.

"Consisting of extracts from various treatises. These extracts are transcribed unaltered from a palm leaf volume found at Tichinopoly. They regard the ultimate, and most hidden parts of the mysteries. The volume is excessively rare, and vigilantly concealed. These are indeed curiosities. The original MS. is in the *dēva nāgari* character, and very ancient." Date, and place not given—the note must have been written at an early period of enquiries. This collection has several copies of some of the pieces.

The book is a medium quarto; the binding a little injured.

16. No. 17. Two treatises.

1.) *Kālicāgama, ślōcas, prose mantras.*

1—21 *padalams*.

With reference back to No. 16, it now appears that *kālicā* is *śhad kalā* six-fold, or formed; that is *kalica—kāla rātri, kala dichra—Bhadra Cālī—kāla rupi—mritya kālicā*. These are all terrific forms; and drinking the blood of victims offered in sacrifice was among the rites.

Praise of those goddesses, or of the one sextuple—glory—mode of ritual homage, and the like.

2.) *Pārasu Rāma sūtram, sūtra form, incomplete.*

1—8 *padalams* and the 87th and 89th *padalams*, *ceteri desunt*.

On the *Srī vidya*, general learning, or science of this peculiar sect.

Mantras or spells directed to *Durga*—*Vana Durga* the forest goddess, *Dacshinā mūrti* v. *supra*—*Bhagalā* (*dea vulva*) *Garuda*—to bring them over, so as to aid. Modes of homage in connexion with the spells—*japa* muttered prayer—*tāpa* burning, or intensive desire in meditation—and the like matters. The title indicates magic; the substance gives the specific kind.

The book is a thin quarto, the binding a little used.

19. No. 20. *Calpa kaustubham*, from the *Rudra yamalam*, *sloca*.

1—5 *padalams*, and 83—89 *padalams*.

Siva is represented as stating that he worships *Tripara*—the mother of all—by poets termed *Maya* or *Pracuti*, &c., but her primeval name is *Vana Durga* (the wild, or forest *Durga*.)

Roles for forming *yentras*, or diagrams, and inscribing the magic letters, or syllables thereof, matters to be used in offerings, flesh, fish, wine, &c., also drugs, as opium, and the like, and flowers. One of those, offerings, it is stated, will cause the votary to live six hundred years.

The whole relates to the worship of the female energy, as paramount to the masculine energy. Analogous to *Cybele*, the "mother of the gods;" or to the "celestial Venus" among the Greeks.

The book is a thin quarto, the binding injured.

20. No. 21. Four treatises.

1) *Sudarsana samhita*, *sloca*, *mantras*.

1—27 *padalams*.

Parvati asking *Sita*, who now protects the world? on *Vishnu*'s ceasing to become incarnate. *Siva* states some matters as spoken by *Vishnu*, to his discus (*Sudarsana*) and adds that *Hanuman*, under the orders of *Rama*, now preserves the world. The spell of *Hanuman*, octo-syllabic, is given, with the mode of silent repetition—and describing the form of *Hanuman*. Benefit of meditating on that form, with use of *mantras*; a string of which on the *mūla mantram* is given.

The kinds of diagrams used for those spells.

2). *Pratāpa Hanumanta calpa*.

1—8 *padalams*, *sloca*, prose, *mantrams*.

of adversaries, laming the feet, blinding the eyes, and in a word, all that magic aims at. The potency of the spells is lauded.

[It has been thought right to be a little particular with this book. The system prevailed in the province of Bengal, and mutineer sepoys were probably of this class. It is a depressed system in the Peninsula, but as the result of enquiry, it is found that it permeates every where, always existing where there is a small shrine appended to *Saiva temples*, termed *Amman Kovil*. They are the Ammonians of Bryant, whom that learned writer has managed to find every where.]

4) *Bhadra Irtiyā prasamsa*, or "praise of the vengeful-doing,"
slokas

41—48 *adhyayams*, incomplete, but stated to be extracted from the *Maha Lacshmi retna calpa* (c No 22 *infra*)

Ritual of homage to the said goddess to gain over her influence or power for use—for the cure of distempers for the destruction of enemies and the like. The somewhat prudent precaution is given, that if the conduct, of the spell, or spells is without fault, the rito will succeed; but if faulty it will not, and will recoil on the operator.

The book is a medium sized quarto, the binding used, or worn

21 No 22 *Maha Lacshmi retna cosham*, slokas 1—42 and 45—88 *adhyayams* the 13rd and 44th being wanting, and it does not seem to finish,

Isvara relates to *Parvati*, the glory and excellency of *Lacshmi* with details of her worship; especially as to the spells, with their accompaniments which are used and are taught in this book. The kinds of diagrams for inscribing the spells, and their great value. In the midst the *Garuda dhyanam* an intensive meditation is given. On five modes of purifying the five elements. External, and mental modes of homage. Times of offering sacrifices. Some fire offerings for use of women making this kind of homage—fire pits for those offerings—their forms or properties and the like things.

[*Lacshmi* is apparently synonymous with *Narayani*, one of the seven great mothers, or forms of eternal matter, personified.]

The book is a thick quarto, bound, the back injured

22 No 23 Four pieces

1) *Bhagalā calpam*, slokas, and mantras

1—36 *padalams*, complete

Ritual for bringing over this *sacti*—fire offerings to be used—the *dhyānam* or intensive meditation—*aharashanam* securing or binding down to do the required kinds of service

2) *Sapta sati*, the seven hundred,

1—21 *adhyayam*, incomplete

Part of the *Ch handipat h* of *Durga*

Durga argalam the door bolt of *Durga*

„ *caracham*, praise and invocation for aid

Vagisari stotra, praise of the *sacti*

Devi stuti praise of *Devi* or *Durga*, both names are chiefly used with reference to the Amazonian war, the subject of the *Ch handipat h*

3) *Lalita sahasra nama*, *slocas*, the 1003 names, used in the worship of *Lalita*, one of the *sacti* forms, or names of *Parvati*, complete

1) *Sri vidya vilasam*, *slocas*, prose and *mantras*, complete

Sri vidya, a goddess, otherwise, the *sacti* system Ritual of homage

Calasa sthapana, the placing vessels of water to be mantrified and then used in illustrations—*prana pratishtha* spells for infusing life into any diagram, or image, or inspiring any person with the goddess, causing any one to become possessed The *chacras* that is, the kinds of diagrams used for spells or homage, the triangle and circle in chief, but variously combined or posited

23 No 24 *Akila mantra sangraham* or *Sri vidya sutra dipica*, a compendium of illustration of the *Sri vidya*, as above

This book forms a receptacle for a great variety of pieces under distinct headings on the subject of the *Sacti* worship, and other modes of magic, according to a manuscript note, collected at Masulipatam in 1831

To detail the whole is useless some are as follows

Sri madana gopala mantras

Dharana gopala

Murti panjara

Ashita Mahishi nyasa

Kesava and other

Tatra nyasa

Retna gopala mantra I ramam

Madana gopala stotra

Gopala upanishada (spurious)

Nava retna stuti, nine jewelled praise

Patuca stotra, praise of the slipper

Abarana devata stuti, praise of the jewelled goddess

Ganapati upanishada (spurious)

Dacshana murti salasranama the 1003 names of the *Sana* gem is of

learning

Raja rajesvari stotram praise of the royal queen goddess, ('queen of heaven' Jerem 44, 17—19)

Balā catāham with *pūja*, defensive spell, and mode of ritual to the young *Parvati*

Bhairava mantram see other notices

• The preceding headings include 95 pieces, or subjects, and the remaining pieces are placed under three headings

The book is of medium quarto, the binding worn

24 No 25 Eleven pieces

1) *Kartaviryarjuna calpam, slokas*, prose and *mantrams*

Mode of homage, and its benefits of a vindictive kind

2) *Kartaviryarjuna mantra vidhanam, slokas*, explaining the use of the spells The directions being followed, the desired object, or objects will be attained

3) *Raja rajesvari adhyāyam, slokas* intensive meditation upon ritual and spell to a *sakti*, as above

4) *Laghu maha vidya kramam*, or otherwise *Pratyangira vidhanam*
A brief ritual to *Pratyangira* a *sakti*

5) *Sabara chintamani*

By *Adi natha, slokas* and some Telugu prose, distinct 1—10 *padalams*, not complete Ritual *mantrams*, &c, in the usual way, directed to *Cali*, and other *saktis* to bring over, and render obedient to any designs

6) *Betala calpam, slokas* and prose

1—11 *padalams*

Betala is commonly understood of a subservient familiar demon, as in the tale of *Vicramarka*. It is therein connected with *Cali* and human sacrifices. It belongs to the *sakti* class of notions and, in these sections are directions as to homage to the *Betala*—its glory or excellence, &c. The design to obtain, and use its services

[Shakespeare's beautiful fiction of Ariel may be taken as a specimen though the ideas attached to a *Betala* are more consonant to a Caliban]

7) *Aresha Hanumanta mantram*, prose with *mantras*

Aresha is usually understood of a subtle or spiritual form of some unhearthly being that comes over, and possesses people, a belief every where current. These are spells and other matters run to bring over and use *Hanuman*, as to possess and infatuate, and some of the matters are of a licentious character

8) *Indrâeshi mantra vidhanam, ślokas and mantras*

Spell and connected ritual to a *sacti* termed *Indra's eye*, possibly synonymous with "stella"

9) *Kalikâ vidhanam, slokas*

Mode of ritual, &c, to a *sacti* r No 17 *supra*

10) *Kula nayicâ puja vidhanam*

Order of homage to the "family lady" or goddess of the locality, among *sacti bhaktis*

11) *Kulachara padadhî, slokas, incomplete*

Directions as to daily ritual, and customary duties of this class

The book is a small quarto, the binding worn, and the back injured

25 No 26 Six pieces this is the 3d vol. of "*Sactya miscellany*," a collection of spells, &c1) *Sarabho Kolico agamam, ślokas* with a Telugu *tica* 1—12 *padalams*

Spells to drive away—disperse, &c some medical charms against agues, and other diseases

2) *Pratyangira prayoga vidhi—slokas incomplete*. The practice of rites to bring over, bind, &c *Pratyangirâ a sacti*.3) *Maṅga Lacshmi calpam, slokas*

Ritual to *Lacshmi*, with its benefit stated r *supra* 21, No 22

4) *Pratyangira upanishadam 32 ruchs*

On the *majesty* of this goddess if genuine, it must belong to the *At'harcana vedam*

5) *Bhagala riantra vidhana kramam*

Mode of ritual &c, &c, to this *sacti* above defined

6) *Anna purnestari mantra calpam, slokas* with prose and *mantras*

[*Anna purna* is the name of a *sacti* at Benares, and other places. The mode of ritual, the spells to be used and the glory of this *sacti*. Col Moor in his *Hindu Pantheon* states that in the Deccan, this goddess is publicly represented by a naked woman, outside of a temple, whom devotees walk around in homage, and pour upon her offerings of corn, the name means "fulness of food quasi Ceres"]

26 No 27. Two treatises

1) *Lalitarchana padadhî, slokas*

By *Chidananda ratna*

1—2 *partich padas* complete, some prose and *mantraris Lalita a sacti*

Concerning the officiating hierophant Meditation on the *ishla devata* or preferred goddess—on cleansing after evacuations, Homage to the *nava nai'ha* (pilot?)

Dwara devata puja, homage to the guardian of the door *Matrica puja* homage to 'the mother' *Pitha puja kramam* order of the pedestal (altar) homage Mode of placing *calasas* or water vessels for lustrations, and the use of the water Ritual to various *sactis*, with the fruit, or benefit stated

2) *Sabharaya calpatali slokas*, prose

By *Srinivasa caru*

1—5 *sthapacams*, the 6th defective

Ch'handi a name, or epithet of an Amazonian goddess Mode of homage three times daily, analogous to the *sandya vandanam* of other classes

The whole was not particularly examined

The book is a medium sized quarto, the binding a little worn.

27 No 28 Five pieces

1) *Chulini Durga vidhanam*

1—14 *upadesams* (lessons) complete

The title limits the homage to a terrific form, and the chief points are *ahatishanam* propitiating, *vasyam* gaining over, then, by the well acquired *uch'chadana* driving away enemies &c, *stambhanam* impeding progress The full order of ritual is given

2) *Ganapati calpani—slokas*

1—14 *padalams*

The ritual is termed *Uch'chista Ganapati puja* for gaining over, and for driving away enemies or the like The spells are stated to be *shadprayoga* of six fold practice, and may correspond with the *shad kala*, before noted The *mantra suddhi* or accomplishment of the design Praise is given to the terrifying *Ganisa* for the result.

3) *Kartavyaryajuna calpani, slokas*

The benefit of homage to the *Sacti* The name appears to be only distinctive

4) *Kaumara samhita, slokas*

1—9 *adhyayam*

The *Vidya Ganesa mantram*, with various adjuncts of ritual homage

5) *Trisati namam—slokas* prose, and *mantras* Praise of *Lalita-devi*, by three hundred names, or epithets Glory, or excellence of the said *sacti*

The book is a medium sized quarto, the binding worn

28 No 30 Two pieces

1) *Yogin: hrudayam, slokas with tica*, the *tica* by *Amritananda nat ha*

1—3 *sanhetam*, complete

Praise of the *ishta devata*, or preferred goddess mode of teaching pupils on this system to other persons, as pupils. Some diagrams with different names, and objects, which with their *mantras* inscribed, and recited have the power of the *sakti* inherent one with nine angles, one with ten angles, but not regular polygons

Trailocya mohana chacram, spell, and diagrams, fascinating three worlds

Sarva roga hara chacram, the like, that destroys every disease

Mudra vitaram, motions of hands and fingers, used with various spells

Kaula mata laeshanam, a description of the peculiarities of the *sakti* mode of homage, and credence. Various modes of penance for obtaining desired boons, and the like matters

2) '*Ascharya ashtottra sata*

Praise of a *sakti* by 108 names her glory, and connected matters

[*Aschar* is the name without inflexion. Mr Layard at Nineveh read a name in a symbol, clearly of this sect, as if it were *Ashur*. Query if both are not the same? as the Assyrians, according to the Hebrew writings, were Yonians, or *sakti bhaktis*. *Ashtar* was the Phœnician word, according to the same testimony. *Athor* was the Egyptian name

They are probably one name. The word 'wonderful' used above is, in Sanscrit, *ascharyam*]

29 No 31 Four pieces

1) *Sangyayana tantam slokas* prose and various *mantrams*

1—36 *padalam*s

Bhagala calpam, the benefit of ritual homage to this *sakti*, typified by the feminine symbol, as *lingam* is the masculine symbol of other *Saivas*

Concerning initiation to this way or system by a *guru*—mode of *abishegam* or pouring out water on the neophyte (quasi baptism) excellence of this kind of homage *gentia prayogam* formation of diagrams

Ula muc li, a fire faced goddess—a spell to hinder her The benefit of homage to *Bhagala*, repeated

2) *Lalita sahasranama*—*slocas* complete

Praise of *Lalita devi*, by one thousand and eight names, which are used in ceremonial homage

3) *Sri vidya puja krama*, *slocas* with various *mantras* Mode of ritual homage to a *sakti* bearing a name, which is also applied to the recondite science of this class in general Formation of diagram, spell inscribed direct homage paid to it

4) *Sapta sati slokas* with prose, and various *mantras* 1—16 *adhyayas* From the *Marcandeya puranam*

Praise of *Devī*, who led on the war of Amazons and destroyed various *Asuras* (or Assyrians) The chief is the *Mahisha tatam*, with *Dumbrā lochana*, *Rakta bija*, *Nisumbha*, and many others

There are also some rites, and *mantras* to the said *sakti* a name of *Parvati*

The book is a medium sized quarto the back loose, and the binding worn

The former owner wrote inside this book the following

'Mysteries of *sakti puja* This book contains copies of 4 books regarding the most hidden mysteries of the *sakti puja*, i.e. the worship of a naked woman celebrated in secret with flesh and wine, which the worshippers eat and drink Hence all (?) castes are confounded, and inconceivable abominations are practised

The goddess *Bagalā* or *Vagala muc li* is a form of *Maya*, the sister of *Kṛiṣṇa* and is worshipped as a cup of water emblematic of the *culva*

This book professes to be a supplement to the *Cularnatham* and *Garbha Cularnavan*

30 No 32 *Sri vidya vilasam*

By *Gangamananda nat ha*, *slocas* with prose and *mantras* 1—7 *vilasams* complete amusement of sacred science

Sri vidya goddess Mode of writing or forming the diagram—homage to it—its excellency or glory—*pit ha puja kramam* order of homage to the pedestal or shrine the fire offering used The intensive meditation and muttered prayer, conveying the wish of the votary worship of the different members of the said *Sri vidya* personified as a female Praise of that form Proper ties of the successful spell, that is when it answers to the intention

Properties descriptive of the *rudras* seals or signs, by motions of hands and fingers, and on what places on the body of the worshippers the hands and fingers are to be put, during the progress of homage

The book is a thin folio, the binding worn

31 No 33 Three treatises

1.) *Pausheara agaman, slokas*

1—8 *padalams*

On the different *padarths*, or genera of existing things

Bindu surupa—on the nature or properties of *Para Brahm*—*tatra nirupanam*—detail of properties—*Maya vicaranam*, an illustration as to the negative cause, or female energy

Paru padarth ham, the genus of cows or brutes, some other castes are so termed, as the old Hebrews were accustomed to call aliens, dogs *Kala saktis* six *saktis* some good some evil What is the *pramanam* or measure of things, some are finite, some illimited, or infinite Said to pertain to the *purva daira*, or ancient system

2.) *Sarra gnana ullarari*

One *agama* or book, *slokas*

On the elements of all things, on the *mantra* and *tantra* or formule with its *mantra*, or its appropriate diagram, on enquiry, or discussion thereon

Agni harya vicaranam, mode of fire offerings, On initiation Mode of sacrifices in some cases, and with reference to the *karta*, maker or person appointing the sacrifice, and paying the costs

Sara trita surupa, on the form and conduct of *Saiva* festivals or other observances

Throughout the preceding two sections are mingled details on the formation and proportions of *lingas*, or masculine symbols, with modes of ritual homage according to what I believe is termed the right handed way", as the following more properly relates to "the left handed way"

3.) *Matanga paramestaram*, a *Saiva agaman*, 1—17 *padalams* complete On the work of destruction and preservation, herein termed *layam*, and *bhagam* Detail of the names of several *saktis* *Vidya tatram*, *Maya tatram*, *kala tatram*, these are technical terms *Niti surupa*, *atma buddhi*, *guna nirupanam*, are other terms of a mental, or spiritual bearing *Sata*, *asata*, wisdom and ignorance described, and other like matters

The book is a thin folio, old, the paper inferior, and somewhat damaged, the binding worn [The contents would seem to be of remoter antiquity than usual]

32. No. 31. Two treatises.

- 1.) *Yógini hrūdayam*—*ślōcas* with a *tica* by *Amṛtananda nāt'ha*.
1—3 *unmeshams*.

Praise of the preferred goddess.

- * Modes of instruction in books of this class.

Mode of forming various diagrams—to each a *sacti* power—diagrams of nine, and ten angles, the *scals*, or signs used with each one. A diagram and spell, fascinating the three worlds—an enquiry into the rites, and practices of the *hāula matam*, or family system. Modes of penance, and others of ritual homage to *sactis*, worshipped by that class of people.

- 2.) *Ascharya ashstottra salam*.

Praise by 108 names—an *alias* is said to be *Sāubhūgya dévi* of frequent occurrence, *supra*.

The book is a small quarto, the binding damaged.

No. 35. Stated to be "lost."

33. No. 36. *Lalita upakhyanam*, said to be from the *Brahmōttara khandam* of the *scanda puranam*, 1—33 *adhyāyams*.

Communicated by *Hayagriva* (a centaur) to *Agastya*; *ślōcas*.

On creation, preservation, destruction—origin of the world—nature of men; ancient wars. On the *satvica-rajasa*, and *tamasa gunas*. The *tatva guna* or truth is always inherent in *Vishnu*. If the *paramatma* become manifest in the flesh it will always manifest the *tatva gunam*.

[*Hayagriva* is the genius of learning among *Vishnu-bhaktis*; and the first person is used as "I (*Vishnu*) create, preserve, destroy." The name *Lalita* belongs to the *sacti* way; but this book seems more general. The book, on many pages has Latin interlined, or notes by the former owner, who states that the extract is from the *Brahmānda puranam*].

It is a large quarto, of medium thickness, the binding injured.

34. No. 37. Three pieces.

- 1.) *Kula arnamam*, *ślōcas* only.

1—17 *ulāsams*, complete.

On the birth and death of mankind. Excellency of the *kula matam*, or family sect. The ritual used in it. Modes of *yōgam*, or penance for desired boons. Excellence of the mode of homage to the female power. Mode of initiation by a *guru*; the excellence of the said teacher.

Various other matters: it is an authority with this class; and other notices may be consulted.

- 2.) *Garbha kula arnamam*, *ślōcas*.

1—24 *padalam*, complete.

I have here noted—rites in the worship of *Saubhagya*—various festivals, modes of homage therein—as the *nava ratni* (nine nights) the great *Durga* festival in September—the full moon—the new moon—and *Krishna angaraka chaturdasi* or *Dipavali*, and others

The book is a medium sized quarto, the binding worn

3) *Chatur shesti stavam*, 64 slokas

By *Sancaranacharya*

A description of the members, and person of *Parvati*. It may be a part of the *Sundari lahari*, but comparison was not made

The book is a medium sized quarto, the binding worn

35 Nos 31, 39, 39, 43 Four pieces

No 51 *Tripura sundari calpam*

By *Anantunanda mit ha*, slokas

1—101 calpam (or fruit)

—Glory of *Tripura* (of course not a “demon”) and glory of *Tripura sundari*, the *sakti* of the destroyer of three towns. The excellence of that *kula*, family, or caste. A discrimination as to what kinds of flesh may, and may not be eaten. Mode of homage by diagrams, with spells inscribed

Bhuvaneshvari puja, to the earthly paradise lady, *Culi puja* to the *sakti* of *Vira bhadra*, and to other names or portions of the general negative, or passive power

No 39 *Gaibha kula anantam*

1—24 padalams, complete

See preceding notices No 37 et alibi

No 39 *Bhaja calpani*, slokas

1—10 padalams, complete

Various fire offerings and rituals for *alarishanam*, subduing, *vasyam* drawing over and the like, see foregoing notices

No 43 *Suddhanta sec'haram*

6—10 *parich'h'idams*—slokas

Some kinds of *snapana vidhi*, or illustrations for minor faults, or purification. *Pratish'h'ti vidhi*, mode of consecrating an image

Juna udhānam, repairs of temples, or other sacred buildings With other matters of the *Saiva* right handed way. It does not belong strictly to the *sakti* system, except as those shrines are often found within the boundary wall of *Saiva* temples, and near the larger shrine.

• The former owner's note on this section

"This is a kind of *Saiva* code of worship, defining the *lingam*, with rules for erecting, and worshipping it—properly this is a portion of the *silpa sastram*

The entire book is 1 folio, of medium thickness, in good order

36 • Nos 41, 40 Two pieces

No 41 *Siddhanta sethara, slokas*

6—36 *parich'hedams*, incomplete

Another copy of the preceding No 43

No 40 *Ananda tantram, slokas*

1—20 *padalams*, complete, *vide infra* No 52

The book is a small quarto, the binding used

37 Nos 44, 52 Two treatises

No 44 *Siva samayānta mātrica*

1—16 *ulusams* complete *slokas*

Mātrica, an epithet of *Parvatī*, as seated on the lap, or thigh of *Siva*

Mode of *uchāyam*, or worship in temples, and also homage in *manāpas* or choultries

[If a judgment may be formed from one specimen seen, they differ from the open *manāpas* of other sects]

Excellence of the spell used in the homage to this *sakti* The *p'ja phalam*, or benefit of homage rendered

No 52 *Ananda tantram, slokas*

1—20 *padalams*, complete

Ananda rupa, "form of joy"—a symbol so termed—the cause of creation destruction &c. *Vidya surupa*, another form or symbol Benefit of homage The recondite services or rites, of the *sakti bhaktis* are contained in the book, analogous to what has been already stated

The former owner's note

"*Siva Samānta Maluca*

'*Ananda tantram* or *Bhaga Mīlini samhita*—two treatises that explain, in the amplest manner, the most recondite mysteries of the *sacti puja*, or worship of the good goddess"; (he translates *bona dea*)

The book is a folio, handsomely bound in green calf, a little rough; that is, worn

38. Nos 82, 46. Four subjects.

1.) *Mātrīca chactīa virēcam*.

1—5 *khandas*, *ślokas* only.

Various diagrams with their inscribed spells, used in the worship of *Mātrīca* "the mother," emblemized as usual. The excellency and power of the said diagram, &c *Sita sacti nirupanam*, a description of the feminine power.

2.) *Mātrīca chactīa vyākya—tica*

By *Sivānanda*, 1—5 *khandas*.

An exposition, or paraphrase of the preceding original.

3.) *Trisati bhashya, tica form*

By *Sancarāchārya*

This is a comment only, on three hundred names of the *sacti*—
(see No. 28, 5) *supra*.

1—15 *pracasānam*s, illustrations.

[*Parā devatā* is a name of the *sacti*, and *Parā Parā* seems to be the true construction of the word, in Tamil Christian usage, for God].

4.) *Sita samayānca mātrīcā, ślokas*.

1—16 *ślokas* complete.

See 37. No 41, *supra*

The entire book is a folio, half bound, with paper back marble inside.

39. Nos. 109, 47, 116 Four tracts.

Sect. 1 *Njanārnavam, ślokas*.

1—26 *padalams*, complete

Mode of ritual and homage, directed to many forms, or names of the passive power, or nature Among others the following.—

Parā māla,—letters, and the *sacti* or power to which each one belongs

Bala Tripurasari 'The young lady of the three towns,' or youthful *Parvati*

Tripura sundari, the same, but as matron

Sri vidya 'the sacred learning' of the sect, or name of a *sakti*, of frequent occurrence, *supra*, with various others

The title means "the sea of wisdom," and self-praise is quite usual with this class

Sect 2 See VII 4 *supra*

Sect 3 *Parasu Rama sutra*

* *Sutra* form (brief, obscure) complete

These sentences relate to many names or forms of *saktis*, with some recognition of the masculine, or positive power in creation, &c Excellence, and matters of homage stated, among others to *Indriyani*—*Lalita Ganapati*—*Adi bindu*—*Kalātma* &c

Sect 4 *Narasinha uttara tapani, mulam* and *tica*, incomplete

This professes to be an adjunct of the *Veda*. It is entitled from the 5th *avataram* of *Vishnu*. It was not very particularly examined

The book is small quarto in plain sheep binding

40 Nos 66, 103 48, 100 Seven pieces

1) *Dadhichi samhita—slokas*

2—30 *adhyayams* incomplete

A *Saiva agama* (one of 28) is stated to be explained by this book

On the glory of *Sarabha dera*, of *Praty angiri*, of *Bhuvanésari*, and various names or forms masculine or feminine, connected with the *Saiva* system. Some votaries honor both energies, some prefer the masculine, and some wholly, or exclusively the feminine—which is the *sakti* system

2) *Maha nyasam slokas* with prose

On the use of hand and finger signs with various *mantras* of a *Saiva* kind

3) *Mahima stavam, mulam* and *tica*

By *Mahima caiti*, incomplete

Praise of the glory of *Siva* and *sakti* with various description

4.) *Matrica chacram, mulam, and tica.*

Uttara bhāgam (the 2nd part) and incomplete.

On the diagrams add spells used in the worship of the "mother goddess," *ut supra*.

5.) *Sri vidya retna, a tica or comment.*

By *Vidyaranya*—complete.

The "sacred learning jewel" a *sacti* form, excellency, mode of homage.

For 6) and 7) see VII. 57.

7) is on the worship of *Kāma-kālā*, a form, or name of a *sacti* or goddess.

The entire book is a folio in boards; but the tracts differ as to size, and paper; the back is injured.

41. No. 48. *Sārada tulacam, mulam, with a tica, the latter by Bhat-taraca.*

1—25 *padalams*, complete.

Sārada the name of a *sacti* or goddess.

See 14 No. 15 *supra*.

In addition—a few other notes may be made, on the earlier portion of the book.

Laudatory verses to *Sira* and *Parrati*; and salutation to the *guru* or teacher.

'Adi bindu (original atom) is stated to be the primal cause, forming *Sāmbhu*, and from *Sāmbhu* came *Sadāsiva*. Thence *Rudra*, who produced *Viṣṇu*, who produced *Brahmā*, who created the world. Detail of creation, and of kinds of birth; some beings from perspiration, some from eggs; human kinds from ordinary generation. Composition of the human body materially; whence human passion and death. Origin of deities, and formation of spells. Magical powers of the letters of the alphabet. Rules for building temples, and for their consecration. Properties of fire pits, and altars; the latter in the form of the leaf of the *amālaka*, *peepul* or *arasu* tree, which is uniformly employed by this sect, as a type of the female organs. On preparatory rites of purifying the place, and the body of the votary, considered as a temple. Rules for fire offerings. Names of opium, and other drugs, used in homage. Formation of diagrams. *Mantras* to various *sactis*. Hymns to the same. Names of the train, or attendants on the goddess. Fire offerings to bind opposing influences. The *Tripura mantram*. Motions of hands and fingers, conveying the power of spells to various parts of the body of the worshipper. On feeding *Brahmans* of this class. Then hymns to *Matangi*, and worship of the same in the person of a *pariah*.

girl, caused to become possessed, as before described. A variety of spells to various oames, or powers follow ; and some rules for the *tapas* or penance to obtain boons, towards thoſe cloſo. [Any further remarks on ſuch a ſystem muſt be quite unneceſſary.]

The book is a thick folio, country paper, done up with ſtiff paper covers, the back injured.

42. Nos. 60, 99, 100, 101, 50. Eight pieces.

1.) *Kāla treya pārāyanam*, or obſervances at three times of the day, morning, noon and evening ; *ślocas*, proſe, incomplete.

On bathing ; muttered prayer ; ritual homage ; meditation ; and the like.

2.) *'Ananda lahari vyākya*, *tica ooly*.

The original by *Sancārāchārya* : this comment is incomplete.

'Ananda lahari, “a flood of joy” may be intended as to *Śiva* or *Parvati*, or to the *Saiva* ſystem in either of its parts. It is laudation, *Saiva* in kind.

3.) *Sārada tilacam* ; *mūlam*

The 1st and 2nd *padalams*, a fragment.

4.) *Sārada tilaca*, *tica*, proſe.

Part ooly of a comment, 1st *padalam*.

5.) *Siva dhermam* ; *ślocas*.

1—5 *adhyāyams*, extracted from ſome larger work. Duties, worſhip, and deportment of the *Saiva*-devotee.

6.) *Tantra rājam* ; *ślocas*.

1—3 *adhyāyams*, incomplete.

This is on the ritual of the *sacti* homage.

There are preceding notices.

7.) *Mantra mahādadi*, *ślocas*.

5—8 *adhyāyams*, incomplete:

Mantrams or ſpells addreſſed to various *sactis* or powers—alſo to *Rudra* and *Vinayaca*.

8.) *Lolla*, or *Sāundarya lahari vyākya*, the original by *Sancārāchārya* together with the comment. Praise of the members, and perſonal beauty of *Parvati*.

The book is a medium ſized folio, done up with paſte-board binding, back injured.

43 No 53 *Ananda tantram, slokas*

1—20 *patala* as, complete *vide supra* 37, No 52

The book is a small neat quarto, the binding a little worn

44 No 55 Three pieces

1) *Sundari puri tapaniyam*, prose and *mantra* form, 1—7 *khandam* incomplete

On the mode of homage to *Tripura sundari*—diagrams and modes of forming them, with the usual concomitants

2) *Sundari uttara tapaniyam*, prose

The concluding or supplementary part of the foregoing On the advantage, or benefit of the mode of homage therein given.

3) *Heramba upanishadam*, *vedic* form.

Héram is a name of *Ganesa*, but the affix would make out a *sakti* of *Ganésa* not usual The glory of *Heramba* stated If properly an *upanishada* it must belong to the 4th *védam*

4) *Lalita upanishadam*, *vedic* form, concerning *Lalita*, or *Paradevata* of whom enough appears in foregoing notices

5) *Bala puja vidhi* prose incomplete *Bala* is the *jung frau*, or *Pariati*, unmarried Mode of ritual homage described, with other details, in the usual style of these books

The entire book is a small quarto, country paper, without binding and slightly injured

45 No 58 *Ananda tantari, slokas, pradipa vyakhya*, a paraphrase

1—5 *adhyayams* the comment relates to this, and to No 53, *supra* q v and see also 37, No 52

The book is a small quarto, country paper, paste board covers

46 Nos 71, 63 85 Three pieces

1) *Tripura siddhantari, slokas*

1—61 *calpan* (fruit), incomplete

Sita to *Parrati* Details of the *sakti* worship

Importance and excellence of the *mantra* or spell of *Tripura sundari*

Kula mata mahima or glory of the family sect, 'the worshippers of the feminine energy'

Samrit mahima glory of opium and bang, for which *samrit* is a slang

term

On the mode of presenting flowers, and leaves in ritual worship

—*Bāla* *mantra prayogam*

Bhuvaneshvari " "

Kalikā " "

On the practical use of spells to three forms of the passive energy that is to young *Parroti*, to the "earth paradise lady," and to the "six fold form" above noted, and the glory, or excellency of those rites is superadded

The spells, and the practical ritual with them, and direct homage to *Matangi*, as heretofore stated

Matangi uch hista repelling, or destroying; *Naculi—Syama—Varahi—Bhairavi*, and other forms, or names, or portions of the general principle or universal Nature

2) *Lalita sahasranama*

The 1st part wanting. the *uttara pit'haca* or 2nd part—*tica* only, or comment on a portion of the 1800 names of *Lalita*

3) *Narasinha uttara taponi vyalhya*, a comment on an alleged appendage to one of the *Vidas* the *purra* portion is wanting, and the original of the *uttara* also, the matter being *tica* only

1—9 *khandaṁ* It relates to the 5th *avatara* of *Vishnu*, and the connected *sacti*

The book is a handsome quarto, French paper, half bound in sheep, used

47 Nos 91, 64 Two pieces

1) *Maha srachanda sura sangraham slokas*

9—44 *padalams*, incomplete

The subject has a general relation to the worship of *Tripura sundari*

On the excellency of the *Tripura mantram* Two kinds of homage described, the one mental, the other external, by the hands, &c of the votary

The *mudra* seals or hand motions, the fire offering, the pouring water over the symbol, termed *abishégam*, and the various other details of ritual service

2) *Shodasa nitya tantra mulani* with a *tica* entitled *Manoramsa*, or 'delightsome by *Subhagánanda*

1—22 *padalam** incomplete

Praise of *Ganaka*—of the *guru*. On the qualification proper for a disciple.

The formation of a variety of diagrams is stated, together with spells and ritual homage to various (*quasi*) goddesses.

A discrimination of the proper times for such ritual homage.

The names of a variety of such goddesses are given; as—

Kula sundari jcala mūlini—Lalita—Vasini—Mohini—Jayani, and others: with modes of worship, and the instruments, or utensils employed therein [There are no marginal notes to this book.]

It is a medium sized folio, half bound, cloth and sheep, French paper.

48. No. 65. *Yōgini hrūdaya dipica*.

The *mūlam* in *slocas*, with *tica*; the latter by *Panyānanda nāt'ha*, 1, 2 *sankētam* incomplete.

Many specimens of diagrams; some higher, some lower in value, or power. Excellency of those figures. Modes of *tpas* or penance for boons directed to that goddess. Her glory, and praise.

The book is a medium sized quarto, French paper, bound in calf, and lettered, a neat volume, but used.

49. Nos. 77, 66. Two pieces.

1.) *Tripura calpam, slōcas*.

By 'Adi nāt'hānanda, 1—11 *padalams*, incomplete. Excellence of the *Tripura mantram anushtāna ridhi*, mode of regular or daily use of it—mode of ritual homage—the hand and finger signs employed. Various processes that are preparatory to the worship of *Tripura*; and others that follow it.

2.) *Bhagalā padadhi, slocas*, with prose, and forms of *mantrams*.

A chapter on the worship of a *sakti*, before sufficiently explained.

Praise by a thousand names. The ritual of homage—meditation thereupon intensive; with *stotras* or praise.

The *mālā mantram*, or string of spells founded on one original.

A tolerably full compendium of the worship of deified NATURE.

The book is a medium quarto, bound in calf and lettered, French paper.

50. Nos. 67, 80, 112, 110, 111. Seven pieces.

1.) *Siddhanta sic'hamant, slōcas*.

1—20 *parich'hedams*, incomplete.

It appears to be the same work as No. 43, *supra*, but fuller, as having more sections

Matters of *āchāram*, or sacerdotal observance generally, among *Saivas*

2) *Purva and uttara Nrisinha tapas*

By *Gaūḍa pata*, *mūlam* and *tica*.

1st part 5 *bandams*

2nd „ 9 „

The *sacti* system adapted to *Vaishnavas*, glory of the 5th *arata-ram* mode of bringing over, and using the acquired aid.

3) *Kala rātri calpam, ślokas*

1—12 complete.

The title is literally “fruit of the dark night”

Various magical and ritual details, as to *easyam*, fascinating, and drawing over, *stambhanam* stopping, lulling, stupifying, *mōhanam*, sexual bewilderment, *akarushanām*, securing, binding down, &c.

4) *Bhuvanēśvari calpam ślokas*

1—10 *padalams*, complete

Mudras or hand and finger signs—*pūja*, ritual homage, *dhyānam*, meditation after homage rendered and benefits of such worship of the “earth paradise lady”

5) *Mantra mūlā*, prose and spells

A tissue of spells, used in the service of various *sactis*, such as *Mātrica*, *Vagistari*, *Aṭaṅgi*, &c &c

6) *Ch'hinna mastā calpam, ślokas*.

Mode of homage to a headless goddess—ritual fire offering, &c.

7) *Haridra Ganapati calpam, ślokas*

1—8 *padalams*, complete

Haridra appears to be a name of the *sacti* of *Ganesa*. The name *Ganapati* is sometimes a *blind*. The subject is the ritual worship of the feminine energy

The book is a folio, of medium thickness, French paper, bound in calf, with marble paper

51. Nos 73, 68. Eight pieces.

1.) *Tripura calpam, ślokas*

By 'Adi nat'hananda

1st *padalam* defective, 1—16 *padalams*

On the excellence, and benefit of the spell, and ritual, directed to *Tripura*

2) *Chatur sati*, 100 *slokas*, complete

1—6 *padalams*

Two modes of homage to *Tripura sundari*, one great or fuller, and the other brief Mode of forming or placing diagrams, and other rites of this kind of worship

3) *Chaturzati derpanam*, a mirror, or comment on the foregoing piece
By *Idyananda tica* form

4) *Ritu bhinarsini*, another comment, on the same, by *Sirānānda*

5) *Tripura sara samuchchayam*

By *Bhatta naga*, 1—10 *padalams*, complete

Kula nayica puja, ritual homage to the "family lady" *Shanam*, mode of bathing *Mudra bandhanam*—the use of seals, or hand and finger motions, and mode of writing, or forming diagrams for spells

6) *Sampradaya dipica*, a *tica* or comment to the foregoing piece 5)
also by *Bhatta naga*

1—10 *padalams*, complete

7) *Uttara shadcam*, *slokas*

By *Idya pilha*, 1—6 *padalams*

Kula akulā vibhagam, distinction, a being of the "family," and not of the "family"

Mode of ritual in this "family" kind of worship *Deha tatra niraram* details of the human body, as pulses vital airs, nerves, bones, &c physico theology *Kama tatra niraram* On affections or emotions of the mind as concupiscence, and all sexual emotions which are herein stated to be good Other Hindus reckon *kāma* with *crodlā* &c among the great sins

Ioga japam on muttered prayer in ascetical services—holding the breath—posture of body, and the like "bodily exercise"

8) *Kula dipica*—a *tica* or comment to the last piece 7) 1—6 *padalams*

It follows the order of the original

The book is a thick folio, on French paper, bound in calf, and lettered, used

5^o Nos 69, 70, 72, 17 *Calā retna calpa slokas*, prose, and mantra form

1—10 *padalams*, complete.

A collection of many short pieces spells offensive, and defensive, and the like matters. They are very numerous; and as specimens a few are—
Bhuvanésvari mantra calpam.

Asuri " "

Serabha śluva " "

Ch'hina masta calpam, *supra* 50 No. 67, &c. 6.)

Renuca caracham, with *stuti*.

Apamānjana stottram.

Narasinha mālā mantram.

Bītālā isvari mantram.

Bhagala mantram—*Hanumanta mantram*, *Rajasvala stottram*; and many others.

Several of these occur *supra*: the second would seem to connect this worship with the *Asuras*. [The *Asurs*, or Assyrians were of this class, and the *Suras* (or *Syrians*) most probably worshipped the male energy. I have long been of opinion, from various reasons, that the original difference and subsequent wars of the *devas* and *danavas*, arose out of this difference of opinion, as to the object of worship]

The entire book is a narrow quarto, French paper, bound in calf, worn.

53. Nos. 98, 99, 124, 84, 94, 78. Six pieces, corresponding with the numbers.

No. 98. *Syamalā archana tarangīni*.

By *Visvēsvara sōma yājñ*.

1—11 *tich* or "11 waves of the sea of the *syamala* ritual;" *ślokas*, prose, &c.

Syama or the "dark colored" is in the title; but other names, or forms, of the female energy are included in the piece.

On fire pits and offerings therein, with a variety of matters connected; *archana* is a general term for the whole of any ritual service; *vide etiam infra* No. 97.

No. 99. *Kāma kalā vilāsam*, *ślokas* with *tica*.

The glory of a *sacti*, with an untranslatable name: a fragment.

No. 124. *Kula ārnavam*, *ślokas*.

1—6 *ulāsam*, complete.

See preceding notices of this leading work.

Jīva stit'hi, state of human life.

Kula dr̥ṣṭya lacshanaṃ, description of the various articles used in offerings, or otherwise, by that class of worshippers.

Details of ritual homage to the "Lady of the family." Glory or excellency of the *kula mātaṃ*, or family sect.

Many other matters.

No. 84. *Srī vidya vilāsaṃ*, *śloca*s, prose.

By *Gaganānanda nāṭ'ha*, 1—5 *alāka*ris, incomplete. See former notices.

Worship of the *pit'ha* shrine, or altar. Mode of forming diagrams; and homage rendered to them, when the *sac'ti* is brought within them.

No. 91. *Mantra malica*, a string of spells, and other matters, taken from the book called *Acasa bhairava calpaṃ*.

Spells to *Balā*—*Suddha vidya*—*Matangi*—*Bhuvaneshvari*—*Kalyāṇa mātaṃ*—*Dhumavati* and others, spells for "*quicquid cupiunt homines*," wealth, fame, pleasure, death of enemies.

No. 78. *Vātula tantram*, *śloca*s

1—10 *padalaṃ*s. This is also a leading book.

A three fold division

1) *Siva tatvaṃ*, 2) *Sada Siva tatvaṃ*.

3) *Mahēsa tatvaṃ*, and many other subdivisions

Brahmābhedaṇa nirupanaṃ, or proof of no division, as *Brahmā*, *Viṣṇu*, *Siva* in the divine being. They are one in operation, in creating, preserving, destroying.

Mode of homage

There are a few MS English notes to this No only, according to which—all gods derive from *Siva*—the *sac'tis* from a *bindu* (or particle) and these create, preserve, &c.

The whole book is a broad folio, French paper, edges uncut, mill boards

54. No. 81. *Lalita upakyaṇam*.

The *uttara bhagam* from the *Brahmāṇḍa puranaṃ*, 1—33 *adhyayaṃ*, incomplete; *śloca*s without any *tica*

Lalita a *devī* is here introduced in a warlike form, (a contradiction to the name) she fought with, and killed a *śācshasa* named *Bhandaśra*, who had thirty lakhs (or three millions) of men at his command.

Vishanaca asura was afterwards routed; and other commanders of armies were killed *seriatim*

In the midst are details concerning *loca srishthi*—*stut'hi*—*layam*—creation, preservation, destruction

On the divine and human souls, and like matters of a Pauranical cast.

A few English notes on the conquest of *Bhandasura* agree pretty well with the above

The book is a thick quarto, French paper, half bound in calf, and lettered

55. No 83 *Kula matani, slokas*

By *Canu sec'hara*, 3—16 *padalanis*, incomplete, seals, or finger signs used in homage to *kula nayaca*, the "family lady"

Balaca samskaram, instruction to young persons, on receiving them into this class of worshippers

The character and conduct of *guru* and *sishya*, or teacher and pupil.

Shad carma vidhi, six kinds of duties, or rituals *Virasatanam* on boldness or bravery *Yogini satanam*, the darning produced by *Yogini*, with a securing her aid

The book is a narrow folio, country paper, worm eaten, boards.

56 Nos 84, 79, 92 For 87 See VII.

No 84 *'Ananda lahari*, *mulani* with a *tica* entitled *Sdubhagya verddhanti*

Stanzas in praise of *Siva* and *Parvati* the commentary relates only to the *sakti*, as a person whose members, and general personal beauty are praised

No 79. *Hanuman mala mantram, slokas*, prose, and a string of spells founded on one original The spells are directed to a power named *Rajarajesvari*, "the queen of kings."

No. 92. *Trigambaca upasana vidhi*, *slokas*, prose, and various spells, complete.

Rudra upasanam kraram, ritual, or order of bringing over "the destroyer" to aid in any design

Avalanti stotram and *Indracakshi stotram* Praise of two powers so named.

Gayatri calpam, fruit of the primal mantram *Gayatri satviti* to release from the effects of any curse. *Gayatri krūdayam*, praise of the *gayatri*, as *stara raja* royal praise, *panjaram* next, security, *upanishada* and *ashitot-*

tra sata nama praise by 108 names. *bhujangam* a pūṇyī, written with in the form of a serpent

Praise of *Surya*, the sun, by 1008 names

The whole book is a long, thin folio, French paper, boards, the back injured

57 No 93 *Yogini hrudaya dipica* or *tantram* the *sloca*s with a *tica*, the latter by *Pūṇyananda nāt'ha*, *sanketam* 1, 2 the 2nd defective

Some diagrams directed to *Yogini* are named, and described with mode of ritual homage, and a variety of connected matters

Nine quarto copy books, French paper, unbound, tied by a string

58 No 95 Six pieces

1) *Shad āmanayam*, *sloca*s and prose

Six parts as directed to six powers or to *kalica* six fold *ut supra*
The excellency of 'the *Varahi mantra* is stated *Varahi* is a warlike form, vehicle a lion

2) *Panchami stava rajam*, *sloca*s with prose

Royal praise of *Tirupura sura* *lari*

3) *Kaula dheima sloca*s

By *Vīṣṇu nāṇḍa*

Duties obligations immunities of that class who call themselves the "family"

4) *Yogini hrudayam*, *sloca*s

1—3 *uj adēsam*, complete

Names of diagrams—mode of ritual homage—on the form of the power—mode of *tapas* for boons

5) *Atma puja vidhi sloca*s, prose

On mental homage, apart from any ritual

6) *Śatroct padadhī sloca*s with a prose *tica*

A chapter from some other book on the *Sri clakra puja vidhi*, or ritual and mode of homage to the special diagram of this sect, designating the male power

The whole book is a short, narrow folio French paper half bound, in sleep

59. No. 96. *Sanc'hayanu tantram*, *ślokas* from a book called *śaṅk-udya*

1—13 *padalams*, defective in the midst

Details of ritual, and of the practice of spells, directed to *Chulini*, *Durga*, *Bhagalā* ; and other forms or names of the feminine power ; the title may be rendered by 'sea-shelliana-ritual.'

Octave slips in a paper case, which is worn—French paper

60. No. 97. *Syamā archana tarangini* (scr).

• By *Viśiśara śomayāgin*—*ślokas*.

1—16 *vi-ichi* (wave) complete

See 53 No 98 *supra* . this is another, and fuller copy.

Some matters on ablutions, and on the elements in the human body.

On mental homage. Meditation on the sun. On fire pits, and *homas*, or offerings therein

Pāpa punya purushah varam—detail on "the sin-meritorious man" (*quidne?*) Hands and fingers signs, intensive meditation, praise in the ritual worship of *Syama* specially, and of other *saktis*.

—Lights before the symbolic image, and *p'halam* or fruit of the various services

—On the use of opinion, in this species of worship, with the *mantras*, or spells used therewith

—Meditation on the man of sin with intensive spell, or prayer

—On shame, and invocation to various stellar or other influences, such as *dacshana kali* and the like

—On the use of wine in these rites, its kinds, its sacred character, and other liquids that may be used instead of it, and a spell to free wine from a curse laid on it by *rishi*.

—On the direct homage, by worship of the female form, termed *Yōgini puja* with the use of wine, and various ceremonies ; such as may be gathered from various portions of these abstracts

The book is a long quarto, country paper, bound in sheep, worn

70 No 108 Two pieces

1) *Yōgini hrudayam*, with a *tica*.

By *Amritanānda nat'ha*

1—3 *sanc'hélam*, complete

Various modes of writing diagrams with ritual homage, and connected matters, see foregoing notices

- 2) *Ascharya ashstottra satam*, from the *Garbho kularnavam*, *slocas*.
Praise of Aschar, a feminine power see a foregoing number
This book is a medium quarto, French paper, bound in calf, used.

71 No 118 Five pieces.

- 1) *Kalica agamam*, *slocas*, *mantrams*

9—15 *padalams*, incomplete

Vide No 17 *supra* *Kalica a sakti*, or a six-fold form Mode of gaining her influence, *sa as ta canquer*, and the like

- 2) *Trisati nomu vali*, *slocas*.

Praise of *Lalita devata*, by three hundred names, or epithets

- 3) *Vana durga calpam*, *slocas*

1—10 *padalams*, complete

Glory of *Vana durga* as the primal cause of all things Ritual, and attendant matters

- 4) *Tripuro siddhantam*, *slocas*

Calpam 1—20 and 31—50, incomplete, diagrams—mode of homage See foregoing notices

- 5) *Bhagala maha Lacshmi calpam*, *slocas*.

1—23 *padalams*, incomplete

This *sakti* usually occurs in a *Sakta* relation It is here identified with the *sakti* of the *Vaishnavas* The ritual, fire offering, various spells used, and benefits to be derived, are herein contained.

The book is a medium sized quarto, French paper, bound in calf, worn

- 72 No 120 *Tantra sara*, *slocas*

By *Bhattacharya* some prose

On matters relative to teacher, disciple and discipline

Kali surupa appearing to be a deifying of sixteen *modi coeundi*, each one as a goddess, with the *chacram* or diagram appropriate to each Further details on the way of drawing such diagrams with a description of the *laguna*, which here must be technical, and the fruit or benefit of homage rendered to the said diagrams

Modes of homage to various *saktis* or powers, and especially

- *Bhuvanescara*

[As in Cuttack there are 1,000 small temples close together named after *Bhuvanesvara* a name of *Siva* so it is probable that this particular name of *Bhuvanescara* is common in that neighbourhood, whence these books come]

This volume is a thick quarto, good French paper, bound in calf, and lettered, the binding worn

73 No 129 *Tripura sundari tantram*, *ślokas* 1st *calpam*, 2nd and 3rd wanting, then 4—18 *calpam*, the end

Generally on the *kula matain* or "family sect" Glory or excellency of *Tripura sundari*, and other goddesses

Great excellency of *sambin* or *opinm*, elsewhere termed *samrit* [The use of this dangerous article, is uniformly encouraged by these *sactis* books]

Kulachāra mahima the glory of the ritual system of homage, by the *sactis bhaktis*, and a variety of other matters some of them noticed in other copies, *supra*

A thin folio copy book, good French paper, not bound.

74 No 130 Two pieces

1) *Siva siddhanta tantra*, *ślokas*

1—5 *adikaranam*, not complete

Rites formules, spells, and like matters; apparently pertaining to both right, and left hand modes of this worship

2) *Fatula tantram*—*ślokas* with *tica*

1—10 *padalams*

This is a standard book of this system, extracts from which appear *supra*

It contains some metaphysical matters and discriminations, but the chief things are magical formules for various purposes, and objects—always to the feminine energy

The book is a thin folio, blue French paper, half bound in cloth, and lettered "Mystery various"

75 No 131 Two pieces

1) *Rasa retnā karam*, *ślokas*

By *Nitya natā*, 1—20 *padātams*

Ranaranubhavam to ascertain the proper time for bringing over any *sactus* or female power, to aid in any design

The mode of meditating on various diagrams, symbols of goddesses

The practical ritual, offerings, spells, &c., for drawing over various *sactus* to aid in any purpose, and like matters

2) *Njanaznaram*, wisdom sea, *ślokas* 1—26 *padalams*, complete

Various modes of homage to different names, or forms of *sactus*, always resolvable into the feminine symbol

Shodasa kalā r 72 No 120 *supra*

Rituals and spells to various powers as—*Bālā—Tripuriscari—stritidya—Durga—Vāna Durga*, and others.

The book is a medium sized folio, French paper, half bound in calf, lettered.

76. No. 133. *Kālica purānam, ślokas.*

1—90 *adhyāyams* complete.

Marcandēya to various *rūbis*. [It is properly an *upa puranam*].

Mahishasura, and others, having greatly troubled mankind, the *sakti* of *Siva*, as *Kālī*, *Chāmundi*, *Durga*, *Dēvi*, &c., fought with and killed those *nuras*. This matter is probably taken from the *Marcandēya-purānam*; but there are other matters, ritual, mystical; pauranical in character.

The following notes are by the former owner :

"The *Cālica purana*, in Sanscrit transcribed from a MS. written in the Bengali character 1835.

"The *Calica purānam* a celebrated *Tantram*, or demoniacal work. It is very rare in the south. I wrote to Bengal for it, in vain; and at last, obtained a MS. in England, in the *Bengali* character, from which the present volume was copied. It was given to me by a friend, who had been in Bengal, and who did not know the name, or subject of this volume.

"Regarding this work see Wilson's *Vishnu purānam*, page 57.

At the end of the book—

"The 56 *mūrti puja*, or virgin worship is in *Devī Bhagavatam* part 3, chap. 26, ait Kennedy apud Asi Journ: March 1841, page 146.

Chap. 63 gives precisely the *sactya* rules; and the goddess is worshipped naked—*Yoni mandalē*."

The book is a full sized quarto, French paper, calf bound, and lettered.

77. No. 135. Two volumes *Tantra sāra*.

By *Bhāttācārya*, *ślokas* and prose.

Properties of *guru* and of *disciple*.

Shodasa kalā surūpa, or nature of sixteen powers, *modi cotundi* personified, as objects of worship

Various specimens of *yentras* or diagrams, with spells, and ritual of homage directed to those typical symbols: at what times this homage to be paid.

Some *carachams*, with *stuti*, praise on defensive spells, with reference to the aforesaid sixteen personified symbols; and as there are 2 folio volumes, of course other like matter—it is an essence, or compendium of the entire system.

Note by the former owner—

"This book was transcribed for me in the Telugu character from a MS. written in the Bengali character, which I found in the shop of a London Bookseller, when I was in England in 1836. I bought the MS. on mere speculation for a guinea; neither the bookseller nor I was aware what the title was."

78. No. 137. '*Ananda tantram, slokas.*

1—20 *padalam*s, complete.

See previous notices.

A variety of diagrams and modes of ritual homage with spells. *Vidya surupa* form or nature of a goddess, and of course a variety of other matters all pertaining to the *sakti* system

A scroll occurs often in the margin, made to resemble the shell *turris*, but as the Telugu letter S. is the basis, it is supposed to mean *Sri*, i. e. *sakti*.

The former owner writes

"This is the authentic *facsimile* transcript of the most ancient MS of the '*Ananda tantram*' The book is to be printed from this copy"

The volume is a small, thin quarto, half bound, and lettered, worn.

79. No 141. '*Ananda tantram, slokas.*

1—20 *padalam*s complete, *déca nagari* letter, and probably the copy from which No 137 preceding was transcribed.

It is a thin folio, cloth bound, and lettered.

80 No 375. *Kálíka puranam, slokas*

1—55 *adhyáyam*s, incomplete

In the early chapters are references to the common legends of *Sua*—*Sati*, and *Dacsha* *Maya* (the negative power) became daughter of *Dacsha*, and was named *Sati* (pure) as the first consort of *Sua* Other legendary matter, including the attack on *Sua* by *Manmata* The chief details are on the *Kaula matam*, and they may be gathered on the whole, from foregoing notices. The book is a minor *puranam*

Not bound, as not complete, and consisting of 28 cahiers, or copy books, tied up together, French paper

81. Nos 536, 528 So placed in a book of ten pieces, and eight numbers

1) to 4) in preceding books

5) *Charcha stottram, slokas*, complete

On *Parvati* A sort of *jeu d'esprit*, an affected railery, pretending to find fault, and to tell her what she ought to do, *badinage* turned to praise

6) *Arba stavam, slokas, complete*

Praise of *Parvati* direct, and not in the mode of the last piece

7) *Sacala janani stavam, slokas*

The name implies the source of all beings and things. *Parvati* is addressed "Thou art the mother of all beings," and praise is founded on that assumption

The entire book (as several times noticed) is a small quarto, thick, half bound, and lettered

XXI * SAIVA or VIRA SAIVA

1 No 56 Two pieces

1) *Mahimna stavam, slokas*

By *Mahiraja carī*

Praise of *Siva*, as the supreme

2) *Pancha retnam, five jewels*

Five paragraphs, each one of five *slokas*

All ought to be votaries of *Siva* He is asserted to be lord of the world He bestows beautification

The book is unbound, country paper, small quarto

2 No 57. Three subjects

1) *Panchama yoga vidya, slokas, &c*

1—15 *tarangam*, others wanting

Mode of conducting what is called 5th sacrifice Properties of the sacrifice what articles are suited to this sacrifice—with mode of regular ritual

2) *Ananda lahari, slokas*

By *Sancaracharya*

Praise of *Siva*

3) *Saundarya lahari, 100 slokas*

By the same

Praise of *Parvati* describing the different members of her body, and eulogizing her perfect beauty

Two small cahiers, country paper, not bound

3 No 75, 74 Two pieces

1) *Saundarye lahari, mulam and tica* including the *Ananda lahari* with *tica* originals by *Sancaracharya* Comment by *Dindima carī*

- 2.) *Lola* or *Lacshmi tara*, followed by the *Sáundarya lahari*; the latter is the original, the former a comment on it, by *Lola Lacshmi tara*—a description of *Parvatí's* person, as above.

The book is a folio, on French paper, ornamentally bound in calf, worn.

4. No. 76. *Supra bhedágamam*, or *Pratish'tha tantram*, *ślócas*.
In two *pátams*.

The 1st has 1—55 *padalams* complete.

2nd 1—3 defective.

Siva narrated this ritual to *Vignésvara*.

Siva tantra vibhágam, the section on the *Saiva* ritual. Daily bathing, mode of offerings; festival observances to *Siva*, and others; on the observances of special days. On the qualifications of teacher and disciple.

Sdiva utpatti kramam, origin of the *saiva* system.

Bhúcála krama, on the earth—its measures—mountains, seas, *dwipas*, on the páuranical system.

Sdiva dhermam—illustrations; and a variety of other duties, and observances.

[This volume though not *saek* in kind, contains a lithograph of a bunch of leaves of the *aseath'ha* sanscrit. *Rari chéttu deu* in Telugu, Peepul leaves].

The book is a folio, French paper, half bound and worn.

5. No. 103. *Rudra calpam*, *ślócas*.

From the *scanda puránam*.

Sadā rudra, the universal destroyer; his glory. *Cáli* of three kinds of power or ability. *Puja mahima*—glory of the ritual homage; and *p'halam* its fruit, or benefit. *Mantra mahima*, power of the spells used in this homage.

A thin quarto copy-book, country paper, the cover worn.

6. No. 132. *Pancha vimsati vighraha vivaram*; *ślócas*, with prose *tica*. Twenty-five amusements. A collection of various pieces, *Saiva* and *Vira Saiva*: as

—*acshara varanana*, properties of letters.

—*déi ata nirnayam*, description of deities.

—*pancha gavya lacshanam*, on the five products from a cow.

—*āsana vidhi*, mode of sitting in *Saiva* homage. Then the *śhad st'hala*, or six places in the human body, where *Siva* dwells; and these, on the *Vira Saiva* system, are typical of various higher worlds; *Mahésvara st'halam*, *Sarava st'halam*, *Aikya st'halam*, &c.

Puran smṛiti bhedaḥ—difference between *purāṇas*, and law treatises
Mode of *pūjā* to *Sīra*

There are twenty five subjects, indicated by prefixed index, in Telugu letters, it is not needful to copy the whole

The book is a long quarto thin, French paper, cloth bound, lettered *sacala agama sangrahaṃ*, (which is too magnificent)

7 No 136 *Vīra āgamam, slokas*

Two *khandams* and 1—63 *padalams*, complete A *Vīra Saiva* work

Description of the various places in which *Sīra* dwells, *ut su pra*

Prana linga sthalam

Sīraṇa sthalam

Aśṭya sthalam and others

The excellence of those places

Njāna yoga nirupāṇam, on the attainment of divine knowledge with the practice of a scetical penance

Glory of the *Vīra Saiva* books

Linga bhedaḥ, difference of typical symbols, and their excellence

Proper mode of conduct, according to the *Saiva agama* or religious books

The book is a thin folio, French paper, half bound, cloth and calf, and lettered

8 No 363 *Basava purāṇa*

1—16 *adhyāyams*, but incomplete.

A leading work of the *Vīra Saivas*, of which an abstract will be given from the Telugu language

The 7th section in a folio book, which contains eight pieces

9. No 368 *Saiva dharma, slokas*

Two *khandas*

The 1st contains 1—12 *adhyāyams*

2nd 1—6 *adhyāyams*, both of them incomplete

Various duties of *Saiva* devotees, among others, that of inculcating their doctrines, and on the excellence of various kinds of gifts

Ten copy books, country paper, not bound, but tied by a string

10 No 370 Three pieces For Sect 1, see XII

*Sect 2 *Anubhava sūtram*, *ślokas*, from the *Vatula tantram*.

1—8 *adikaranams*, complete

On the experimental part of the *Satta*, or *Vira Satta* system

Sect 3 *Mahimna stavam*, 35 *ślokas*

By *Mahimna cavi*

Praise of *Siva*—he is without any superior, claims homage, and otherwise lauded

The book is a small quarto, thin, French paper, boards

11 No 376 *Ganēsa puranam ślokas*

1—15 *adhyāyams*, incomplete

Mode of homage, to *Ganēsa*—excellency of this ritual—muttered prayer for desired boons, and other matters The name of *Ganēsa*, or *Ganapati*, sometimes covers *sakti* matters, these were not observed in this book.

Six copy books English foolscap paper, neat writing

12 No 414 *Siva dherma*

One *adhyāyam* only the piece incomplete Duties of *Saivas*, as above noted

The fifth section in a book containing eight pieces

13 No 427 Three subjects

1) *Linga dharana dipica*, *ślokas* and prose

It appears to be the original, with a comment, the subject being panegyric of wearing the *lingam*, with extracts from *Smritis* and *purāṇas* on this topic

2) *Sraddha siddhanta padadhā*

By *Goracsha nat ha*, *ślokas* prose

Some mystical statements were noticed on *anda* the egg, that is the universe, and on *pinda* the ball, or foetus, but meaning the human body

3) *Siva prasada chintamani*, *ślokas* with a *fica* in Telugu, complete

On the origin of the *Siva linga* and its glory The need that people should obtain *Siva's* favor, or *prasāda* which is also applied to food eaten after having been offered in oblation

The book is a small, thin quarto, French paper, bound in cloth, and lettered

13 No 441 *Sikharani mûla*, the *mûlam*, *Siva tatva tîrecam*, the *tica* or comment, the latter by *Appayya dicshada* complete

On the *sat gunas*, or excellent dispositions of *Siva*—his *chit rupa*, or immaterial form On *Siva bhakti* or devotedness to *Siva* If any one insult *Siva* he cannot prosper Various other praise of *Siva*

On a fly leaf in front is the following note by the former owner

"The *sikharani mûla*—a series of sixty four verses in praise of the *Saiva* creed, with a voluminous commentary or exposition, entitled the *Saiva tatva tîrecam*

"This rare volume was presented to me by a learned pundit, a descendant of the author he has revised, and corrected the whole"
"The author was the celebrated *Appayya dizita* He wrote the commentary"

"This treatise is on the *Saiva* creed, and pays homage to Bramins, accordingly it is opposed to the *Vira Saivism*"

The book is a large thin folio, half bound, marble paper and calf, lettered, the binding damaged

14 Nos 625, 627

—*Sancara samhita*

80—86 *adhyâyam*, incomplete

—*Sri râlasya khandam*

1—2 *adhyâyam* on the formation of the world, and various other matters

—*Siva tatva sîta tîlhi*

1—10 *adhyâyam*, incomplete

On the true nature of *Siva*

—*Sêtu rînahatrayari*, local legend of the Isthmus at Ramiseraam, from the *Scanda purânari*, *Saiva* in bearing

1—10 *adhyâyam* complete

These are the closing portions in a folio book of 8 Nos and nine subjects thick, two kinds of paper boards

15 No 630 *Anandī Vira Saiva sangraham*By *Siddha Viraṇa*, *slokas*1—27 *prakaraṇas*, complete

On the *śaḍ st'hala* or six places, the seat of *Siva* in the human body—as the *sarāṇa bhēda*, *aukya* and others, see former notices. The glory of those places. Description of rites on the *Vira Saiva* system. Extracts from *purāṇas* enforcing *Vira Saiva* dogmas, and the like.

The book is a thin folio, on superior paper, half bound, cloth and calf, and lettered.

XXII TALES

1 No 370 *Dēvanga charitra*From the *Brahmunda purāṇam*6—19 *adhyāyam*, incomplete

Legendary account of *Dēvanga*, a *rishi*—his birth—training—travels as a teacher and connected matters. The last section in a book of 8 Nos. and pieces a large quarto.

2 No 430 *Bhoja charitram*, *slokas*, and prose, complete

Born as a son of *Munja rāja*—his reign—his encouraging a competition among Pandits or poets, and giving them rewards, [a gathering up of traditions, but not of much authority]

The first one of two pieces, in a medium sized quarto, half bound.

3 No 455 *Uttara Cadambari*, proseBy *Bāna cati* the second part, complete

An old romance on the loves of *Chandra pit'ha* a young king, and *Cadambari* a female. The second part contains their marriage. See foregoing notices.

The first piece in a book of 3 Nos. a medium sized folio, half bound in calf and cloth, and lettered.

4 Nos 457, 461

1) *Megha sandēsa vyākhyānam*, a comment on *Calī dasa* poem, by *Kōla chela malli nāt ha*, entitled *sanjivini*, prose.

It follows the original of the cloud messenger. The *purāṇa* being the first 50 *slokas*, the *uttara* the remaining 50 complete.

2) *Uttara Cadambari*, proseBy *Bāna carī*, complete

As above, and in other notices

These are the two first pieces, in a book of seven, a narrow, but thick folio, country paper, boards

5 No 459. *Nalodayam*, dawn of *Nala*, by *Cālī dāsa*, with a comment by *Kōla chela nallī nat ha*, *uchrasam* 1, 2 complete, 3rd defective

On the birth of *Nala*, and introductory matters, as to his marriage with *Damayanti*

[Prof Wilson considers that this author must be another *Cālī dāsa* of later date, his reason does not seem solid]

The matter is contained in five quarto copy books, unbound, with a loose paper cover

6 No. 463 *Cumara sambhavam*

By *Cālī dāsa*, *mūlam* and *tica*, four *sargas*, from 3 to 6, the rest wanting

A classic poem this portion is on the birth of *Cumara* or *Kartikya*

The fourth piece in a book of 5 Nos., a folio, French paper, boards, injured

7. No 483 *Vasara datta, mūlam* and *tica*

An old romance on the loves of *Chintāmani* a King and *Vasara datta* a female—their amours, and marriage See former notices

The second piece in a book of two Nos., a thin folio, French paper, bound in embossed paper, and lettered

8 No 497 *Suca saptaṭī, s'ocas*

Seventy tales of a parrot (supposed to be a translation) *Dinālapānīca* daily tales *Suca* a parrot told the same to a King, named *Ianni Bhupati*. Some refer to the *Ramayana*, and other great works for incidents It is not known whether this or the Persian work, is original In the case of another work—Fables ascribed to "*Bidpai*," the original is the *Pancha tantra kadha*.

The book is a long folio, of medium thickness, fine foolscap paper, bound in calf, and lettered

9. No. 502. *Pūrva Cādambari*.

By *Bāna*; prose incomplete.

The introductory portion of an amour between *Chanda pu'ha* and *Cādambari*; with many details, and episodes; as a love tale.

The book is a long folio, of medium thickness, French paper, calf bound, and lettered.

10. No 503 *Uttara Cādambari*

The second, or concluding part, narrating the marriage of the pair. It is in *dēra nagari* letter v. noto *infra*. defective.

The book is a long narrow folio; thin; French paper, bound in calf and lettered, but worn, and injured

11. No. 504. *Pūrva Cādambari*.

By *Bāna cavi*. Telugu letter, prose *churnica*: v. *supra*.

Note by the late owner:

"It is asserted that a knowledge of this book is requisite, if we would fully understand the Telugu *Vasu charitra*. This first turned my attention to the necessity of discovering it.

"The poet's name was *Bana* or *Vāna*, also called *Bhāna chara*, and *Bhuccunda*. The metre, or description of prose, here exhibited, is *churnica*, which Colebrooke, by error, calls *dandaca* As: Res. X. 445.

"This copy of the *Cādambari* was made from one in the *Cāsi* character, found at Trichinopoly. It has been collated with one, in the Telugu character, published at Madras, the various readings found in which are here interlined. Subsequently at Masulipatam I discovered other copies, and finally was so fortunate as to obtain the second part or *Uttara Cādambari*, which is so rare a book, that the most respectable scholars in Bengal have declared, that it did not exist, 1830.

12 No. 507. *Nalodayam, mūlam*.

By *Calī dāsa*, and *tica* called *Subodhini* by *Pragnya cara misra uchvasa* 1—4 complete.

The tale of *Nala* and *Damayanti*, from an episode of the *Bhāratam*

The tradition is, that *Calī dāsa* wrote this piece, in a very obscure, and difficult style, in consequence of having been jeered for writing over easy composition. He wrote a *tica* to it in his old age, but this *tica* is much more recent.

Note by the former owner

"*Nalodayam* is a poem on the well known adventures of *Nala*, written by *Keli dasa*. It is a series of puns on a pathetic subject, every verse being so framed as to bear two meanings" Colebr. apud Ward 390 "

The book is a narrow, and very thin folio, French paper, half bound in calf, and lettered, used

13. No 527 *Suleiman charitra*, *slocas*

By *Kalyana malla cari*

1—4 *padalams*, complete

Details concerning *Suleiman*, son of *David*, a king of *Canaan*, intentionally *stringara* or amorous, similar in subject to a poem by *Prior*, but much more black guard and burlesque

The former owner's note

"The history of *Solomon* in Sanscrit verse. This is evidently a modern composition, written at *Tanjore* or *Madura*"

The book is royal octavo, thick demy paper, bound in calf, and lettered, used

14 No 634 *Suca saptati* *slocas*

Dinalapanica 1—70 dany tales

Told by a *rishi* in the form of a parrot to *Vani bhupati* a chief to amuse him

The book is a thick folio, on superior paper, half bound in cloth and calf, and lettered

XXIII VAISHNAV

1 No 89 *Ramarchana chandrica*

By *Ananda rana* *slocas*

1—5 *padalams*, complete, prose and *mantras* are contained, the whole relates nominally to the mode of ritual homage to *Rama*, and therefore is put here, but it veils matters connected with the *sakti puja*, or female energy system

I have found that an image is carried about in a box said to be of *Pada* while the chant used by the person exhibiting, is addressed to *Para sakti*.

The book is a small quarto, bound in sheep, a little worn

2 No 126 *Ramarekha chandrica*

By *Sishyananda* or *Ananda ranam*, *slocas* prose and *mantras*

1—5 *padalams*, complete

Ritual homage as directed to *Rāma*, &c.

Properties of teacher and disciple. Praise of *Rāma* in *veda pata*, or imitating the *vedas* : *vide supra*.

The book is a medium sized quarto, country paper, cloth bound, and lettered.

3. No. 127. Two pieces.

1.) *Rāma tāpani vyakhyānam*, a *tica* or comment to a spurious *upanishada*, referring to *Rāma*. Glory of *Rāma* and duty of all to worship him : not complete.

2.) *Agastya samhita, ślōcas*.

1—35 *adhyāyams* incomplete.

Brief outline from the birth of *Rāma* to the destruction of *Ravana*.

A country paper copy book, not bound, the outside injured.

4. No. 412. *Vishnu rahasyam, ślōcas*.

1—55 *adhyāyams*, complete.

Description of the origin of *Brahma* : account of *Maya*—on the cause of existing beings, and things in creation. On the five elements in the human body : the control over them by *Karma*. Note, here meaning predestination—the results, either remunerative, or punitive ; consequent to merit, or demerit in a former state of being—future results, as regards *Karma*, from the present life, operating on the future ; and from *Karma* in another sense, for sacrifice, or ritual homage.

Other details of an isoteric system, having little or nothing to do with esoteric idolatry.

Copied from a McKenzie MS.

The book is a medium sized quarto, French paper, bound in calf, and lettered " VISH : RAHA : from the *Vasishtha upa-puranam*".

5. No. 432. Two volumes. *Tatva sangraha Rāmāyanam, ślōcas*.

In seven *cāndams* from *Bāla* to *Uttara*.

1. *Bāla*, 1—35 *adhyāyams*.

5. *Sundara*, 1—17 *adhyāyams*.

2. *Ayōddhya*, 1—32 "

6. *Yuddha*, 1—42 "

3. *'Aranya*, 1—20 "

7. *Uttara*, 1—22 "

4. *Kishkinda*, 1—18 "

The abstract is not confined to the *Rāmāyanam* ; but contains other matters ; the object being to exalt *Rāma* : proofs from other works introduced.

The book is a long, and thin folio, French paper, half bound in calf, and lettered.

XXIV VEDA, or UPAÑISHADA

No 134 Two volumes *Upanishada mahima nirupacam—*
ślokas An exemplification of the glory of the *upanishadas*

BRIEF ABSTRACT of the contents, or the substance of *upanishadas*,
 99 in No wanting 9 of the ordinary number, which is 108 [Referred
 to, under 1st Family]

The *Brahma—Kairalya—Jabala—Hamsa—Garbha—Parama*
harisa, and so on to ninety nine

If this book could be fully depended on, a full verbal translation would be desirable. Meantime—as “the Oupnekhat of D Anquetil, from the Persian, is declared, by competent authority, to be ‘obscure as the original,’ and as an abstract of these two volumes by some native, learned in Sanscrit, was met with among papers supplied by the Honorable Walter Elliot, Esq—it may be desirable to do, what can be done, at once, that is, to give a faithful copy of the said abstract, not correcting the idiom, nor in any wise altering the sense, now and then only altering the spelling, or throwing in a word to clear the meaning. It is in this way, the testimony of a Native, fairly quoted, and the like evidence it gives, be this what it may, has not been tampered with or garbled. It is the following

1) *Brahmopanishada*

This *upanishada* opens with a description of divinity and enjoins that a wise man (*Buddha*) should shave the lock of hair (*śikha*) on the crown of his head and cast off the sacred thread (*sutra*), and devote himself to the acquisition of divine knowledge. It further declares, that there is but one god inherent in all beings, and illustrates that as oil exists in *sesamum orientale*, clarified butter in curds water in a stream and fire in wood so does the universal spirit (*Atma*) pervade the soul and that as a spider spins and gathers back (its thread) so does the soul proceed and return

2) *Kairaliyopanishada*

This *upanishada* opens with an account of *Asralayana*, soliciting divine knowledge from *Paramesti (Brahma)*, and of his instructing him to adore *Siva*. It likewise teaches the doctrines of the *yōga* or deep contemplation on the deity, restraining the organs of senses from other objects by a certain process, which chiefly consists in the management of the breath. It further inculcates the doctrines of the *Advaita* school which consists in believing in the identification of the supreme being with the universe. This *upanishada* reveals, that he who believes that he himself is the universal soul will be delivered from the trammels of the world, every thing emanated

"from me, everything rests in me—and everything will be absorbed in me—
 "I am the *Brahm*' We frequently read in the *Bhagavatgita*, that *Krishna*
 spoke in this style "I pervade all things in nature and guard them with
 my beams' See verse 18, I, 15 .

3) *Jabalyópanishada*

This *upanishada* comprises six sections, or paragraphs

Sect 1 *Brihaspati* commends, to *Yagnyatalkya* the holiness of
Atimucta (Benares)

Sect 2 *Yagnyatalkya*, at the request of *Atri* communicates to him
 that the infinite (*ananta*) and imperceivable (*avyucta*) spirit (*atma*) exists
 only at *Atimucta* (Benares,) and that beatitude is attained there by his
 means

Sect 3 *Yagnyatalkya*, at the request of a *Brahmachari*, recommends
 to him the *Sata Rudriya* or hymns in praise of *Siva* as the means for at-
 taining immortality (*Amritica*)

Sect 4 *Yagnyatalkya*, on the application of *Janala*, of *Vedeha*,
 communicates to him the mode of entering into the order of a *Sannyasi* or
 ascetic.

* Sect 5 *Atri* desires *Yagnyatalkya* to inform him whether a man
 without a sacred thread can be considered a *Brahman*, and the latter replies
 that a *Sannyasi* does not require it, because he is always pure

Sect 6 The life a *Sannyasi* or ascetic is recommended as the
 means to attain beatitude

4) *Svetaswataropanishada*

This *upanishada* comprises in six lectures (*adhyayas*) The first lec-
 ture treats of the nature of divinity The second teaches the *yoga* or the
 method of contemplating upon god, as the means to attain beatitude, and the
 remaining four lectures establish the supremacy of *Siva* and inculcate the
 doctrine of the *Advaita* school *

5) *Hamsópanishada*

This *upanishada* opens with a dialogue between *Sanatsumara* and
Gautama, in which the former recommends the adoration of *Hamsa*, or
Brahma the universal spirit, and communicates the doctrines of the *yoga* or
 abstract meditation on the deity

6) *Arunikopanisada*

This treatise recommends the state of a *Sannyasi* or ascetic, as the
 means to attain bliss

7) *Garbhópanishada*

This *upanishada* opens with a description of the internal parts of the body, and proceeds to state, that the chyle produces blood, which creates flesh

It engenders medā (serous or adipose secretion that spreads among the muscular fibres) from which bones are formed. *Maja* or marrow which is created from the bones, converts itself into seminal fluid (*sucta*) which with *sanguis mulieris* (*sonita*) causes the fetus. On the first night it is but watery substance which in seven days forms itself into a bubble. In a fortnight it becomes embryo (*pinda*) which is hardened in a month. By two months time the head is formed. On the third month it possesses the feet, on the fourth month, the belly and waist are made. In the fifth month the backbone is formed. In the sixth month the nose, eyes, and ears are produced. In the seventh month the fetus is quickened—and in the eighth month it becomes completely organized. Male infants are produced where the male fluid exceeds the female seed, and the female infants *vice versa*. Hermaphrodites are the issues of the equal portions of the two fluids. If the male, or female be in a perturbed state of mind, during the injection of the male fluid, the infant will be born blind, lame, short of stature or dwarf when the male seed divides itself when injected into the cavity of the womb twins will be produced. It is further stated that the infant in the womb being endowed with a knowledge of past events, grieves for the sins committed in a former birth and prays to God to prevent future transmigration.

8) *Narayanópanishada*

This tract, which is distinct from another of this name, or *Bṛīhanārayana*, establishes the supremacy of *Narayana* or *Viṣṇu* by attributing to him the power of creation, and of supporting the whole universe, which is stated to be subject to be absorbed in him.

9) *Parama hamsa upanishada*

This *upanishada* opens with a dialogue between *Nāreḍa* and the supreme being (*Bhagavan*) in which a description of the *Parama hamsa* an ascetic of the highest order, is given. He is described as an ascetic, who is equally indifferent to pleasure or pain, insensible of heat or cold, and incapable of satiety, or want. He goes naked in all weathers. He has not the lock of hair on the crown of his head, nor does he wear the sacred thread nor carry a bamboo staff in his hand.

10) *Āmṛita bindopanishada*

The *upanishada* (which is composed in anustup metre) opens with a lecture on the subjugation of the mind, and reveals that there is but one god who is supposed to have diverse forms, as the reflection of the moon appears in waters, and lastly inculcates the doctrines of the *Advaita* school, as the means of attaining beatitude.

11) *Amṛita nadopanishada*.

This *upanishada* teaches the *yōga*, or the method of restraining the mind and confining it to internal meditation on the syllable 'Om,' the mystic name of the deity.

12) *Adhara sārōpanishada*

This *upanishada* assigns supremacy to *Siva*

13) *Atlarcan sikhōpanishada*

This *upanishada* consisting of three sections or *parā*, opens with a discourse between *Sanatsumara* and *Atlarca*, in which the latter recommends to the former, to meditate on the syllable *Om*, the mystic name of the deity

14) *Kaushitīkyōpanishada*

This *upanishada* consists of 4 lectures (*adhyāyas*) The first lecture containing six sections opens with a dialogue between *Aruna* *Swethetu* and *Chitra* a descendant of *Garga* Being required to inform, to what place the departed souls go *Chitra* replied that they rise to the moon where they enjoy the fruits of their good actions and whence they return to this world to animate new bodies of animals, or men, according to their merits The wise liberated from worldly trammels ascend yet higher to the abode and court of *Brahma*

The second lecture, which comprises 10 sections contains a disquisition on the supremacy of the soul in conference between *Koshits* and *Painga*

The third lecture, containing nine sections opens with a dialogue between *Indra* and *Pradardhana* regarding the life (*prana*) perception (*pragna*) and the sensible organs.

In the 4th chapter which consists of 7 sections *Ajata satru* king of *Costi*, communicates divine knowledge to a Priest *Balaka*, a descendant of *Gargi* after a long discussion

15) *Bṛhadjabalyōpanishada*

This *upanishada* consists of 8 lectures (*adhyāyas*)

The subject of the 1st 5 lectures is a dialogue between *Bhṛṅgī* and *Kulagni Rudra* in which the latter at the request of the former enjoins him to mark his forehead with *śrīpundra* or *śrīpāda* ॐ , with *tibhuti* or a bes of burnt cowdung from an oblation offered to god, or with the ashes taken from the sacrificial fire, and to besmear certain parts of his body with the same

The sixth lecture contains the following anecdotes

A certain Bramin by name *Dhananjaya*, a descendant of *Barishtha* had one hundred wives and begat upon his eldest consort a son named *Karuna* who married a wife called *Suchsmata*. *Karuna* being envious of his (half) brothers visited *Narasimha* on the banks of *Madani*, and stole a lime which had been offered to the deity Those who were present cursed him and bid him to become a fly, and live in that form one hundred years He accordingly assumed the form of a fly, but his brothers destroyed it by putting it in oil His wife who had observed it, placed over the dead fly the ashes of the sacrificial fire, by means of which he was restored to life and to his former shape of man

The second anecdote is that the celestials who were present at the marriage of *Gautama* fell in love with his consort *Ahalya* but repenting of their conduct requested *Durtasa* to absolve them from the sin which they had committed. He prescribed to them to besmear their bodies with *vibhuti* or ashes, and by these means they regained their former purity.

The 7th lecture contains a dialogue between *Janaka* and *Yagnyavalkya* regarding the *bhasma* or ashes.

The 8th lecture unfolds the merit of daily recital of this *Brihatjambalyopanishada*.

16) *Maitrayanôpanishada*

This *upanishada* consists of four lectures, (*prapatakas*), and opens with an account of a king named *Bṛhadratha*, who abdicated his kingdom to his eldest son and retired to a wilderness where divine knowledge was communicated to him by *Sankhyayana*.

17) *Kaishitikiyanishada* See No 14

18) *Bṛhajjabalyopanishada* See No 15

19) *Narasinha tapani*

Purva tapani or the first part.

This part of the *upanishada* which consists of five lectures treats of the *mantra* or spell of *Narasinha*, an incarnation of *Iskhu* and the merit thereof.

Uttara tapani or the last part of this *upanishada* assigns supremacy to *Narasinha*.

20) *Kalagni Rudropanishada*

This short *upanishada* contains a dialogue between *Kalagni Rudra* and *Sanatsumara* in which the former enjoins the latter to mark his head, forehead, breast, and the shoulders with *tripundra* or triple transverse lines (≡) with cowdung ashes muttering certain formulae.

21) *Maitraye upanishada*

This *upanishada* consists of three lectures (*adhyayas*). In the 1st lecture which consists of four sections, *Sankhyayana* communicates divine knowledge to a king named *Bṛhadratha* enjoining him to abandon the practices of caste.

Varnasamādāya yuta vimudha karmasu sarvasu phalam labhanti.

The ignorant, who observe the practices of the caste (*varna*) gain the fruits or rewards so tall to their actions.

Varna dharmaṇāḥ parityojantaḥ S ranandah bhavati Bhavanti?

They who abandon the practices of caste, &c., enjoy true felicity.

The second lecture contains a dialogue between *Maitreya* and *Sita*, in which the latter communicates divine knowledge to the former, and warns him against adoring idols

Pashuna, loha, mani, miramaya, vigraheshu puja, punarjanana bhoga kari mumulsho

Adorations to the idols made of stone, metal, precious stones, and clay subject a person, desirous of attaining beatitude, to future transmigrations and to earthly enjoyments

The 3rd lecture inculcates the doctrines of the *Adwaita* school

22.) *Subalopanisshada*

This *upanisshada* consisting of 16 sections, treats of the creation of the universe, and contains an account of *Rishma* having been instructed in the theological doctrines

23.) *Kshuridhyanisshada*

This *upanisshada* treats of the *yoga* or spiritual worship of God, by sitting in a retired place, with the body firm, the eyes fixed on the tip of the nose, and the mind intent on the deity

24.) *Mantrakopanisshada*

This short *upanisshada* describes the nature of divinity

25.) *Sarva saropanisshada*

This *upanisshada* opens with several queries on theological doctrines—which are explained, and the divine nature is defined

26.) *Niralambopanisshada*

This *upanisshada* also opens with several questions, on theological doctrines, viz

What is *Brahma*? who is *Istara*? what is soul? what is nature (*Prakriti*)? who is the supreme being (*Paramatma*)? who is *Brahma*? who is *Vishnu*? who is *Rudra*? who is *Indra*? who is *Samana*? who is the sun? who is the moon? who are *Suras*? who are *Asuras*? who are infernal beings (*pisachis*)? who are men? who are women? what are the animals, &c? what is an immovable thing? who are Brahmins, &c? what is caste (*jati*)? what is action (*Karma*)? what is improper action (*akarma*)? what is *gnana*? what is pleasure (*sukham*)? what is pain (*dukham*)? what is *svarga* (Heaven)? what is *Nardca* (Hell)? what is the bond (*bandha*)? what is liberation (*Moksha*)? who is to be adored (*upasyaha*)? who is disciple (*sishya*)? who is learned (*vidvan*)? who is ignorant (*mudha*)? what is *Asuram*? what is acceptable

(*grahyam*)? what is to be rejected (*agrahya*)? who is *Sannyasi* (ascetic)? This *upanishada* concludes with answers to the foregoing questions

27) *Rahasyopanishada*

This *upanishada* opens with an account of the *rishis* having requested *Brahma* to communicate to them *Rahasyopanishada*, and of the latter having complied with their request, by informing them that *Siva* at the desire of *Vyasa*, communicated divine knowledge to his son *Suka*. The four principal formulæ of the *advaita* school, viz *Pragyanam*, superior, or sublime knowledge—*Brahma*, the universal soul—*Aham Brahman*, I am *Brahma*, and *Tatvamasi*, thou art the *Brahma*—are described. The three constituent letters of the phrase, *Tatvamasi*, viz *Tat* *tam* and *asi*, are separately instructed, as so many spells.

28) *Vajra suchi* or needle of adamant.

This *upanishada* opens with the following verse

“*Vajra suchim pravakshyami*

“*Sastra magnam bhédanam*

“*Dushanam gnana hinanam*

“*Dushanam gnana cheksusham*

I shall communicate *vajra suchi* (adamantine needle)—a weapon to dispel ignorance, abomination to those who are void of understanding, and an ornament to the wise (*gnana cheksush*).

It proceeds thus. There are four castes (*varna*) viz *Brahma* *Kshatriya* *Vaisya*, and *Sudra*. The law, in accordance with the *vedas* propounds that the *Brahman* is the chief of them. This is strange. What constitutes the *Brahman*? Is it his sentient soul? his material form, caste, or his knowledge or his peculiar religious observance, or his works of merit? It is asserted that none of the above could make a man a *Brahman*, but that a knowledge of true god constitutes *Brahmanism*.

29) *Tejobindu upanishada*

This *upanishada* which consists of 6 lectures (*adhyayas*) gives a description of the divinity, and inculcates the doctrines of the *Advaita* school

30) *Nada bindopanishada*

This *upanishada* opens with an analysis of the component letters of *Om*, the mystical name of the deity, and inculcates the doctrines of the *Advaita* school, and of *yogam*

31) *Dhyana bidopanishada*

This *upanishada* is written on the *yoga* and teaches the importance of meditating upon the mystical *Om*

32) *Brahma vidyopanishada*

This *upanishada* opens with an analysis of the mystical letter *Om*, and teaches the *yogn*, and also the doctrines of the *Advaita* school

33) *Yoga tatropanishada*

This *upnnishada* teaches the mode of practising the *yoga* which is said to be of four kinds, viz *Mantra yoga*, *Laya*, *Hatha*, and *Raja yoga*, and prescribes a peculiar diet to be observed by the practiser

34) *Atmabodhopanishada*

This *upanishada* recommends oration of *Narayna* or *Vishnu*, and inculcates the doctrines of the *Advaita* school

35) *Nareda parivrajakopanishada*

This *upanishada* consists in 9 lectures (*upadesas*)

The 1st lecture opens with an account of *Nareda* having visited the forest *Naimisara*, and communicated theological doctrines to the *rishis* inhabiting it

The 2nd and the subsequent lectures contain the details of *Nareda* having visited *Brahma* accompanied by the *Rishis*, and requested him to communicate the method of entering into the order of *Sannyasi*. *Brahma* proceeds by telling him that the following persons are disqualified to take the degree of a *Sannyasi*

- | | |
|--|--|
| 1 <i>Shandha</i> a Eunuch | 11 <i>Haradja</i> , a attendant in <i>Siva's</i> temples. |
| 2 <i>Patula</i> an out cast. | 12 <i>Bhrithabhyapaka</i> a brahmin teaching the <i>vedas</i> for hire. |
| 3 <i>Aravakala</i> , the maimed | 13 <i>Siburuta</i> a leper |
| 4 <i>Badhra</i> , a deaf man. | 14 <i>Najnika</i> a brahmin who has not maintained the sacrificial fire. |
| 5 <i>Arbhaka</i> a boy | 15 <i>Vavagyananta</i> a religious mendicant. |
| 6 <i>Muka</i> , a dumb person. | 16 <i>Stri</i> a woman |
| 7 <i>Pashanda</i> , a heretic. | |
| 8 <i>Chakri</i> , an oil grinder | |
| 9 <i>Lingi</i> , a worshipper of the <i>linga</i> | |
| 10 <i>Vaighansa</i> a brahmin or attendant in <i>Vishnu's</i> temples. | |

A *Sannyasi* is required to possess the following qualities—contentment, forbearance, self command, honesty, purity, self-denial, modesty, learning, sincerity, and dispassionating, (i.e. absence of desires) he should not be in possession of more than two pieces of cloth, (*karcpenum*) to cover his nakedness, a quilt, and a staff

He is prohibited from lying down on a cot, putting on white cloth, having intercourse with women, sleeping in the day time, and riding in any conveyance

Rules are prescribed for taking the degree of a *Sannyasi* on the point of death

Sannyasis are stated to be of six classes

- | | |
|--------------------|----------------------|
| 1 <i>Kutichaka</i> | 4 <i>Parma hansa</i> |
| 2 <i>Bihudaka</i> | 5 <i>Turyajata</i> |
| 3 <i>Hansa</i> | 6 <i>Aradhuta</i> |

Kutichaka has the lock (*sikha*) on the crown of his head, wears the sacred thread, carries a staff and water pot, possesses the *kaupena* and *kant ha*, respects his parents and priests, takes but one meal and marks his forehead with a perpendicular line made of white clay. *Bahudaka* has the lock (*sikha*) on the crown of his head wears the sacred thread and eats but 8 morsels of food which he gains by begging. He marks his forehead with the *tripundra* or triple line (≡) made of the ashes of cowdung.

Hansa has his hair on the head matted and marks his forehead either with perpendicular lines (*urdha pundra*) or triple horizontal lines with ashes of cowdung, gains his food by begging and has a *langoti* to cover his nakedness. *Parma hansa* shaves the lock of hair on the crown of his head, and wears no sacred thread, lives upon the food obtained from five houses, has a *lapna* and a cloth dyed in red ochre and carries a staff and a water pot. He ornaments his body with the ashes of cowdung.

Turyajata lives either on fruits or on the food obtained from three houses. He goes naked.

Aradhuta has no rules to restrain him, eats with any class of people, and devotes himself to the contemplation of deity, delighting in his own soul. If an *Atura* or a *bramin* who has taken the degree of a *Sannyasi*, on the point of his death happens to live, he should take the vow according to form.

The remaining part of the *upanishada* prescribes the duties observed by the *Sannyasis* and teaches the mode of performing divine worship.

36) *Trisikha Brahmanopanishada*

This *upanishada* opens with an account of *Trisikha Brahmana*, having visited the sun, and requested him to explain what is this material form? What is the sentient soul? What is the cause? and what is the universal soul? He replied that all these are identical with *Siva* himself, and inculcated the doctrines of the *yoga*; and rules are laid down to foreknow the approaching death of a person.

37) *Sitopanishada*

This *upanishada* contains the narrative of the *Devas* or gods having requested *Prajapati* or *Brahma* to inform them who was *Sita* and what was

her form ? and that the latter replied that she was the *Mulaprakṛti*, or that principle which operates in the agency of the instrumental cause of action. She is likewise represented to have partaken of the human nature, in the person of *Sita*, consort of *Rama*. It is further stated that there are only three *vedas*, as they are called *Trayi*, viz *Rig*, *Yajur*, and *Sama* to which the fourth *At'harra* is added. Twenty-one *sākhās* are said to belong to *Rigveda* : one hundred and nine *sākhās* to *Yajurveda*, one thousand *sākhās* to *Sama veda*, and five* to *At'harra*. The *redaṅgas*, or the subordinate sciences of the *vedas* are enumerated to be six, viz *kalpa*, (the details of religious ceremonies) *vyākaraṇa*, (grammar) *sikṣha*, rules of accentuations to be observed in reading the *vedas*, *nirukta*, (the explanations of the difficult words and phrases which occur in the *vedas*, *Jyotiṣham* (Astronomy) and *chanda* (prosody). The *upaṅgas* or subordinate sciences are stated to be, *Mīmamsa* or moral philosophy (?) *Nyāya* or logic, *Dharma śāstra* or jurisprudence, and *Purāṇa* history. The *upa vēdas* or supplementary *vedas* are said to be immediately deduced from the *vedas*. They are enumerated to be four, viz 1st, *astu veda* architecture, *dhanurīa veda* or archery, *gandhārva*, vocal or instrumental music, *Ayur veda*, a treatise on medicine. It concludes with assigning supreme power to *Sita*.

38) *Yogachudamani upanishada*

This *upanishada* teaches the doctrines of the *yoga*, or the spiritualism of the Hindu philosophy.

39) *Nirranopanishada*

This *upanishada* contains the theological doctrines of the Brahmins, as regards the *yoga*.

40) *Mandala Brahmaṇopanishada*

This *upanishada* treats of the doctrines of the *yōga*.

41) *Daeshana murti upanishada*

This *upanishada* contains an account of *Markandeya* having revealed to the *Rishis*, the *mantra* or spell of *Daeshana murti*, or *Sita*.

42) *Sarabhupanishada*

This *upanishada* opens with an account of *Paippala* and others having requested *Brahma* to inform them which of the triad, viz *Brahma*, *Rudra* and *Vishnu* was superior, and worthy of adoration, and of his having communicated to them that *Sita* was their superior, for *Vishnu* and himself were born of him. He further stated that *Vishnu* in his incarnation as man-lion (*Narasimha*) having threatened the whole world with destruction, *Sita* under the form of *Sarabha*, (a fabulous animal with eight feet) destroyed him with his back, and talons.

* Compare page 325 *supra*.

43) *Scandopanishada*

This *upanishada* identifies *Sua* with *Vishnu*, and teaches the doctrines of the *advaita* school

44) *Maha Narayanopanishada.*

This *upanishada*, which consists of eight lectures, (*adhyayas*) opens with a dialogue between *Brahma* and *Vishnu*—in which the latter communicates divine knowledge to the former, and prescribes rules for making a diagram of *Narayana*

45) *Advaita Tarkopanishada*

This *upanishada* inculcates the doctrines of the *Advaita* school, and of *yoga*

46) *Rama Rahasya upanishada*

Sanaka and other *yogis* as well as the *rishis*, having solicited divine knowledge from *Hanuman* the chief of the monkeys he revealed to them the supremacy of *Rama*, and taught them his spell or incantation, prescribing at the same time the mode of making an *entra* or diagram of *Rama*

47) *Rama tapani*

This *upanishada* consists of two portions, viz *purva tapani* and *uttara tapani*, the first and last part

Purva tapani.

This part of the *upanishada* consisting of five sections opens with a declaration that *Rama* is the supreme being and then gives an account of his life and achievements on the earth. Rules for drawing a diagram inserting in it the letters composing his name are also given

Uttara tapani

This part, which is also divided into five sections contains a discourse between *Bharadvāja* and *Yagnyavalkya* regarding the supremacy of *Rama*. *Sua* is stated to have practised devotional austerities, and requested *Rama* to remain at *Cusa* and deliver the people from all kinds of their sins. The *mantra* or spell of *Rama* is lauded, and recommended for silent recital in order to attain beatitude

48) *Vasudevopanishada*

This *upanishada* contains a discourse between *Nareda* and *Vasudēra*, in which the latter recommends the former to mark his forehead with a perpendicular line, made with *gopechandana* or yellow ochre, or with the clay at the root of the basil

49) *Mudgalyopanishada*

This *upanishada* contains explanations of *Purus' a सूक्ता*, a section of the *veda*

50) *Sandilyopanishada*

This *upanishada*, which consists of three lectures, contains a discourse between *Sandilya* and *Atarva*, in which the technical terms or the principles of the *yoga*, and theological doctrines are explained, and inculcates the doctrines of the *yoga*

51) *Painglōpanishada*

This *upanishada*, which consists of four lectures, contains a dialogue between *Paingala* and *Yagnyavalkya*, in which the latter communicates theological doctrines to the former

52) *Bhikshūpanishada*

This *upanishada* contains a description of the ascetic *śāstra*, viz *Kuti-chaka*, *Bahudaka*, *Hamsa* and *Parma Hamsa*, and of their duties

53) *Mahōpanishada*

This *upanishada*, which consists of six lectures, opens with assigning supremacy to *Narayana* or *Vishnu*, and attributing to him the creation of the universe

The second and the remaining lectures contain an account of *Suka* having an interview with *Janaka* king of *Videha*, and acquiring from him theological knowledge

54) *Sarīrakoṇpanishada*

This *upanishada*, which treats of metaphysical ethics, opens with describing that the material form is co-ordinate with the primary elements earth &c., the solid parts of it are assimilated with earth, the liquid portions with water, the warmth with fire, the moving parts with the air, and the hollow portions with the ether. The organs of sense are the ear, &c. The ear participates in the properties of the ether and air, the skin in that of fire, the eye partakes in the qualities of water, the tongue in that of the earth, and the nose of the ether. The objects of these senses are sound, touch, form, taste and smell. The organs, or members of actions (*śarmendriya*) are the mouth, the hands, the feet, the anus, and the organs of generation. Their functions are the speech, giving motion, voiding by stool, and happiness. The remaining part of this *upanishada* contains a similar description of the mental properties.

55) *Yoga sūhkopanishada*

This *upanishada* contains a dialogue between *Sita* and *Brahma*, in which the former teaches the latter the doctrines of *yoga*

56) *Turiyyatīta Avadhūtopanishada*

This *upanishada* contains a dialogue between *Brahma* and *Nārāyaṇa*, in which the latter gives a description of *Turiyyatīta*, *Avadhūta* or an ascetic of the highest order, and of the duties observable by him

57) *Sonyúśópo uśhada*

This *upanishada* contains rules for entering into the order of a *Sannyasi* or ascetic, with the details of the duties observable by him

58) *Parama hamsa poritrajakopaniśhada*.

This *upanishad* contains a dialogue between *Brahma* and *Narayana*, in which rules for entering into the order of *Parama hamsa* are prescribed

59) *Alshamalikopaniśhada*

This *upanishada* opens with a discourse between *Brahma* and *Guha*, in which the latter, at the request of the former describes that rosaries consisting of corals, pearls, crystals, conch, silver beads, gold beads, sandal, *putrâyava*, (a certain tree) dates or plums and strung in gold, silver, or copper wires should be used. certain rules are laid down for their consecration

60) *Aiyuctopaniśhada*.

This *upanishada* consisting of seven sections contains an account of the production of *Brahma* from an invisible being (*Aryacta*), of his having performed a penance, and of his interview with a being having an animal face (*Uriga mukha*) and human body, with the goddess of prosperity (*Sri*) seated on a golden car, (*rat'ha*) and covered by the hood of a serpent (*śesha*). It is further stated that he afterwards created the whole universe, the *vedas* having been previously produced

61) *Ekaksharopaniśhada*

This *upanishada* lauds the supreme being, inherent in the single letter *Om*

62) *Annapurnopaniśhada*

This *upanishada* consisting of four lectures (*adhyayas*) contains a dialogue between *Nidugha* and *Hibhu*, in which supremacy is assigned to the goddess *Annapurna*, and the doctrines of the *advaita* school and of the *yoga* are prescribed

63) *Suryopaniśhada*

This *upanishada* assigns supremacy to *Surya*, or the sun

64) *Akshupaniśhada*

This *upanishada* opens with an account of the deity, in the form of the *Hamasa* or swan having proceeded to *'Aditya* or the sun, and after praising to a considerable extent, solicited from him divine knowledge and of *Surya* having communicated the same to him

65) *Adhyatmopaniśhada*

This *upanishada* contains the theological doctrines of the *advaita* school

66) *Kundinalopanishada*

The term *kundika* denotes "Student's waterpot" Hence *Kundikopanishada*, which prescribes rules for entering into the order of a *Sannyasi* or ascetic, with a description of the duties observable by him

67) *Savitryupanishada*

This short *upanishada* appertains to *Savitri*; the goddess presiding over the holy verse of the *veda*

68) *Atma vidyopanishada*

This *upanishada* opens with a description of '*Atma* the living soul, *Antaratma*, that portion of the supreme soul which is supposed to be the foundation of life in all animal creatures, and *Paramatma* the supreme being, considered as the soul of the universe who, it is stated, was produced by *Angira*, and teaches the doctrines of the *advaita* school

69) *Pasupata Brahmopanishada*

Valkhyta son of *Brahma* having solicited from his father, divine knowledge be communicated it to him by revealing that he is the chief of the three worlds &c. and that all the other deities have their peculiar duties assigned to them

70) *Brahmopanishada*

This *upanishada* contains the theological doctrines of the *Brahmans*

71) *Aradhutopanishada*

This *upanishada* contains an account of *Sankuta* having solicited *Dit tatreya* to inform him the duties of *Aradhuta* the highest of the ascetics; and of his having communicated them to him

72) *Tripura tapaniyopanishada*

This *upanishada* appertains to *Devi*, under the name of *Tripura* and prescribes rules for forming a diagram inserting in it the name of the goddess. It consists of 5 chapters (*upanishadas*)

73) *Devyanopanishada*

This *upanishada* extols *Devi* or the goddess. The *devatas* or deities are said to have approached the goddess and asked her who art thou? She replied "I am in the form of *Brahma*, from me the universe emanated" &c &c. Then the gods prostrated themselves before her, and acknowledged her supremacy

74) *Tripuropanishada*

This *upanishada* appertains to *Devi*

75) *Kathópanishada*

This *upanishada* precribes rules for entering into the order of the *Sannyasi* or ascetic with a description of his duties. It is a dialogue between the *Devalas* and *Brahma*.

76) *Bharanopanishada*

This *upanishada* appertains to the *Devi* or *Sicci*, and teaches the mode of worshipping her mentally.

77) *Rudra Hridayópanishada*

This *upanishada* contains a dialogue between *Vyasa* and his son *Suka*. The former, at the request of the latter, reveals that *Rudra* is the superior, to all the deities, and enjoins that he should adore him.

78) *Iógakundalyupanishada*

This *upanishada* consists of two chapters. The 1st inculcates the doctrines of the *yoga*, and the second precribes rules for a particular description of *yoga* called *khechari*.

79) *Bhasmajabalopanishada*

This *upanishada* contains an account of *Sica*, at the request of *Bhusunda* having prescribed to him to mark his forehead and several other parts of his body with triple horizontal lines (≡) made with the ashes of cow dung, and enjoins him to adore *Sica*.

80) *Rudrajabalopanishada*

This *upanishada* contains a discourse, between *Bhusunda* and *Rudra*, in which the latter prescribes to the former to wear on his person *Rudraeshas* or the berries of *eleocarpus ganitrus* (Rox), stating at the same time, that it was produced from a tear which dropped from his eye, during his battle with *Tripuras*.

This matter is better stated in one of the foregoing books. When *Siva* burnt the (*Tipura*) three towns, he shed tears, which were re-produced as berries of the *eleocarpus*.

81) *Ganapatyupanishada*

This *upanishada* extols *Ganapati*, and assigns supremacy to him.

82) *Darsanopanishada*

This *upanishada* contains a discourse between *Dattatreya* and his disciple *Sankruti*, in which the former, at the request of the latter, inculcates the doctrines of the *yoga*, and impugns the worship of idols.

83) *Tarasarópanishada*

This *upanishada* opens with a discourse between *Brhaspati* and *Agnyataleyna*, in which the former extols *Astriveta* or *Casi*, as a holy

place, where the individuals on the point of their death, are saved by Śiva. Bhāradwaja solicited Yaṅnyatalcya to inform him what is Taraka, (preservation) what is that which saves? he replied that the spell Om Namō Nārāyaṇa saves, and it is to be meditated upon

84) Mahavakyōpanishada

This upanishada contains the theological doctrines of the Brahmins.

85) Pancha Brahmapanishada.

This upanishada contains a dialogue between Paippalada and Mahadeva, in which the latter gives a description of the Pancha Brahmas; i.e. Sadasyata, Aghora, Vama deva, Tatpuruṣa and Isana, each presiding over an element, and recommends the adoration of Śiva

This accords very much with the Buddhist system, only the names differ

86) Pranagnihotrōpanishada

This upanishada enjoins that the taking of a mouthful (?) should be considered as an efficacious oblation

87) Gopāla tāpani

This is divided into two portions, *pūṛva* and *uttara*

Pūṛva tāpani or the first part

This part, consisting of five lectures, contains praise of Kṛṣṇa, and enjoins to recite his *mantram*, or spell This is a dialogue between the saints (Munīḥ) and Brahma

Uttara tāpani

This part of the upanishada opens with the following narration

Once on a time, certain women who had spent the whole night in an agreeable manner asked Kṛṣṇa the cowherd, and the lord of all to what Brahma they should present food He replied to Durvāsa They rejoined—How could we cross the Jamuna? He told them,—Just say that Kṛṣṇa is a Brahmacāri (a person whose chief virtue is continence) and the river will give you way He further proceeded by stating—By thinking of me deeps will become shoals, the wicked will become virtuous &c &c They accordingly went to the river, and, on uttering the above-mentioned word, the river gave them way, and they went to the other side, and satisfied Durvāsa by presenting him with delicious viands &c The *ṛishi* asked them how did they manage to cross the Jamuna? one of them replied, that they said Kṛṣṇa is a Brahmacāri The *ṛishi* first reflected how could Kṛṣṇa be a Brahmacāri, and reasoned thus al though the sound issues from the atmosphere, yet they both differ from one another, and so on. He concluded that Kṛṣṇa is of two-fold nature; one of divinity and the other human The woman having requested the *ṛishi* to give them an account of Kṛṣṇa, he revealed to them that he was an incarnation of Nārāyaṇa and his history had on a former occasion been unfolded by Brahma He related the tale in full which contains a description of Uadilura and the gardens surrounding it Kṛṣṇa himself enjoins to worship the idol made in his likeness The remaining part of this *upanishada* extols Kṛṣṇa as the supreme being

88) *Krishnopanishada.*

This *upanishada* relates that the (wives of) *Rishis* residing in the forest, seeing the beautiful *Rānāchardra* expressed a desire to embrace him. He prevented them from doing so, by telling them, that he would incarnate himself as *Krishna* at a future period and then they shall as they her losses embrace him. The remaining part of it contains a brief account of *Krishna*, and of the celestials having assumed various forms to please him on the earth.

89) *Yaghyaralkhyōpanishada*

This *upanishada* contains a discourse between *Yaghyaralkya*, and *Janaka* of *Videha*, in which the former reveals the method of entering into the order of a *Sannyasi* or ascetic, with a description of his duties, and states that he needs no sacred thread, since he is pure in himself.

90) *Iarāhopanishada.*

This *upanishada* consists of 5 lectures (*adhyayas*)

The opening of the first lecture is a dialogue between *Parāha* and *Ribhu*, in which the former explains the twenty five branches of metaphysical ethics, and the remaining lectures contain theological doctrines, as well as the principles of *yoga sastra*.

91) *Satyayanōpanishada*

This *upanishada* contains rules for entering into the degree of a *Sannyasi* with a description of his duties.

92) *Hayagrivōpanishada*

Nareda having solicited divine knowledge from *Brahma*, the latter enjoined him to adore *Hayagriva* (an incarnation of *Vishnu* with the head of a horse) and communicated to him the spells of that deity.

93) *Dattatreya upanishada*

This tract contains an account of *Narayana* having communicated to *Brahma* the spell of *Dattatreya*.

94) *Garudopanishada*

This tract opens with an account of the *Garuda upanishada* having been originally communicated to *Nareda* who is stated to have related it to *Brihatchena*. He narrated it to *Indra*, from whom *Bharadwaja* learned it, and he initiated his disciples in it. The subject of this *upanishada* is the *mantra*, or spell of *Garuda*, the vehicle of *Vishnu* and a bird commonly called "Braminy kite". It is said to be an antidote to poison (the venom of snakes.)

95) *Kalisantarnopanishada*

This short *upanishada* contains an account of *Nareda* having solicited from *Brahma*, the means for the clearing from sins in the *Calī yuga* or present age, and of his having communicated to him that the constant recital of the

names of *Narayana* or *Vishnu*, which the following verse contains would clear a man from all kinds of sins

Harī Rāma Harī Rāma, Rāma, Rāma
Harī Harī, Harī Kṛṣṇa, Harī Kṛṣṇa
Kṛṣṇa Kṛṣṇa, Harī, Harī.

This verse contains the 16 names of *Vishnu*

96) *Jabalopaniṣhad*

This *upaniṣhad* opens with a discourse between *Jabali* and *Paippalāda* in which the supremacy of *Siva* is recognized, the besmearing of the ashes of the sacrificial fire, and a marking the forehead with *tripundra* or triple horizontal lines, are recommended, as the means to clear from sins. *Sanatsumara* is one of the *dialoguists* in this *upaniṣhad*

97) *Saṁbhogya Laxmī upaniṣhad*

This *upaniṣhad* contains a dialogue between *Narayana* and the deities in which the former communicated to the latter the spell (*mantra*) of *Laxmī* or the goddess of prosperity and recommended her adoration. They are likewise enjoined to practise the *yoga* in order to meditate upon her.

It is stated that *Arjuna* at the request of the *rishis* revealed to them 10 *ślokas* or verses in praise of *Sarasvatī* or the goddess of learning as the means to attain proficiency in the arts and science or to be able to compose verses. In one of the verses *Cashmir* is used viz *Cashmir pura vaṣaṁ*. Oh thou who residest in the town of *Cashmir*

98) *Muktīcopaniṣhad*

This *upaniṣhad* contains a discourse between *Rama* and *Hanuman* in which the former enumerates the number of the *vedas* and names one hundred and eight *upaniṣhadas*, and communicates to him theological knowledge.

Ten* more are wanted in order to complete 108 *upaniṣhadas*, but either the abstracter pruned, or the last leaf of a frail China paper cahier was torn off, and so lost *in transitu*. Either way the defect cannot be deemed of consequence. We are reminded of the adage—*omne ignotum pro magnifico*. At the same time these *upaniṣhadas* are perceived to be the roots of much spreading foliage in these Manuscripts, *passim*.

* The numbering was incorrect hence 98 not 99 as on page 457 17(18) are duplicates

FIRST FAMILY PALM LEAF MANUSCRIPTS.

B TELUGU LANGUAGE, AND LETTER

I ARCHITECTURE with STATUARY

1 No 473 *Silpi sastra*m, *slocas*, with a Telugu *tica* 1—3 *adhyaya*m the fourth unfinished

On the construction of temples—rules—proportions—measures together with the melting of metals and casting molten images leaf 1—18.

The book is long, without boards, in good order

2 No 485 *Maya chelvam*, *slocas*, with a *tica* in Telugu 12 *adhyayas* complete

By *Grant ha achart*

The measures and proportions proper in building a temple how long how broad also dimensions of the inner chapel or sanctuary

Rules for molten images, the making them when proper, when faulty

Mode of fixing the images, Some rules as to the construction of various *rahana*s or vehicles for processions

The book is somewhat long, thin, old, slightly damaged

II ARITHMETIC

1 No 697 *Paraluri ganitam*

By *Malhana*, in *padua caryam*, with a few *slocas* Two leaves prefixed

One containing praise to *Ganesvara*, and one on the *tatica* system of the human body

By *Paraluri Malhana* the following

On land measuring or practical geometry On weighing gold On the reckoning of time. On the measures of grain On bazar or averdupois weights Numeration table On the different names given to integers as 1 2 &c

On partnership or distributing a total according to respective shares; leaf 1—19 incomplete

Appended are four leaves not fully written —On times and modes of music—a few amorous verses—some English words written in Telugu letter with the meaning in Telugu, such words as God Father Mother Brother Sister I my me of me &c

The book is long of medium thickness, only one board, very much injured by insects

2. No. 701. *Pāṭalur ganitam padya cavyam.*

By the same ; only 30 leaves, a fragment.

The book is long, without boards, in good order.

3. No. 702. *Ganita sastram padya cāryam*, in seven sections.

1. *prat'hina pari carma integers*, with cyphers, measures of time
2. *deutaya binna*, on division and quotients.
3. *prakirna—gaṇita*—various.
4. rule of three—of five, of seven, of nine, of eleven.
5. reckoning by the shadow of objects.
6. on gold, its weight &c
7. on fractions under the different headings, many examples are given.

The book is long, of medium thickness, without boards, damaged.

4. No. 703. *Sutra ganitam, rakira padya cāryam* 27 leaves, incomplete.

Various modes of account: the book teaches a very short mode of bringing out a total, or difference, or parts.

The book is of medium length, without boards, in good order.

5. No. 704. *Sutra ganitam, padya cāryam*; 20 leaves, incomplete.

Various arithmetical accounts, and modes of performing short operations in arithmetic.

The book is long, without boards, in good order.

6. No. 705. *Pavalūri ganitam,*

(It is not quite certain whether this work is a reckoning according to the custom of the Village called *Pavalur*, or whether that word merely means the birth place of the author *Malhana* or *Malayya*: to prefix the birth-place to a man's name is a very common native custom, and then it is analogous to an ancient European custom; such as *Wyll-Hame of Wyckame*, or *Matthew de Paris*.)

A fragment of 19 leaves, land measure by *yोजना*, *kadam*, &c., time measure, minutes, hours, &c., grain measure—land measure as to area. Numeration extends to 36 cyphers added to 1. On these various points, modes of account are founded.

The book is of medium length, without boards, somewhat old, but in good order.

7. No. 706. *Ganita sastram, padya cavyam.*

Pāṭalur ganitam by *Pavalūr Malayya* a peculiar village mode of account, brief.

2. *deutaya binna ganitam*, 2nd section on fractional remainders.

3. *trutya prakirna ganitam*, various

- 4 *chaturdhi traī rāya ganitam*, rule of three four, five &c
- 5 wanting
- 6 *shashta cāhētra ganitam* on land measuring
- 7 *gṛha ganitam* on cubical measure
- 8 *chāyā ganitam* mode of measuring by means of the shadows of objects
- 9 *starna ganitam*, weight of gold

The 1st, 5th, 10th sections are wanting, the rest are complete. The author is stated to be a slave of *Mallicarjuna*, a form of *Siva* at *Srī Śāilam*.

Appended

Līlāvatī, incomplete

By *Devindra varaa*. It contains—numeration—various modes of account—rule of three. On interest—on weighing gold, and other connected matters.

180 leaves, but 1—11 and 41—60, and 97—110 differ from the other leaves.

The book is long, of medium thickness, in good order, letters and edges blackened.

8 No 707 *Sūtra ganitam, padya caryam*

7 leaves, a fragment

On various brief modes of working arithmetical operations.

Four leaves fragments are added

1 on the pairs of love 1 chant to *Siva* 1 ethical 1 praise

This book is of medium length, thin, without boards, in good order.

9 No 708 *Ganita sastram, padya caryam*

Four classes of account.

1 *Cāhētra ganitam*, land measuring, however difficult or irregular may be the form

2 *Sūtra ganitam*, various kinds of account in the briefest form totals &c

3 *Starna ganitam* we get of gold according to its quality and mode of adding up

4 *Bhūna cāhētra ganitam* on fractional accounts in land measure (the division of lands is of such a nature as to render fractional arithmetic of the greatest consequence. Near Madras it is customary to divide the whole lands of a village into 5 parts and the smallest part on held by an individual is only $\frac{1}{5}$ of $\frac{1}{2}$ but in extensive lands still smaller parts, are held by single cultivators. Then the whole product has to be divided very small fractional shares going to the five classes of village servants &c.)

The book is of medium size in good order.

10 No 709 *Ganita sastra, padya caryam*

- multiplication table—2 leaves
- brief operations in arithmetic—2 leaves
- patalur ganitam* a particular mode
- This is incomplete
- various other particulars of arithmetical computation
- The book is long, thin, without boards

11 No 711 *Paralur ganitam*

By *Paralur Malayya*, complete

On integers up to the highest amount rules—as Addition Subtraction, Multiplication Division &c

Accounts of kinds—money weights grain measure land measure, &c

The book is of medium size, without boards, in good order

III ART of POETRY

1 No 48 *Raghatiya pandaruyam*

By *Surayya padya caryam*, with glossary Only the 1st *ashtasam*, and this complete

This is a difficult book, exemplifying what is considered a high poetical excellency, in using words capable of a continuous double meaning Here the words, taken in one sense, give the story of the *Ramayanam*, but, taken in another sense, contain the narrative of the *Bharatam*

In this section—on the birth of *Rama Janshmana Bharata Satrugna* or of *Dharma Raja, Bhima Arjuna Avacula, Sahadara* leaf 1—14 other 3 leaves, various stanzas and 11 blank leaves

The book is long of medium thickness, recent bamboo boards

2 No 79 *Caralancara sangraha*

By *Sarada murti murti, padya caryam*

On dramatic composition, 4 *ashtasas* are right, the 5th incomplete

Description of the disposition of the hero and his personal appearance On the *rasas*, or poetical sentiments. Description of the hero in his amours The proper character of a drama Discrimination of differences between a heroic poem and a drama. Mode of distinguishing theatrical emotions, or sentiments. On the knowledge, and discrimination of amorous signs On the *sattica* or mild temperament. A discrimination of three defects in words, as to meaning and manner of union An epitome of ornamental words, with other details on rhetorical or dramatic composition incomplete leaf 1—86 and 26 blank leaves

The book is somewhat long of medium thickness, recent

3 No 84 *Cari alancara chudamani*

By *Iinna lotta peddayya*, *padya cāyām* 1—8 *ulasas* complete the 9th, not so Two leaves are prefixed on indications as to the lunar asterism under which any one was born

On the qualities of the hero and heroine

On the nine *rasas* or poetical sentiments On various rhetorical divisions, and their properties Rules and proprieties as to composite stanzas Words which are not good to be used in certain places On faults of meaning, such as ascribing to *Rama* actions proper to *Sita* With various other matters 73 leaves in all

The book is long, of medium thickness, one board damaged

4 No 103 *Cari alancara chudamani*

By *Peddayya namadhiya cari*, *padya caryani* The 7th *ulasa* complete, the 8th not so

On the poetical sentiments—properties of the hero and heroine—mode of fitting up dramatic exhibitions—right mode of composition as to meaning and as to forming stanzas leaf 1—69

The book is long, of medium thickness without boards, yet a little injured

5 No 221 *Raghava pandarīyam*,

By *Surayya padja caryam* in four *asrasas* complete (see 1 No 48)

This book is an exercise of genius, and skill It exhibits parts of the story of the *Ramayana* and *Bhāratam* by means of words of two meanings the words of a *sloka*, read in one sense, give the former in another sense the latter this effort does not relate to the entire works, but to special parts only leaf 1—62 and 7 blank leaves

The book is long, of medium thickness without boards, recent

6 No 222 *Rāglava pandarīyam, vyakyanam*

By *Surayya*, prose

1—2 *asrasas* are complete, 3rd not so

A comment on the preceding, as far as it goes

The book is long, of medium thickness, very old, and very much damaged

7 No 473 *Jasu charitra vyakyanam*, a comment on the *Jasu charitra*

1 *asrasam* complete the 2nd not so

Chiefly an explanation of the measures, and words of this difficult poem, but without coherence as to the story leaf 1—37 and 56—74 18 leaves wanting

The book is long, thin, old, damaged

- 8 No 680 *Chandasu tastram*, some composite stanzas, relating to poetry as an art

On syllables—and eight principle letters of classes *ma, ya, ra, cha, da, bha, ja, na* their relation to astrological signs and a criticism. The proper time for composing verses. Various results detailed. Rules for the composition of some kinds of verses, and the like

The book is of medium length, without boards, in good order

IV ASCETIC

- 1 No 35 For Sect 1, see LXXIV

Sect 2 *Jiva prabodha, palya caryam*

By *Iasu deva* 1—3 *ashtasas* complete

4th defective On the nature of the soul its sinful state, and tendencies and the means of removing them with the mode of obtaining certification. The reference to deity is by the name *Brahm*. It so far resembles the *upanishadas*

- 2 No 305 Sect 1 *Sampagi mana satatam*

On the *tatva* system for corporeal members mystically considered only 47 *kaṇḍa* stanzas a fragment and a mere prefix to an erotic book, in a way which though singular is common

For Sect 2, 3, see IX

- 3 No 484 *Sampagi mana satatam*

By *Paramananda-yeti*. 115 *kaṇḍa padayas*

On the *tatva* system—*sampagi mana* would seem to be some local name of a deity half leaf, loose stanzas

The book is of medium length thin, without boards, injured

- 4 No 623 *Vynana pradipica* an illustration of real wisdom, *padya caryam*

By *Virayya* Only the 2nd *asvavam*

On ascetic metaphysics, and wisdom, compare No 607 leaf 9—19

The book is of medium length without boards, recent

5 No 624. Three pieces 1

1) *Sadana chatushtayari*, prose with some *slokas* On four modes of sentiment, and practice

- (1) *Brāhm* is eternal the world finite this truth must be known and acted upon
 - (2) All sensual desires and passions must be relinquished and self control maintained
 - (3) *Sama dana uparekha, tat Ivesha, samadānam śraddha* these must be relinquished
- The terms are technical

2) *Siddhanta saram*, prose.

The essence of rectification—mystic Sorrow attaches to the soul by reason of the body The body is the result, or consequence of sin in a former state, and sin came by *rōga dvesha* passion involving disease that came by *adīrmanam* (carelessness ?) that by *ajñanam* want of wisdom, and this ignorance (*ratio in circulo*) came from sensual desires

If you ask how the said sorrow will depart, the reply is by *gnanam* or wisdom, which proceeds from *atmaratmo vicharam*, or cure of the soul

If you ask what power will he possess who has the said cure, the reply is, he will possess the *anubandhan chatushtayam*, or fourfold concord, to wit 1, *arīkari*, 2, *bhūhajam* 3, *samindam*, 4 *prejayanari*, such as possess these four, are *gūnis*, or wise men (I do not recognize what is the exact system of this section, perhaps Jainas)

3) *Sacalupanishada saram*, essence of all the *upanishadas* prose with *slokas* mingled The sum seems to be to extract thence the *vedānta* doctrine, with the subjoined practice of asceticism Modes of it, variously described 9 leaves and 9 blank ones

The book is long, thin, without boards, recent

6 No 630 *Siddhanta saram*, prose complete, v *supra* 5 2)

The various evils incident to mankind, from mental ignorance to be removed by true knowledge The mode of acquiring this knowledge stated

The book is of medium length, thin, somewhat old and damaged

7 No 631 *Sarvart ha saram*, *padya catyam*

By *Tencata pati*, 3rd *asrasam* only, or

- 1 *Isvara tatra vācya prakaranam* the chapter on the knowledge of *ātma chidra ma tatra*—*ātma ma tatra*
- 2 *Sadana chatushtaya prakaranam*
- 3 *Sadanāpāya tatra prakaranam*
- 4 *Jīvan mukti prakaranam*
- 5 *Jagat prānādi vṛtti prakaranam* a chapter on worldly desires

Sancalpa or summary—The creation is the work of *Ivara*, and the evolution of his form, *vedantic*, or *tatra* metaphysics leaf 1—49, some writing

The book is long, without boards, much injured by insects

8 No 636 Two pieces

For Sect. 1 see XVI.

Sect. 2 matter from the *Dharutam*.

Vyasa conversed with *Dharma raja* on the duties of spiritual knowledge—on the vagrancy of the human mind in glancing at things remote, this must be repressed, or kept in order They who reject the delusive cares of family are truly wise—and like topics, stated as if given by *Suta* to sages in the *Naimisara* park leaf 1—24

The whole book is long, thin, without boards, injured

9 No 640 *Gada chaera nirnayam*, on the earthen vessel (the human body) prose, and in a few places, *slocas*, with a *tica*

Details on the universe—On the five elements composing the human body—the product of each single element—details as to the mortal or spiritual faculties On the ten vital airs—their location and descriptive of them—the effects of their influence, as sorrow, sickness, joy, &c., description of the various pulses—mode of growth of mankind [This union of physics, and metaphysics is deemed religion] Complete leaf 141—154, hence taken out from some larger book

It is long, without boards, recent

10 No 641 *Gada chaera nirnayam*, on the earthen figure or vessel, the *slocas* in it have a Telugu *tica*

Prithvi, appu, tejas, vayu, acasam, these five elements their properties and nature The five *indriyas* or five senses—harmony of elements and senses On *avasthas* or defects, as watel fulness, sleep, swoon, indolence (*simbal*)—talking in sleep sickness &c

On the six (*matas*) infatuations or sins, as *kama*, lust *crodh*a anger, &c On bones flesh nerves details On *dha tica* bodily properties &c Complete leaf 48—58

The book is long, without boards

V ASTROLOGICAL

1 No 721 *Jyotisha retna caram*

By *Charakonda Hanayya*, *padja caryam*, complete, in five *asrasas*. Narrated by *Faushta* to *Gargheya*.

Year—*ayana* half year *ritu* six of two months each—month—*pacsha* half lunation, described.

Tithi lunar day, *vāra* day of week, *nacshetra* lunar asterism *yōga* good time *carana* (or *aiṇyōga*) bad time *Lagna p'halam*, influence of zodiacal signs, especially when ascendant

On six kinds of horary questions The lunar place for a day is a *nacshetra*, which of the 27½ are good which bad for a child to be born in Thus the first half of Aries (solar signs) is good, the second half bad, &c

On the situation of the planets at the time of birth, and their influence

On *gāudam*, or accidents as from snakes, water, &c

The proper time for assuming the scholastic thread, according to the birth *nacshetra*, *supra*

The same as to marriage, shaving the head, first menstruation, pregnancy, and bathing, or anointing a king

Such are a few, but there are various other details 120 leaves

The book is somewhat long, and thick.

2 No 722 Five pieces

1) *Susniyanandum, padya caryam*

On natural astrology

At such times as the sun first enters the lunar asterisms *Anuradha* and *Mula* there should be a little rain, if none then there will be none for fourteen days after, in each case If the sun and Jupiter are in conjunction in the lunar asterism *Jyestha* in that year, there will be much rain or a 'good monsoon' Other like matter as to rain or none in other months, and asterisms with the good or evil thence resulting See further No 744 *infra*, especially as to times of sowing corn

This tract leaf 17—30 is complete

2) *Retnācaram padya caryam*

The character and fortunes of a child according to the *nacshetra* and *laghuna* at the time of birth Results of the lunar asterisms as for example *Arvin* good form—sensible—fond of his wife

Bharini brave bold, secret, reserved or taciturn, charitable.

Cratica poor lustful, fond of others' food very bold

Rohini, fond of jewel ornaments—good sense conqueror of others by power, will possess land, horses, places or houses And so on

Influence of signs in ascendant—as *Mesha* (Aries) poor, good disposition, servant of a king, or soldier, handsome, hairy body

Rishabha (Taurus) popular, excellent disposition, tall in stature length of years, splendid as the sun

Mithuna (Gemini) fond of women, and of music, self-conceited, honors kings, handsome, lustrous body.

Carcata (Cancer) weak body, slender, wealthy, beloved by relatives, fond of talking, learned in all things. And the like.

The results stated throughout the *lagnas* or signs—with other matter on judicial astrology.

3.) *Sassiyānāṇḍam, padya cavyam.*

This is a fragment from the midst of the tract. On cycle years, their influence.

A curious *sloca* on forming a ring of nine jewels to represent the nine planets, benefit of wearing it: leaf 50—53.

4.) *Pārāsara hera, padya cavyam.*

1 *asrāsam* astrological, from a comparison of the lunar asterism, zodiacal sign, and planets places—results calculated, or foretold: leaf 54—64.

5.) Another copy Sanscrit, original *sloca*s; with a *ṭīka* in Telugu. Contents as above. Also some matters on *sacunas* omens, good or bad: leaf, 84—112.

The book is long, of medium thickness, without boards, recent two leaves injured.

3. No. 723. *P'hala grant'ha*, book of influences, *sloca*s with Telugu meaning.

—*tarā p'halam*, influence of the lunar mansions.

—*masa p'halam*, influence of different months.

—*sancranti p'halam*, results from the sun's entering each sign of the zodiac.

—*vāra p'halam*, influence of solar days, taken with planets.

Stripushparati—on a young woman's coming to maturity, the lunar and solar day, the asterism, *yōgam*, *karana*, and *kālam*, time, (day or night) are noted; and from the whole, good or evil is predicted.

Some incomplete observations on the results of the time of birth.

The book is long, thin, without boards, leaves diverse.

4. No. 726. *Jyotisha sastram*, *sloca*s, in some places Telugu prose: known as *Gāuri pāñchāṅgam*, told by *Siva* to *Gāuri*.

Chiefly on *muhūrtas*, or good, and evil times of short duration. In the course of twelve months, seven days are specified, with the *muhūrtas* by day and night, in which it is suitable to go out to war, and others the opposite; with the good, or evil results in each case.

On the influences of the planets. In the *asorrasid muhurtas*, some signs are used as marks to designate them in an arbitrary and hidden sense (as *chemical ointment*, &c.) The terms *rajasa* and *tamasa* applied to times—in which of them it is proper to proceed in any affair, and in which not so. The proper *nacshetras* and *muhurtas* suitable for journeying on various days of the week. On *sacunas*, or omens as to journeys. When any horary question is asked by observing how many letters are contained in the question, a good or evil result is divined. These and like matters. Some schemes of horary questions are given, as examples, incomplete leaf 1—46 and 12 blank leaves.

The book is short, of medium thickness, in good order.

5 No 727. For Sect. I see VII.

Sect. 2 *Bhargava panchāṅgam*.

A planet is stated to have power according to the lunar mansion in which it is posited. A discrimination of such positions, as referring to each planet. The results from the opposition of planets. Answers to horary questions by looking at the places of the planets. The formation of a figure, or scheme of the heavens and from that deducing results. Difference of *castas* among the *nacshetras*, or lunar mansions. Some Sanscrit *slokas* relative to answering horary questions. A lunar mansion has four *patas* or divisions. A letter proper to each one is given, variously used. Other details on horary questions. 28 leaves—incomplete.

The first section is wholly on divination, and the second runs into that subject; an almost necessary result of belief in horary questions.

The book is short, of medium thickness, bamboo boards, recent.

6 No 729 *Sutras* on astrology, with *tica* in Telugu.

By *Jaya muni*.

On results from the opposition of planets, and on determining length of life.

The book is small in size, without boards, recent.

7 No 730 *Siddhanta panchāṅgam* the *ganita bhagam*, or calculation, *slokas*, with the meaning in Telugu.

By *Mallicarjuna*.

Mode of calculating the five parts of an almanac on the northern system, said to be known by the term *astral sastra*. It contains a list of high numbers, complete, leaf 110—129.

The book is long, thin, recent.

8. No 732 *Jyotisha retna mala, slokas*, with the meaning in Telugu:

25 *pralāranas* or chapters, incomplete.

On the results of birth ; an marriage ; and various other matters on astrology. Author not stated ; the leaves are without numbers.

The book is long, of medium thickness.

9. No. 733. *Jyotisham, ślocas with tica.*

Influence of planets. On the formation of the fetus in the womb—with various technical terms—complete.

The book is long, of medium thickness, without boards.

The *Gāni panchangam* is appended complete. The part noticed was on the effect of any affair undertaken during eight *muhurtas*, by night, and as many by day.

10. No. 734. *Jyotiṣa reṭṭa karam.*

By *Konnayya—padya cavyam*, with the meaning.

In five *asvāsas*, complete, said to have been delivered by *Garghaya maha muni* to *Vasiṣṭha*.

It contains *kāla chakras*, horoscopes, or other diagrams and figures.

In the three worlds there are gods, men, beasts. On the planets, lunar mansions, *yogas*, *haranas*, &c. Their influences, and how produced. Also on the influences ascribed to cycle years, to lunar months, and to lunar days. These matters are so applied as to enable any adept to answer horary questions ; the most common requisition, and perhaps found to pay best : leaf 9—97, 1—4 wanting.

The book is long, of medium thickness, old, slightly injured.

11. No. 735. *Sarvatōbaddra chacra lacshanam, ślocas*, with Telugu *tica*. The title imports to be a charm against every kind of trouble ; but the contents are astrological.

Mode of forming a horoscope ; the various divisions and circumstances requiring attention—the nature of days, but according to the horoscope—whether the results will be good or ill. The like as to different months, good, or evil circumstances, mode of erecting a marriage pillar—entry on a new house, the day proper for so doing. On the *rāra sulam* or inadvisableness of journeying in different directions, on certain days of the week : Monday and Saturday not E. Tuesday and Wednesday not N. Thursday not S. Friday and Sunday not W. ; with some similar matters.

The book is long, thin, in good order.

12. No. 736. *Sripati jatacam, ślocas*, with the meaning in Telugu.

An individual, under the title of *Sripati* calculates his own nativity. *Graha sputtam*, planetary position. *Lagna sputtam*, sign the ascendant ; *drish-*

1) *p'halam* opposition of planets, results *Pacscha p'halam* result of birds, see VII No 725, *ayana p'halam*, influence of the sun in the N or S hemisphere, *varusha p'halam*, fruit of each cycle year By these and other means, he foretells what good, or evil is to befall him 17 leaves incomplete

The book is long, old, without boards, injured

13 No 737 *Sutras on astrology*, with the meaning in Telugu

By *Jaya muni*.

In two chapters, complete

1, *Drushti p'halam* The 12 signs and the 9 planets being considered with aspects, and especially oppositions to determine on answers to horary questions as to whether any proceeding is good, and beneficial, or the reverse

2, *Ayudham* By considering the signs and planets in a horoscope to determine what will be the age of the individual concerned, or how long he will live

The book is long, thin, without boards

14 No 744 Three pieces

1) *Sassiyānandam*, natural astrology, *padya calyam* Description of clouds nature of the earth at different seasons or times, as to productiveness

The particular influences of lunar months, as *Kartika Jyestha*, *Margashira*, *Pushya* *Magha* *Chaitra* *Vaisakha*, &c *Chandra yoga p'halam*, the effects of the moon's being in different *yogas* or divisions of orbit, which of them are productive of rain, which not Mode of testing or examining water Good or evil results, as to agriculture, from the places of different signs wherein eclipses occur Certain properties attendant on the rising and setting of the planet Venus and of other planets and thereby, probabilities as to rain inferred—incomplete leaf 1—23

2) *Scapna adhyayam*, *shloka*, with *tica* in Telugu According to the time of night, or early morning, when dreams occur, results, and how long afterwards accomplished Also according to the nature or kinds of things seen in dreams Health, or the contrary prognosticated leaf 1—9

3) According to the *nacshetra* on which a child is born, so will be his disposition, temper, &c

Rama chakra a magic diagram so formed as to answer questions by divination A few stanzas laudatory of *Parrati* 4 leaves

The book is somewhat long, thin, without boards

15 No 745 *Jyotisham, slokas, with tica in Telugu*

By *Bhurana pradipica*

It treats on various kinds of horary questions—how to be answered—in what way good, or the contrary 24 leaves, incomplete

• The book is long, thin, without boards, recent

16 No 746 *Jyotisham, slokas, with tica in Telugu.*

On *p'hulas* or influences

—*nacshetras*—lords of zodiacal signs, *tara p'halam*, a technical term a comparison of lunar mansions on some occasions, their fruits or results On fixed and unfixed lunar mansions On inspection of lunar mansions before going on a journey, and before shaving the head On birth of any individual, aspects and their results On horary questions Details on the above subjects, 35 leaves complete

The book is somewhat long, thin, without boards, recent It might merit translation

17 No 747 *Jyotishka vastra, slokas, with tica in Telugu* Ascribed to *Sanatcumara*

Astrological directions as to time of founding a house—fixing doors in it—entering on it, as a dwelling—and these according to the sign in the ascendant, the lunar mansion, day of the week, and the like matters, the fruit, or results in the cases specified determined leaf 5—30 a fragment

It is long, thin, without boards

18 No 749. Two pieces

1) *Vastu slokas, padya's and tica*

The results of founding a house, or a column in each lunar mansion, and in each zodiacal sign, whence the ore most suited to the intent is to be selected [I note, by the way, that old Cairo was intentionally founded on some aspect of the planet Mars, receiving the Arabic name of that planet, with the intent of conquest in war It has been conquered oftener than usual with cities, and always notorious for the plague]

2) *Amsas, prose form*

The *amsa* is a technical fraction of any zodiacal sign, the lunar mansions are divided each into four *saranas* the coincidence of these is noted such a *amsa* of the sign, such a *sarana* of the lunar mansion Thus *Asvini's* four *saranas* have *amsas* four, 1, *Mesha*, 2, *Rishabha*, 3, *Mithuna*, 4, *Carcata*, *Bharini's* four *saranas* have *amsas* four, 1, *Leo*, 2, *Virgo*, 3, *Fula*, 4, *Vrischika*, and so on

The 2nd piece is shorter than the other, without boards, recent

19 No 750 *Cumara vastu, ślokas*, with *tica* in Telugu

On building a house—fixing doors in it—placing pillars—gathering grain into it—placing the rice pestle—bringing cows into it, binding up a book these and like matters, these proceedings have results stated, as to be expected, according to the lunar mansion, the zodiacal sign the lunar day the sign in ascendant &c A few Telugu stanzas are added on the same general subject 28 leaves complete

The book is of medium length, and has no boards

20 No 751 *Jyotisham, ślokas*, with *tica* in Telugu

The lords of the different zodiacal signs Aries, Mars, Taurus Venus, Gemini, Mercury, Cancer, the Moon, Leo, the Sun, Virgo, Mercury, Libra Venus, Scorpio, Mars, Sagittarius and Pisces Jupiter, Capricorn Aquarius Saturn

On the opposition (*drishti* looking at) of the different planets and signs

Effect of the *tara* or lunar asterisms Lunar influence and influence of the different months, as the sun is in different signs with various other astrological matters, only 9 leaves

The book is of medium length, without boards, much injured

21 No 754 *Jyotisha, ślokas*, with *tica* in Telugu

—*acshara prasna* looking for, and giving a reply according to the letters contained in any question

—*anga prasna* doubtful, as having technical words without *tica*

—*prasna lagna* replies to questions according to the signs in which different planets are posited leaf 6—11 a fragment.

The book is long, without board recent.

22 No 755 Six almanacs, tied up together

1 *Tarīna* year, with 2 leaves chants to *Rāma* complete 52 leaves

2 *Chitra dānu* year, incomplete 22 leaves

3 *Dundubhi* year, complete 46 leaves

4 *Rudhotgari* year, complete, 46 leaves.

5 *Crūdāhana* year, complete 40 leaves

6 *Ananda* year complete 44 leaves with *Vicrama* year, incomplete, 21 leaves irregular

These contain the usual five divisions, lunar and solar day—lunar mansion *yoga karana* the two last, portions of time that are propitious, or the reverse

Also aspects of the planets, good or bad *muhurtas*, or two Indian hours each day, deemed special And the *putha* that is a prognostication, at the beginning of each year as to its general character, such as war—abundance of grain &c

The several books are without boards, not injured

VI. COMMONPLACE.

1. No. 6. Sect. 1. *Subhashita retnavali*.

By *Bartri hari*; *padyas*, *ślocos*, &c.

A compilation of extracts; when entire it is in three parts, and then often classed under the heading Miscellaneous. This is a portion of the ethical part; containing decades on obstinately ignorant people, on those well taught. On the brave; on property; on bad people; on good persons, on doing good to others; on the gods; on ritual works, or ceremonies—such as might be copied into a commonplace book, classified.

For Sect. 2. see IX., for Sect. 3—6 see XXVIII.

The whole book is long, thick, recent.

2. No. 300. *Chāttu cāvyaṃ*, *excerpta*.

Selections to suit different occasions. Stanzas on various subjects, and in various kinds of metre. A brief epitome of the destruction of three cities (*Tripura*). On the *Rāmāyanam*; a spy having reported to *Rāma* the state of *Ravana's* army, *Rāma* launched a destructive rocket. Stanzas on other parts of the *Rāmāyanam*. At the end from another book, 10 leaves on medicine.

The book is long, of medium thickness, recent.

3. No. 301. *Chāttu cāvyaṃ*.

A variety of verses adapted to special occasions; so as to answer objections, or to meet any particular case; or so as to convince, or persuade, or silence. Various metres, down to *lalla* or lullaby. On the laws of versification; the subjects, for the most part, are chief: not the metres: a sort of commonplace book for use.

At the end 8 leaves on borrowing, and re-paying loans.

The book is of medium size, recent.

4. No. 310. *Chāttu cāvyaṃ*.

Among lesser matters are:

Nilā nagāti nayaka satacam, 70 stanzas.

Sudāmanda satacam, 39 stanzas.

These two are ethical in kind.

Hasya vaidhya sastram, risible medicine; a jocose imitation of medical books, in the style of Dr. Sangrado in *Gil Blas*, or of Molière's *Médecin malgré lui*.

Some lists of tribes; chants, &c., &c.

The book is of medium size, recent.

5 No 327 Various stanzas

A selection of commonplace extracts from various books and of very different kinds of poetry, and versification ornate laudatory, *lallu pattu*

The book is of medium size, thin, without boards

6 No 359 *Anyāya puri panchacam*

Five *ślokas*, on a ruler of Nilequity town whose decrees were unrighteous

A jest book for buffoonery

Each *śloka* is made the foundation for a brief tale in illustration

Examples.—A man went to buy rice from a dealer, which last reversed the measure and filled in to the small end, and the doing so caused a dispute; carried before the king, who said since you cannot agree as to which end let the measure be laid flat and rice be poured thereon—of course yielding nothing

A washerman's ass caused abortion in a woman by a kick, and got its leg broken. Complaint by both parties. The king decreed, let the husband take the ass till its leg can be cured, and let the washerman take the woman till he can return her to the husband pregnant leaf 1—15 and 8 blank ones

The book is very small for the pocket

7 No 506 Extracts from various books "by desire of a king by one *Ramasrami*, only 7 leaves One stanza from *Ramadharaca satacam*, two from the *Calahasti satacam*, 3—7 from the *Nara sinha satacam*, 1 from another book on *Calahasti*, 1 from the *Bhaseura satacam*, 1 from *Sumati satacam*, 1 from the *Venugopala satacam*, and others

VII DIVINATION

1 No 313 Palmistry, and like matters, six pieces in all

1) 3 leaves *padya caryam*—lines on the hands, spots, moles, or other marks on the body, curls in the hair—their significations, a sort of gipsy lore

2) 4 leaves *Stri laeshanam*, on the female person special marks on the face, and kind of forehead, eyes, nose, &c, thence character, or propensities divined

3.) *Purusha laeshanam* 4 leaves, the like as to men, a sort of physiognomy

4) The like generally, as to both sexes

5) Sanscrit *ślokas*, with Telugu *tica*, 11 leaves

6) Composite stanzas, with prose *tica*, 27 leaves and 3 others *sita mulica*, lengthy stanzas on the same general topic

The sum is "fortune telling." From hand marks, curls of hair, spots, moles, and other such things, to determine the length of life—incidents; such as sorrow—good fortune—dispositions—tendencies.

The book is long, of medium thickness. recent.

2. No. 314. *Sāmudrica sastram*.

Composite stanzas, complete.

Leaf 1—12 on lines in the hand of women, with moles, and like matters, v. *supra*, leaf 13—20, the like as to men. From both, events of life, time of death, dispositions, and such matters said to be determined.

The book is short, and thin, without boards, neat appearance.

3. No. 315. *Sāmudricam*. Palmistry.

Ascribed to *Prahlada*; *padya cāyana*—only a fragment of six leaves.

To judge by the members of the body, from the head down to the feet, their size, appearance, &c., what will be the character, and duration of any one's life. Especially on Palmistry—determining by the lines on the hand, the length of life, and the prosperity, or adversity of the individual concerned.

The book is long, without boards.

4. No. 632. Sect: 1. *Svara sastram*, *duipāda* metre. 50 leaves, complete.

This is a divination from the mode of breathing through the nostrils; and, with reference thereto: the astrological commonplaces of day of the week, lunar mansion, sign in the ascendant, bright or dark half lunations, month, season (*ritu*) are to be considered. From the whole, results as to life, health, &c. &c. are predicted; which must be more or less an imposition, on the weak and credulous.

For Sect 2. see X. *infra*.

5. No. 724. *Sāmudrica*. Palmistry.

Composite metre, with prose version 95 stanzas on 19 leaves, incomplete.

By lines on the hands of women and men, and also from marks, warts, moles, on different parts of the body, prognostications of good, or ill, length of life, or the contrary; various other matters are also assumed to be predicted.

The book is long, without boards, injured.

6 No 725 *Pancha pacshi sastram*, augury from five imaginary birds

These suppositions birds are designated by the vowels a, i, u, e, o to determine their order. Next their order, according to the lunar days—then weeks—then according to the eight points E S E S &c. these matters are explained. As the said birds according to the said different orders are considered to be sleeping waking &c. so results are augured as to any event.

Different times of feeding by these birds in the bright, and dark lunations squares or diagrams to illustrate the same. Other matters are connected with sorcery, and astrology.

Signs of the zodiac, and some binary divisions of each sign, for horary questions. (The word *hora* is used) also triple divisions, nonal divisions—duodecimal divisions, with like reference. On the sun and other planets as lords of signs. *Drakhtirama*, or oppositions of planets, or signs.

Ashtaca varga, eight squares for divination, or sorcery.

Ganda dosha kramam, accidents, or ill results from the birth of children, to themselves, or to their parents. *slokas* with Telugu *tica*. *Lagna sputta kramam*, mode of forming an opinion from the sign in ascendant at the time of birth. One leaf from the *chandrika* on shaving the head, on the tenth day after journeying. See DIVINATION in the INTRODUCTION.

6¹ No 727 Sect 1 see V *supra*

7 No 729 *Nara griha chintamani*

On divination

In this book there is a great variety of answers to such questions as are likely to be propounded. The mode of proceeding is to have nine courtes (small sea shells) answering to the nine planets. These are thrown nine times, and the number thrown each time is reckoned (flat side 1 convex 0) the nine are added into one total, this is divided by nine, as distributed to nine persons. The remainder is used for divination in answer to any question e.g. if 1 see the 1st leaf, and take the first line, as an answer, if 3 look at leaf 3, take out the 3rd line, as an answer. [Evidently to amuse a weak mind, but with what recondite evil connected is not so apparent.]

The book is short, thick, not injured

8 No 738 *Sacunam*, on omens

These are of five classes

- 1) By the *Ramayanam*, by means of a string held in both hands, a leaf of that book is cut or marked—then from the character of the contents just there, good or otherwise is opined
- 2) By sneezing the day, 1st 2nd or 3rd watch, from what side heard—and thence good or ill portended
- 3) From week days compared with the planets ruling each one, the numbers of hours in each day, which are told off to each day planet, and conclusions thence deduced
- 4) *Gāruṣṭi sastram*, lizard omens, from the chattering of lizards according to the days of the week, and the points of the compass whence heard, good or evil is augured, but sometimes of a trifling, or vicious character. The foregoing are complete
- 5) *Gāruṣṭi panchangam* it has reference to eight *muhurtas* by day, and eight by night, if any work be begun, in any one of these, the results foretold. This is incomplete

The book is short, and not thick

9. No 739. *Nimitta chudamani*, prose

“The head jewel of signs, complete

On divination from hearing any one sneeze according to the eight points of the compass whence heard, and according to the day of the week when heard, and also according to the watch (day or night). Thus if any one is heard to sneeze coming from the S on the 2nd day of the week, and in the 1st or evening watch and so on

The book is small for the pocket, not injured

- 10 No 710 *Sacuna Ramayanam, acshara prasna*. The practice resembles the *sortes Virgilianæ*. While one holds the book another one passes a string between any two leaves. The passage is then read and is taken to be oracular. A trial was made, and the book opened on the place where *Lacshmana* conveys *Sita* to a hermitage, which was then said to be a good omen. *slocas* with the meaning complete

The book is small, and recent

- 11 No 741 *Sacunam*—on omens, prose, complete

A die or cubo has marks ၁၀)၁၀) 100 on four sides only. A good day being selected, these are thrown three times, and, according to the number turned up, reference is made to corresponding parts of this book, which yield a divination—the book giving the particulars, they relate to food, clothes, health, and other common benefits. The few numbers that were tried the better to understand the book gave only favorable results.

The book is small, not injured

12 No 742 *Sacunam*, two kinds1) *Gāuli sacunam*, lizard omens

If a lizard is heard to chirp, or chapper, the quarter whence heard is to be noted, and thence a result divined. It would seem as if this piece is limited to the side whence heard, usually other points are noted.

2) *Tumma nul* sneezing science

When any one is heard to sneeze the day of week watch of day or night quarter of the heavens, are to be noted and thence various results are to be divined as the book specifies.

The book is short, of medium thickness, (23 leaves written 55 blank) recent

13 No 743 *Nava grāha chudamant*, "nine planet jewel" on divination

The person consulting must be ceremoniously and otherwise clean. Then after making *pūja*, he casts nine coins nine times (see 7 No 729 *supra*) then takes the total amount of value upm at each reckoning one. After dividing the total by 9 the remainder is used by referring to the same leaf, and line of this book, so remainder 2 on the 2nd leaf and 2nd line is read "This is true, without mistake" and so on, 108 leaves 8 blank.

The book is short, and thick, with bamboo boards, not injured

14 No 757 Sect 1 *Samudricam*, *padya caryam*

On Palmistry a fragment relating to marks lines on the hands of a man with moles on the body, and from these the fortune told, 4 leaves

Sect 5, *duta laeshana sacunam*, composite metre 13 leaves, in complete

By the messenger, as to number, one two &c. and from other circumstances as to speech or manner the doctor, when sent for divines the state of the patient, and forms a prognosis one messenger is good two bad, &c

For Sect 1, see XVI For other sections see XX

VIII DRAMATIC

1 No 28 *Sacontala parinayam*

By *Arishna caru*, *padya caryam*

In 3 *asrayas*, complete. A poem founded on *Cidli dasa's* drama. Description of *Hastinapur*. *Nareda* came to *Dushmanta*—their discourse, description of the six *ratus* or seasons. *Dushmanta's* hunting excursion—and enquiry into the parentage of *Sacontala*—*Gandharba* marriage. Her journey

with her son *Bharata*—ring lost by the way—denied—*Naráyana*, and other gods, brought in to solve the difficulty, was recovered—*Dushmanta* acknowledged her, and her son—the latter crowned as second king, and successor, leaf 1—71

The book is long, of medium thickness, without boards, recent.

- 2 No 43 *Bhaktungirirénu natalcam*, otherwise termed *Vaijayanti vilasam*

Another name is *Vipra náráyana charitra*. It relates to an *Aluvar* whose secular name was *Vipra Narayana* but by superior direction, he was styled *Tondur reddi podi Aluvar*.

Some special circumstances in his life, one form in *padya cangam* 4 *ashtas*, another form *vecha ganam* various metre, adopted to scenic representation, exhibiting a character, deemed sacred to ridicule

Vaijayanti was a *danceuse* who pleased the king by her performances, and he gave her a *mānyam* or glebe, tax-free, in the temple at *Srirangham*. She, in a conjunction made a sort of wager, by which she engaged to bring *Vipra Narayana* under her influence. She began, on seeing him gathering flowers for the shrine—with great difficulty she brought him to ask, who she was, and enticed him to her house, whence he was driven, and beaten by her parents. By his prayers the god gave him one of the five golden cups used for offerings, which he gave to the *dasi*. The cup being missing, the *Brahman* was brought into trouble. He cast himself at the feet of the god, who rescued him from his distress by stating that he himself gave the cup to the *Brahman*, directing him thenceforward to be named *Tondur reddi podi Aluvar*. The skill of the *dasi* is applauded, by the term *vaijayanti* (*victrix*) added to her name. It may be easily seen how much scope there is for licentious farce, directed alike to god and votary. The drama is probably written with like *animus* to Molière's *Tartuffe*.

* The book is long, of medium thickness, the drama is old, the poem looks recent.

3. No 67 For Sect 1, see XXXI

Sect 2 *Itti natalcam*, a farce

By *Srinatha* Composite stanza

Subject ornamental, amorous, farcical, leaf 1—5 the 3rd wanting
1 or Sect 3, see XXXI

- 4 No. 203 *Natalcam*, various metre

An exhibition of the *rishta* (disguise or costume) worn by *Satyabhama*, *Racini*, and *Lacshmi* wives of *Krishna*

The costume of *Art hanat hesvari*, a form half *Siva*, half *Parvati*

Costume of *Krishna* and various of his lewd frolics, publicly acted over

again The beginning, and ending are wanting 36 leaves remain

The book is somewhat long, one leaf is broken

5 No 283 *Nala natacam*, 3 *ancas*

The story of *Nala* dramatized—his marriage with *Damayanti*—the distress to which both were reduced, by the enmity of *Dani* (the planet Saturn) and their subsequent return to prosperity

The book is long, of medium thickness, has only one board

IX EROTIC

1 No 6 For Sect 1, see VI

Sect 2 *Rasica jana manobhiramam*

By *Timmana cavi*, *padya caryam*

In 6 *ashtas* complete As if narrated by *Nareda* to *Variyasa*
Description of the persons of females, and discourse with or concerning them V 26 No 178 *infra*

For the remaining Sections see XXVIII

1¹ No 14 *Chandra rek ha vilasam*, part of the 2nd *ashtasam*, a fragment, 14 leaves no boards

Amour of *Niladri raja*, and *Chandra rek ha*, a dancing girl See 2d Family

2 No 21 Fragments

1) Leaves 1—31 but 10—19 wanting

By *Bhava nisa* 1 *ashtasam*

The subject the amorous adventures of *Krishna*

2) *Vasu charitra vyakyanam*, only 10 leaves of a comment on the *Vasu charitra*

3) *Cavi alancaram*, 2 *ashtas*, not complete

By *Sarada murti*.

Rules of poetic art, as to the hero and heroine their emotions, gestures, passions, &c.

4) *Rasabaranam*, jewel of sentiments

By *Ananda*, 4 *ashtas*, incomplete

On poetical, and amorous sentiments and passions

5.) Four leaves only from the '*Amukta mālā*, concerning *Vishnu jit*, or *Namālavar*.

The book is long, thin, recent.

3. No. 22. For Sect. 1. see XXXII.

Sect. 2. *Svarochisa manu charitra*, 1—3 *asvāsas*, see 6 No. 30 *infra*.

This copy has 1—6 *asvāsas*, completo, *padya cāvyam*, considered very difficult.

Adventures on *Himaut*, or *Himālya*. Birth of a son by a *Gandarbha*; the mother gave the child the name of *Svarochi*; and caused him to be trained in all learning. One day while out hunting, and being seated, a timid woman came, and asked his aid to kill an *asura*, that oppressed her father. After intermediate adventures, the father died; and the remaining pair married. *Svarochi* had three sons, by three women; and established them as kings in three towns. Again he met a woman in a forest, and by her had a son named *Svarochisa*; who arrived at the dignity of second *Manu*. (The 1st being *Svayambhūta*) governing the second *Manvantara*.

The entire book is long, thick, recent.

4. No. 25. Two pieces.

1.) *Satyābhauma asvantam*, *padyas*.

By *Sri Kāmesvaru* 1—4 *asvāsas*, only wanting two lines at the close.

Nāreda came to *Krishna* and told him that *Naracāsura* ought to be killed, because of the trouble caused by him: *Krishna* consented. *Satyubhaumi*, one of his wives, requested leave to go with him, and went a little distance. On his leaving her, she suffered from his absence; the main object of the poem being to describe in detail female emotions, passions, and actions, during the absence of a lover. *Krishna* killed *Naracasura* in *Prayotisha-puri* his capital; and then returned to his own town.

2.) *Manu charitra*, *padya cāvyam*.

By *Pedda nāt'hayya*.

A *siddha*, or magician, told a *Brahman* and his wife, matters about *Udayagiri* in the *Himālayas*. The *Brahman* determined to go thither. When there a woman saw him, and fell in love with him; but he avoided her. The usual execrations of the moon, and *Manmata* are given. A *gandarbha* assumed the *Brahman's* form. By him she had a son named *Svarochi*. For the rest see 2 No. 22 Sec. 2 *supra*.

The recondite language of this poem is the main cause of its high esteem. The entire book is long, thick, recent with many blank leaves.

5 No 26 Sect 1. *Radha Madhava samvátam, padya cavyam*

By *Vencatapati cavi*, founded on a portion of the last part 10th book of the *Bhagavatam*

Intercourse, jealousy, alienation, reconciliation, and so forth, as to *Krishna* and *Rádha* his aunt See 2d Family MSS

For sect. 2 see XVI. The book is long, thin, without boards.

6 No 30 *Scárochisa manu charitra*

By *Pedda nat'ha*, son of *Chockupádhyá*, *padya cavyam* 1—3 *asrásas*.

Subject as in 4, No. 25 *supra* sect. 2 down to the *Gandharba's* disappearance leaf 1—50, not complete

The book is of medium size, without boards

7 No 31 *Scárochisa manu charitra*

1, 2 *asrásas* complete, 2 leaves of the 3rd, same title—the copying only begun, and left imperfect

The book is long, thin, without boards, recent

8 No 32 *Vasu charitra vyakyanam*, a comment on the *Vasu charitra* of *Bhatta murá*, by *Sóma náthayya* It extends to the 3rd *asrása*, but not beyond, following the recundite original, word by word The subject hetitinus, and amurnus romance

The book is long, thick, with the appearance of having been written at intervals

9 No 44 *Vasu charitra vyakyanam*

By *Soma nat'ha*

The 4th and 5th *asrásas*—6th defective

The book is very long, thin, recent

10 No 58 Two pieces

1) *Radha Madhava samvata*, or *vilasam*

By *Vencatapati*—complete in 3 *asrásas*

Radha was younger sister of *Krishna's* father Account of their early intercourse, and amours or jealousies, and of *Krishna* taking her home to his house

2) *Suca Rhemba samvratam, padyas*, a fragment of 6 leaves in irregular order but the name *Rhemba* indicates the subject. *Rhemba* tempted *Suca rishi* but failed

The book is long, of medium thickness.

11. No. 65. Three poems.

1.) *Tarasa sesanca vijayam, padyas.*

By *Vencata pati* ; in 5 *asvāsas*, complete.

Founded on a pauranic legend.

Chandra (the moon) was the son of *Atri*. He became a pupil in the house of *Vrihaspati* (Jupiter) *Tarā* (lunar orbit) became enamoured of *Chandra* ; and, at length, when *Vrihaspati* was called away to a sacrifice, by *Indra*, she succeeded. *Chandra* became enamoured. *Vrihaspati* on his return reproached his wife, and sent *Chandra* away. *Tarā* sent a female messenger to recall him. In due time *Budha* (Mercury) was born. A dispute as to the right to the child. The celestials, being called in, decided in favor of *Chandra*, See further 2nd Family M. S. Books.

[Wilford makes the pauranical tale to be an astronomical enigma ; but if so, Telugu poets have taken great liberties with it].

2.) *Cohako kalā sastram, padyas.*

Only the 1st *asvāsam*.

By *Yariya namadheya cavi*.

On four classes of women, and some discriminations as to personal appearance, dress, habits, phlegmatic or other constitutions ; modes of endowment, &c.

3.) *Ahalya sancrantana vilāsam, padyas* fragment of two leaves.

Ahalya was the wife of *Gaūtama*

There are two full versions, elsewhere of this pauranic legend ; one of them close, one very free.

The book is long, of medium thickness, recent.

12. No 68. Sect. 1. *Vēlpu satacam*

By *Baluta cavi* ; 69 stanzas only.

On the amours of *Krishna* and *Rādha* ; some *lālla* stanzas on the 10 *avataras* ; and a few other miscellaneous chants, or stanzas.

For Sect. 2. See XXX1.

13. No. 81. *Rāja Krishna vilasam ; padyas.*

By *Krishna dāsa*.

1, 2 *asvasas* complete, 3 defective. Introductory matter on the life of *Krishna*. His building the town of *Dwaraca*, on the sea shore ; and living prosperously, with his wives, in his *rēpalli*, or hamlet. His amours, but especially the one with *Rādha*. *Rādha* sent a messenger to *Krishna*, who delivered her errand. *Rucmini* took occasion to ask her, who is *Rādha* ? and

how came there to be any connexion between her, and *Krishna*. The messenger enters into a circumstantial reply, the main object of the work leaf 2-72.

The book is of medium-size, old, and very much damaged, many leaves only half remaining

14 No 82 Six pieces

1) *Calahasti linga satacam* 100 *sisa padjas*

A devotee praises the emblem of *Siva*

2) *Pararati gayancuhari*, *erutta stanzas*

Some sectarian praise of *Siva*, as being the only God From the connexion in which it is found it appears burlesque.

3) *Varaha narasinha satacam*, 13 *sisa padyas*, 6 leaves only, a fragment

In it a woman not named expresses the pains of love towards *Vishnu*

4) *Sri sata satacam*, 18 *sisa padyas*

The pains of love, as is expressed by the *sacts* of *Mallicarjuna*, a form of *Siva*

5) *Velpu satacam*, 82 *sisa padyas*.

By *Ballira cari*

Praise of *Krishna* on his amours with *Rodha* and others 20 leaves incomplete

6) *Kalutaya chinna Krishna satacam*, 100 *sisa padyas* on 24 leaves complete

One of the wives of *Krishna* expresses the pains of love, during his absence

The book is long, thick, recent

15 No 85 *Sunanda parinayam*

By *Colanda Rama*, *padya caryam*

In 6 *ashtasas*, complete

A fictitious love tale *Pradhruva*, a king of *Hastinapuri* went out to hunt, and hearing when he reposed from his *mantri* that *Bhima sena's* daughter, named *Sunanda devi* was away alone in the forest, and of great beauty, he allowed himself to be led to see her, when a mutual passion arose, and both afterwards suffered being apart At length she contrived to send a messenger, and the result was her being taken to his town as his wife, with full and varied description of their amours illustrating also the craft of *mantris* to detach kings from public business

The book is long, and somewhat thick

16 No 87 *Rucmini parinayam.*By *Timmarayya*, *padya cavyam*1, 2 *asvasas*, right, but not finished

Rucmini was affianced to *Sisupala*, but did not like him. She was attached to *Krishna*, and sent a messenger, asking him to free her from the other engagement. As a reply did not quickly come, she is herein represented as suffering pain and anxiety the rest wanting

The book is long, thin, without boards, and much damaged

17. No 96 Three pieces

1) *Uma Mahésa satacam*, 100 *vrutta padyas*, 13 leaves complete
The part looked at represents *Ganga* as thinking on *Siva*, and expressing the pains of love

2) *Kaluvaya satacam* 32 *sisa padyas*, leaf 15—20 defective

A wife of *Krishna* expresses pain and grief in his absence

3) *Hanuman'a dandacam*, complete

Ostensibly a *rauc* of *Hanuman*, but of a different character

One loose leaf from the beginning of the *udyoga parvam* of the *Bharatam*

The book is long, thin, without boards, recent

18 No 108 For Sect 1 Sec X

Sect 2 *slocas* 3 stanzas 3 on 2 leaves, amorous chants, affixed to an ethical book

19 No 116 *Satyabhaumasantanam*By *Sri kamlévara*, *padya cavyam*.In 4 *asvasas* complete

A complaint was made to *Krishna* as to the oppression of *Naracasura*. *Krishna* promised to take his wife with him to the war, but broke his promise. The grief and suffering of *Satyabhauma*, in consequence is described. After a time *Krishna* sent his son *Pradhyaduma* to bring her. Their meeting and intercourse described. The killing of *Naracasura*. Statement of *Krishna* having 16,000 concubines, the whole got up for licentious tastes.

The book is long, of medium thickness, without boards, recent

20 No 121 *Krishna lila vilasam*By *Timma raja cavi*, *padya cavyam*1, 2 *asvasam*, the 3rd defective

Account of *Krishna's* birth, and nurture. His aunt saw, and fell in love with him. He and *Radha* were associated for a time—then separated—

their sufferings described *Kṛṣṇa* built for himself a suitable place, that is *Dwaraka*. Afterwards messengers from and to *Rucmīnī*, ending in a marriage with her. Various matters thereto pertaining detailed.

The book is long, of medium thickness, without boards.

21 No 157. *Sraṭilā vilasam, pādyas*

By *Timma Cāru*—1 2 *asvāsas*, complete

Under the fiction of having been related, by *Bhīṣmachārya* to *Aṛjuna*

Origin of *Gāṅgā*, and the reason of her being reared in *Sambadāyya's* (a fisherman's) house. *Sira*, having put on the disguise of a *Jāṅgama*, came, and made signs to her. At length *Sira* and *Gāṅgā* were married. A quarrel between *Gāṅgā* and *Gārya* (or *Pariatī*). *Sira* came and settled it, giving to *Gāṅgā* the privilege of being borne on his head and to *Pariatī* that of being one half of himself. 21 leaves.

The book is long, thin, without boards.

[The *asvāṅg līlās* of it is sort to *Sira*, by poet seems intended to rival the popularity of the sports of *Kṛṣṇa*.]

22 No 160 *Manu charitrā, pādyas*

By *Aḷḷasana peddāna* 1—3 *asvāsas* but only a part of the whole poem.

In '*Aṛiyananda deśam* a *Brahman* named *Pratāpan āryā varta* went to *Himānt*, and when returning lost his way. On his asking a woman the road, she fell in love with him, but as he took no notice and continued his journey she suffered great pain. A *gandharbā* knowing this circumstance, assumed the *Brahman's* form and after cohabiting with her, for some time he made false excuses, and left her, not more here—*v supra*.

The book is of medium length, thin, old, injured, no boards.

23 No 170 *Suca Rhenba samvatam, pādyā cāvyam* *Brahma* told to *Nareda*.

Indra sent Rhenba a courtesan of *Serga* to nullify the penance of *Suca yogi*. Her advances, and conversation detailed. On receiving suitable answers to every proposal or subtlety of device, she returned disappointed, ashamed and vexed to her place. 15 leaves complete.

The book is long, thin, without boards.

24 No 173 *Ballarā kara tēḷpu satacam*

61 *stā pādyams*—incomplete.

Praise of *Kṛṣṇa* in his various *līlās*, or sports and amorous adventures;

34 leaves.

The book is of medium length without boards, recent.

25. No. 177. Two fragments.

1.) *Kṛṣṇa līlā vilāsaṃ ; pādyas.*

By *Rāma rāja*, defective at the beginning.

Rādhā, suffering the pains of absence, sent a messenger once and again to *Kṛṣṇa* ; who visited her ; and returned. Then, on hearing of *Rucminī*'s passion, he concluded a marriage with her ; and afterwards took *Satyabhāmā*, and other inferior wives : 32 leaves remain.

2.) *Hamsa divi satacam.*

35 *śīṣa pādyas*, the 36th unfinished, 5 leaves. Praise of *Kṛṣṇa*.

The book is long, of medium thickness, without boards, recent.

26. No. 178. *Rasica jana manōbirāmaṃ.*

By *Timma cāvi*, *pādyā cāvyam*.

1—3 *asvāsas* ; but not complete, as a whole.

Archīśānanda, a king of *Kalyāṇa puram*, had a son named *Rudra dvāja*, who one day went out to hunt ; and, at the end, halted under a banyan tree. Being spring time he, with his companion *Mati mānta* (slow-sensa) wandered into the wilderness ; and ascending a hill, termed *Cailāsa*, saw the wonders there ; when returning he heard the daughter of a *gandharbā* with her friends singing, and on going near to see them he became amorous ; but, after much entreaty, the said daughter refused him ; and her companions took her away. The young man without listening to the counsels of his friend gave way to violent grief—not more here : 72 leaves in all.

The book is of medium size, without boards, recent.

27. No. 180. *Suca Rhemba vilāsaṃ.*

Brahma to *Nāreda* : *pādyā cāvyam*.

Suca-yogi performing penance, *Indra* became jealous as to its intention ; and sent *Rhemba* from *Svarga* to nullify it. She came to *Suca*, splendidly attired ; and endeavoured to attract his attention. She also proffered verbal instruction ; but as he steadily rejected her advances, she was abashed ; and with great vexation returned.

The book is long, thin, without boards, a little injured : 1 leaf at end *ślōcas*, praise of *Hari*.

28. No. 185. *Rāja gōpāla satacam.*

102 *śīṣa pādyas*, complete.

Various praises of *Kṛṣṇa*, and of his sports, and amours : leaf 1—17.

The book is long, recent, without boards.

29 No. 210 Two pieces

1) *Sringara manjeri*, ornate garland leaf 20—29, *ślokas* and *pad-yas*

They contain an ornamented description of the *nayaka* and *nayaki*, or lover and mistress.

2) Wants the title, 2nd to 9th *ulasas* the end

By *Bāla Krishna carī*

The purport is similar to the above

Leaf 125—137 and 139—144

The two pieces have leaves differing in length, as a whole of medium thickness, no boards

30 No 236 *Ashla patalu*

By *Jaya dera*, *yecha ganam*, incomplete, otherwise known as *Gita Govinda*

Rudha tells her love-pains to her *sahī* or confidant, who goes with a message to *Kṛṣṇa*, and returns with the relation of his corresponding sufferings 17 leaves

The book is long, without boards, slightly injured

31 No 244 *Tāru rana kṛita*

By *Pinnaca pots* 204 peculiar stanzas

Nareda s report to *Siva* of the beauty of the *ṛṣhi* s wives in the *Taru* woodlands. He went, in the form of a *Jangama*, and infatuated the whole of them. The *ṛṣhis* their husbands, became incensed, and devised or tried various schemes of revenge, until ascertaining his proper form, and character, they became reconciled

25 leaves, and 4 blank.

The book is short, of medium thickness, recent

32. No 252 *Kṛṣṇa līla vilasam*

By *Rāmaraja padya caryam*

1st *avastham* complete, 2nd defective

Birth and nurture of *Kṛṣṇa*—intercourse with *Rādhā*, while living in *Dwaracapuri* a *Brahman* came to him, and told him the great beauty of *Rucmini*, daughter of *Bhūshama* not more here 19 leaves confusedly strung

The book is long of medium thickness, without boards, injured especially at the beginning

33. No. 253. Two pieces.

1.) *Siva parijatam*, or *Sadra mani nātacam*.

By *Rama linga—yecha ganam*—or mixed metre.

While *Siva* was with *Parvati*, *Ganga dēci*, unable longer to bear the pains of separation, sent a female messenger to *Siva*. In the interim *Nāreda* came to see *Siva*, and gave him a necklace of jewels—which *Siva* bestowed on *Parvati*. Thereupon *Ganga* being irritated, went to *Siva*, and some words occurred between them both. After reconciliation, *Siva* lived with *Parvati* and *Ganga*, without any discord; and he praised them both.

2.) *Petit bolēt*: leaf 32—39.

Siva, *Parvati*, *Durga*, in appropriate dresses, appear on the stage, and dance together. At the end 3 leaves contain some ethical matter; praise of *Siva*; and some *lilos*, or sports of *Siva*.

The book is long, thin, old, without boards, one end damaged.

33½. No. 254. Nine pieces.

1.) *Gola vēsha cat'ha*; mixed metre.

Story of *Kṛishna*, &c. delivered by one disguised as a cow-keeper. Various matter on the *Yadu*, or cowherd race; birth and training of *Kṛishna*; he was of *Yadu* race; hence, as they say, that is the highest caste. Humour, or brood farce, founded on this assumption of cowkeepers being the highest caste: stated to be adapted for scenic representation at night.

2.) The same; fragment of 14 leaves.

By *Potla durti*.

3.) *Bhōja rāja cat'ha*, mixed metre.

By the same. (There is another tale of this name).

Story of a daughter of *Bhōja*, named *Nilavati*. She was asked for in marriage by a king. The father refused; seeing she was already affianced to *Vishnu*. He retired incensed; and in his own town, offered a reward to any one, who would bring away the said female. A clever man made a subterraneous passage, and took her away at night, while sleeping. On the passage she awoke; when a voice was heard to the effect that, if she invoked *Vishnu*, aid would be given. She asked it; and the thieves were destroyed. She was then taken by *Vishnu* (i. e. *Kṛishna*) to his palace at *Dwaraca*. [The difference between the eras of *Kṛishna* and *Bhōja* of course is nothing in a work of fiction].

4.) *Kṛishna vēsham*; mixed metre, with some *slocas*.

A *bhānam*, or monologue representation, by an actor, in the character of *Kṛishna*; narrating his obscene sports; for scenic recitative at night: 20 leaves.

5) *Radha vesham*

The aunt of *Krishna*—his birth—mode of life her seducing the boy *Krishna*—the r amours—in his absence, her grief, &c 5 leaves

6) *Satyabhauma vesham*, mixed metre, fragment of 10 leaves

Satyabhauma was the head of *Krishna's* inferior wives—her seeking for *Krishna*—lamenting his absence—finding him—their quarrels—her abuse of the moon, and of *Manmata*—the quarrel about the *Paryata* flower, &c

7) **Kalinga marddhana*—mixed metre

On killing a *naga* (*snake, or pariah) by *Krishna's* dancing on its head
The life of the *naga* was spared at the intercession of his wife 23 leaves

8) *Sarangadhara natacam*, mixed metre

By *Suba raya car*

A drama founded on the popular tale of *Sarangadhara*, in the end he became one of the *nava nat ha siddhas* 44 leaves

9) *Kilā sastra*, 1 leaf only

On the four classes of women—*astini*—*sankhini*—*clitreni*—*padmini*
The book is long and thick, has only one board

34 No 265 *Krishna lila vilasam, padyas*

Lasu dera and *Derika* had a son named *Krishna*—who was reared in the house of *Anda* and *Lasodi* (cowherds) his youthful sports—*Sahasra gopa's* daughter *Radha* one day seeing the behaviour of *Krishna* fell in love with him and an interview followed in which they came to an understanding with each other After *Radha* had left, *Krishna's* grief at her absence is described—breaks off leaf 1—7 and 4 blank.

The book is long without boards, recent.

35 No 271 Sect 1 *Muru malla vira Sancara natacam*, 105 rounded stanzas

Parvati's wife of *Siva*, suffering from love pains, addresses him insultingly in scorn—the refrain is—*murumalla vira sancara* or courageous do stroyer ! of the young god of love

For section 2 see X

36 No 280 Sect 1 n loose song

A woman addresses her gallant with a varied change of rd rd ad inflected calling him to her house in the evening—husband away—relatives will not meddle—to stay the night, and go away in the morning, and this is followed sect. 2 by praise of *Rama*, for which see XVI

37. No. 304. *Kalā sastram, padya:*By *Yerria nāmadheya cari*.1. 2 *asvāsams* complete, 3rd defective.

Prefatory landation of the author by others.

* Much on the female person—effects of different lunar days—temperament—a chaste woman, and chaste wife—philtres for both sexes; and other matters, *haud honesta*. They seem derived from the sanscrit *Amarūcam*, or like books: 54 leaves.

The book is long, without boards.

38. No. 305. For section 1. See IV.

Sect. 2. *Usha canya charitra; yecha ganam* metre, complete; by *Visvanāthayya*.

* *Banasura* son of *Balachacraerti* ruled in *Sonadri-puram*. By penance he caused *Siva* to become a warder at his gate. At length, as he had no adversary to contend with, he challenged *Siva*; who, being incensed at his pride, told him that another stronger than himself, would come and fight with him.

Then follows a dream of *'Usha* daughter of *Bānāsura*, and a message sent by her *saki* or confidante *Chitra rekhi*, to *Anirudha* grandson of *Krishna*. A future amour following, *Anirudha* was caught, and imprisoned by *Bānāsura*. *Krishna* came to the rescue, with an army; first fought with, and overcame *Siva* the warder; and, was about proceeding, when *Siva*, interceded; the quarrel was compromised; and *'Usha* was publicly married to *Anirudha*.

Sect. 3. *Kāutāla lāma satacam*, 81 *sisa padyas*, incomplete.

A husband, or lover expresses the pains and sufferings caused, by love of some female.

The book is of medium size, has only one board, recent.

39. No. 321. Fragment, without title: leaf 41—71.

Composite stanzas of amatory kind. In some a man expresses the pains of love, and asks relief from a woman; in others a woman is made to address a man. Matters of like kind as to *Krishna* and *Satyabhama*.

The book is of medium length, without boards.

40. No. 332. For sect: 1, 2, see XVI.

Sect: 3. *Chandra dushanam*—abuse of the moon—*padyas*—fragment of 3 leaves.

Women scold the moon, on its rising; as being a received cause of amorous emotions. The subject is common place; and may be from the *manu charitra*, or like other book. This 3rd section is recent in appearance.

41. No. 462. *Yera kula kora ranchi* in *yecha ganam*, or mixed metre.

The *kora ranchi* is a kind of poem that represents *Siva* and *Parvati*, sometimes others, wandering about as gypsies, seeking each other, and acting in the character assumed, till they meet, and recognize each other. The *gerarandis* are wild foresters of inferior race. In this book a fictitious female discourses on palmistry, the pulses, and principle of life, and is so learned, as to quote sanscrit *slokas* and tells a tale of a lion that lost its mate, the book does not seem complete. leaf 1—116, four other, and miscellaneous leaves, are added. One on *Siva's* anger in killing *Manmata*, and a bridal chant on *Parvati*.

The book is long, of medium thickness, recent.

42. No. 474 *Vasu charitra vyakyanam*, only 7 leaves of a comment on the *Vasu charitra*.

The book is long, without boards.

43. No. 519 Extract from the 10th book of the *Bhajaratam*, the subject being the youthful sports of *Krishna*. 9 leaves, *padyas*.

The book is long, without boards.

44. No. 523. *Krishna larnanritam*, *slokas* and *padyas* mixed, complete.

A poetical description ('as nectar to the ear') of the sports of *Krishna* with 16 000 *gops* or cowherdesses in 1 *rinditanam*.

The book is long, thin, recent.

45. No. 527 *Siva pariyata*, mixed metre, complete.

This book, and others, on like principles as to *Siva*, seem to have been induced by the popularity of the foregoing subject, in a rival system.

The subject of this one is the sports of *Siva* as *Mollicaryuna*. He assumed various disguises, and, in them, came and danced (being the *Tandara raya* or royal dancer) to wit.

<i>Gola</i>	<i>tesha</i> , as a female cowkeeper
<i>Yerucala</i>	" as a wild forester
<i>Chenzi</i>	" as one of an inferior race of aborigines, north of Pubert.
<i>Harihara</i>	" as <i>Vishnu</i> and <i>Siva</i> , in one person.
<i>Balaki</i>	" as a young woman
<i>Bhagirathi</i>	" as a river (word equivocal)
<i>Padmatsh</i>	" as a goddess (" lotus eye ")

Kanaka Durga vēsha, as a gold colored flood.

Parvati „ as his own wife.

Ganga „ as his mistress.

There is a tale of *Ganga* falling in love with him ; enquiring after him ; sending a female messenger to him ; and finding him in company with *Minācshi*, the form of *Parvati* at *Mndura*. The loves of *Siva* and *Ganga* are detailed. It is needless to note the suicidal tendency of such low ribaldry.

The book is long, thin, without boards, recent.

46. No. 512. *Basavana pendla-pāttu* (of the kind of verse termed *mangala*). A marriage epitholomium of *Basava*, author not known.

* The book is thin, old, very much damaged.

47. No. 642. For Sect. 1, see XX.

Sect. 2. *Kalā sāstram*, matters in ordinary preliminary to the physico-midwifery of Sect. 1. The seminal fluid in men, and women, is supposed to circulate; to rise on the left side, and sink on the right side, according to the lunar phases: and to effect the predispositions, according to the site. This section is the smaller portion of the book.

X. ETHICAL.

1. No. 89. For Sect. 1, see XII.

Bartri hari satacam; *ślōcas*, with a versinn in Telugu stanzas.

Only the 1st *satacam*—oo *niti* or ethics ; and this also defective: leaf 79—94.

The book is long, recent.

2. No. 108. Sect. 1. *Niti sāstram* ethics; *ślōcas*, 67, with Telugu *tica* on 14 leaves.

For Sect. 2, see IX.

The entire book is long, and thin, without boards, recent.

3. No. 109. *Matrū-satacam*. 101 *vrutta* stanzas; 94 to 92, defective; leaf 1—18, 20.

A mother is of chief importance among men. The mother preserves the husband's children—many examples given: excellence of mothers, with many examples deduced from books; such as the mother of *Kṛiṣṇa*; the mother of the *Pandavas* &c.

The book is short, thin, without boards, injured.

- 4 No 205 Sect 1 *Bhāscara satacam*, 102 *critta* stanzas, on 9 leaves, complete

A ceolium on common p'ters, morslities example—If the aid of a cruel person be invoked, it will either be small to amount, and soon fall away, or else it will cause mischief, even as shell lime with betel leaf and areca nut is acrid, a little may be used but if too much the tongue will become ulcerated

Four *sisa padyas*, on one leaf descriptive of the colors, black, red yellow, white

For Sect 2, see XXVI

The entire book is somewhat long, of medium thickness

- 5 No 230 *Bhāscara satacam*, 106 *critta* stanzas, on 14 leaves, complete

On moral subjects of various kinds, with exemplifications Another specimen

When any one's physical strength is gone, tho' however wealthy he may be, he cannot protect his goods or resist invaders. As—*Arjuna* who had overcome *Siro* and many others, when, in advanced age, he was conducting the wives of the deceased *Krishna* to a place of safety and was attacked by *Boma*, was fain content to yield these females into their hands, and himself remained alone, as one worth nothing

The book is of medium length, thin, without boards, recent

- 6 No 257 Three fragments

- 1) *Mātru satacam*, 35 *critta* stanzas, on 6 leaves, a panegyric on mothers, as above 3, No 109

- 2) *Sampagi mana satacam*, 125 *kānda* stanza, on 12 leaves, defective

By *Paramananda yeti Ipdra*

On the *tatra gnanam*, or metaphysics of bodily members and organs, in a moral reference

- 3) Four leaves appended, praise of *Sira* and of spiritual wisdom

The book is of medium length, thin, without boards

- 7 No 266 Two fragments

- 1) *Surati satacam*, 80 *kānda* stanzas, on 8 leaves, defective

Various ethical teaching, see other notices

- 2) Four *sisa* stanzas, on the colors, black, yellow, red, white the last not finished.

The book is of medium length, very thin, without boards slightly damaged

8. No. 267. *Matrū satacam*, 101 *trilla* stanzas, complete, on 8 leaves.

There is no *guru* or god besides (superior to ?) the mother of any one ; very high panegyric throughout : ex. gr.

There is no equal to a mother ; who knowing the time of a child's hunger, places before it five kinds of food, and causes it to eat what is suitable.

The book is of medium length, thin, without boards, very slightly injured.

9. No. 270. Sect. 1, *Rāma linga satacam* ; *śiśa* stanzas, on 4 leaves, c. g.

• However wealthy any one may be ; yet as he can carry nothing away with him from this world, if he here be miserly, and neglect the duty of almsgiving, is he worthy the name of a rational creature ?

For sect : 2, see XXX.

10. No. 271. For sect : 1, see IX.

Sect : 2. Stanzas on persons, who must not be provoked, or vexed ; as—a cook, a poet, a doctor, a minister of state (king's chief adviser) a sorcerer, a back-biter, one who is associated with an enemy ; a great or wealthy man, any worldly ruler ; any one to whom the speaker's secrets, or private affairs, are known : if these, or any of them, be spoken to, in anger, very bad results may follow.

Kirtanas or chants, in praise of *Śiśa*, and on spiritual wisdom : leaf 10—23.

The whole book is long, thin, without boards, scorched at one end.

11. No. 272. *Sumatī satacam*, 95 *kanda* stanzas, on 11 leaves, defective.

A variety of ethical matters are stated in this poem e. g—Money acquired, and not used aright, will either go to strangers, or to kings.

The book is long, without boards, recent.

12. No. 296. *Prasthāda rctnācaram ślokas* with the meaning in Telugu, complete ; ascribed to *Suca yogi*.

Specimens—if the dust from a flock of sheep—if the dust from a troop of boys—if the dust from any one sweeping—if the dust from a woman's foot—if the breath of her mouth, when vacantly or dissatisfiedly gaping—come upon any one, his riches will depart.

If any one in an antecedent birth (or state) would not give in charity, he will again be born poor : by poverty sin will be occasioned ; by that sin the pains of hell will be suffered ; and, after suffering awhile there, he will again be born poor (*quasi in circulo*).

The book is short, of medium thickness, recent.

13 No 325 1 or Sect 1, 2, see XXXII

Sect 3 Ethical *slokas* with *tica* in Telugu, 13 leaves

The whole book is long, thin recent

14 No 351 *Iemana satacam*, *landa stanzas*, defective on 34 leaves Moral, &c

The book is long, thin, with out boards

15 No 355 Sect 1, *Suricata satacam*

80 *landa stanzas*, defective, leaves transposed The general subject on morals

1 or sect 2, see XXXII

The whole book is long, thin, without boards, damaged

16 No 360 *Iemana satacam*, 1,000 *landa stanzas*, 15 wanting in the middle, leaf 1—71

The book is long, of medium thickness, recent

17 No 361. *Iemana padyas* 878 stanzas, not complete, on 67 leaves

Ethical proverbial and the like, a very extensive series ascribed to *Vema reddi* many of them collated and translated into English A complete copy is rare

The book is long, of medium thickness, slightly injured

18 No 362 *Iemana satacam* 780 *landa stanzas* on 57 leaves

Moral apothegms and proverbs, a sort of omnium gathering ascribed to *Vema*

The book is long, thin, in good order

19 No 363 *Iemanam*, 502 stanzas, on 21 leaves, not complete proverbial, and ethical

The book is long, thin, neat and recent

20 No 365 *Iemana satacam*, 505 stanzas part of an ethical and sententious poem

The book is long, thin, without boards

21 No 367 *Iemanam*, two fragments.

1 from 1 to 401, } both defective ethical, proverbial, quaint
2 from 1 to 93, }

savings

The book is of medium length, thin, without boards recent.

22. No. 368. *Vēmanam*, 152 stanzas, on 9 leaves; a mere fragment.
The book is long, thin, without boards, recent.

23. No. 369. *Vēmana satacam*, 309 stanzas; on 17 leaves, defective.
The book is somewhat long, thin, no boards.

24. No. 370. *Vēmana padyalu*, 605 stanzas, leaf 154—181, defective.

The book is long, thin, without boards.

25. No. 371. *Vēmana satacam*, two fragments; prefixed 1 leaf, stanzas in praise of *Bjavaraddi* a river, probably the *Krishna*.

Vēmanam, 557 stanzas, leaf 1—13

Ibid 246 stanzas, leaf 1—21.

The book is long, of medium thickness.

26. No. 372. *Vēmanam*, 608 stanzas, leaf 1—12 and 14—32.

The book is long, thin, without boards, recent.

27. No. 373. *Vēmana padyalu*, 1,083 stanzas: leaf 1—104, a fuller copy than usual.

The book is of medium size, only one board.

28. No. 374. *Vēmana padyam*, 1,000 stanzas; leaf 1—93, not complete.

The book is short, of medium thickness, no boards.

29. No. 375. *Vēmana satacam*, 300 stanzas, on 15 leaves, defective.

The book is long, thin, without boards.

29½. No. 376. *Vēmanam*, *kanda* stanzas; 57 leaves remain

The book is somewhat long, of medium thickness, very old, and greatly injured.

30. No. 377. *Vēmana satacam*, two copies.

1—322 stanzas, wanting 23 in the midst; leaf 1—6, 8—14.

2—111 stanzas, on 9 leaves.

The book is long and thin, one old, one recent.

31. No. 378. *Vēmanam*, *kanda* stanzas 120, *Gītā* 576, *Vṛitta* 6=702 stanzas, on 51 leaves.

Specimen. In distress, look at the conduct of relatives, regardless. In troublesome times look at the conduct of servants, they run away. In poverty, look at a wife's conduct. To come, to go, to die, belong to ignorant man; an insect that flies into the fire.

The book is somewhat long, of medium thickness, recent.

- 31½ No 379 *Iemanari* stanzas 1—206, in regular order, then to 415, not in order, on 53 leaves, not regularly strung

The book is of medium size, without boards, slightly injured

- 32 No 380 *Iemanam*, 551 stanzas, on 34 leaves, not in regular order

The book is long, thin, without boards

- 32½ No 382 *Iemanam*, 200 stanzas, in various metre, on 15 leaves

Morality, religious wisdom, contempt of the world

The book is long, thin, no boards, recent

- 33 No 383. Sect 2 *Iemanam*, 123 stanzas, on 8 leaves

For sections 1, 3—5, see XXXII

- 33½ No 385 *Iemanam*, 990 stanzas, on 88 leaves

The book is of medium size, without boards

- 34 No 386 *Iemana satacam*, 193 stanzas, prefixed one leaf, chant in praise of *Rama*, and one leaf, *slocas*, on *puya*, or ritual homage, leaf 1—21

The book is long, without boards, slightly injured

- 35 No 387 *Iemanam*, two fragments

1st stanzas 2 093, 2nd 308 stanzas 38 leaves

The book is long, thin, without boards recent

- 36 No 388 *Iemanari*, 520 stanzas, on 15 leaves

- 36 No 389 *Iemanam*, 163 stanzas

The book is long, thin, without boards, recent

- 38 No 390 *Iemana satacam*, 1,000 stanzas, leaf 1—93

The book is of medium size, no boards

- 39 No 391 *Iemanam*, 204 *kanda* stanzas, on 22 leaves, not in regular order, leaves of different lengths, thin, no boards

- 40 No 392 *Iemanam*, 152 *kanda* stanzas, on 7 leaves.

The book is of medium length thin no boards

- 41 No 393 *Iemana satacam*, 191 stanzas leaf 9—16

The book is long, without boards, recent

- 42 No 394 *Iemana satacam*, 354 *kanda* stanzas, on 30 leaves

Appended is a fragment of two leaves, from the *kosala raghata satacam* 10 *ritta* stanzas, praise of *Rama*

The book is long thin, without boards, recent

43. No. 391. (duplicate) *Vémanam*, 111 *kanda* stanzas, on 9 leaves.

The book is of medium length, no boards, recent.

41. No. 395. *Vimana satacam*, 500 stanzas, leaf 82—123.

The book is of medium length, without boards.

45. No. 393. *Vémana padyalu*, 309 stanzas, on 11 leaves: specimen.

Though modes of worship are various, God is one; even as jewels are various, the gold in all is one; cows are various, but their milk one; food is various, hunger one; flowers various, *pūja* with them one.

The book is long, has one board.

46. No. 397. *Vémana satacam*, 182 stanzas, on leaf 16—27, moral and sententious.

The book looks old, has no boards.

47. No. 398. *Vémanam*, 118 stanzas, on leaf 1—12 moral apothegms.

The book is long, thin, very narrow leaves, without boards.

48. No. 399. *Vémanam*, 1—91, *kanda* stanzas, on leaf 213—217, or 4 leaves only.

The book is long, recent.

49. No. 400. Three fragments.

1.) Account of rice cultivation, on the mode customary in the North; so many canies of land to so many persons, 14 leaves; 1 leaf a stanza of *Vémanam*, 1 leaf *śloka* praise of *Veṅṇu*.

2.) *Vémana satacam*, 1—195 *kanda* stanzas, on 26 leaves.

3.) *Vémana satacam*, 1—591 stanzas, 16 in the midst wanting: on leaf 1—67, in the midst, 2 leaves wanting.

The book is of medium size, without boards.

50. No. 401. *Vémanam*, 1—371 *kanda* stanzas, on 16 leaves.

The book is long, without boards, a little injured.

51. No. 539. *Siddhappa vachanam*, *padyas* incomplete. A work by *Siddhappa*, addressed to *Vira çali*; but on ethics, wisdom, homage.

The book is long, thin, recent, but much damaged.

52. No. 543. Sects. 1. *Sumati satacam*.

Composite stanzas, complete.

The word *Sumati* means "good sense" and whether it designates the author's name, or the subject is uncertain. It is in the usual style of native ethics.

For Sect: 2, see XXVIII, which is different as to the leaves.

53 No 611. Two pieces

1.) *Bhagavat gita* The *mūlāṅga*, or *ślokas*, in 18 *adhyāyams*, complete, with a comment, in Telugu, by *Tirumalāyapa* leaf 214—315.

From the *Bhāṣya parvam* of the *Bharatam*. *Kṛṣṇa* to remove *Arjuna's* doubts gives him metaphysical instructions, enjoins obedience, and transfers by shewing his *vīra rūpa*; followed by ascetic matters which look foreign to the subject, but are the root of the *advaītam*.

2.) *Uttara gita*; *vāṇan*, and *raja yānam*

The comment by *Paramānanda tīrtha*, 1st *adhyāya* wanting

From the *rasameḍa parvam*, of the *Bharatam*. In reply to *Arjuna's* enquiries *Kṛṣṇa* gave many ethical lessons, to console on the death of friends and relatives which he had prompted. The doctrine of the soul, on the *redantā* system, is taught, leaf 114—121.

54 No 619 Two pieces.

1.) *Bhagavat gita*, *ślokas* with *tica* in Telugu. only 2 *adhyāyas*, leaf 202—212, the comment by *Sridhara svāmī carī*.

2.) *Uttara gita*, from *ascariḍḍha parvam*, *ślokas*, with Telugu *tica* or comment, by *Sudarṣana tīrtha carī*, 3 *adhyāyas* complete, leaf 1—17.

Both subjects as in the last No. only the comments by other authors.

The book is long, thin, without boards.

55. No 627. *Bhagavat gita*.

A Telugu translation in composite stanzas of 3 *adhyāyas* the 4th not finished; by *Bhatoji Panasta carī*

From the *Bhūṣma parvam*, as above. *Sanjaya* reported to *Dṛta rāṣṭra* the metaphysical discourse of *Kṛṣṇa* to *Arjuna*, *ut supra*

The book is long, thin, without boards, recent.

56. No. 632. For Sect. I. see VII.

Sect. 2 Various *prākāraṇas*, or chapters on ethical, ascetical, and *talra* metaphysical subjects

1.) *Subda prākāraṇam*, prose with *ślokas*

2.) *Raga dwēsha prākāraṇam*, revengeful dispositions in returning injury for injury should be rejected, as also anger, covetousness, just, fanatic zeal, envy, hatred, ostentation, pride, by those who wish to obtain beatification, and *śraddha bhōkti*, or mild devotedness should be cultivated.

2 No 316 *Kāṭagnānam*, foreknowledge, prose

A fragment which does not finish

By *Vīramā*

This *Vīramā* assumes the office of a prophet, and foretells things, good or evil to come after his time, in the manner, as he states of the *sastras*. In the few passages looked at there is various mention of a wide, and general destruction—people perishing—and towns, even the memory of the names gone—ten men to one woman—calamities to the *Śaikhnavas*—and to other sects the whole in vague, and general terms, not definitely affixed to any country, or places, but such as a disturbed imagination might dictate, only 14 leaves

The book is long, and has no boards

3 No 601 *Rama stava rajam*, *padya*sBy *Malla arya*, in 3 *astahas*, complete

Assumed to be narrated by *Vyasa*, to *Dharmaraja*, and afterwards by *Suta* to *Sarunaca rshi*

Praise of *Rama* whence the title, but other matters follow. *Vyasa* discoursed to *Dharmaraja* on charities. The human mind runs throughout the world in search of its objects of desire these desires should be restrained. They who reject and hate the domestic life are truly wise on the nature of beatification on the proper demeanour of a disciple towards his preceptor. Other matters as to the soul—so far of grave complexion.

Dharmaraja uses a metaphor *mukta kanta* (odour of heaven) and asks for a description. *Vyasa* is represented as replying to the same metaphor, in the style of the Persian *Hafiz* and he collects and contrives a burlesque of the serious; indulges in ornate parallels, and makes out Moorish heaven on earth; beatification and happiness being found in a beautiful woman; and so forth; 46 leaves

The book is long thin, recent

4 No 615 Sect I *Rama stava rajam*, *padya*sBy *Malla arya carī*, 3 *astahas*, complete

Vāsampayana to *Dharmaraja*, and *Suta* to *Sarunaca*. Praise of *Rama* and *Kṛṣṇa*. *Vyasa* taught *Dharmaraja* concerning wisdom, devotedness charity. On the cause of the entire universe. The soul should not be allowed to wander after various objects, but should adhere to one of superior importance. They are truly wise who relinquish all family concerns—the nature, or properties of beatitude—excellence of a *guru*, and due behaviour of a disciple and like matters.

Afterwards *Dharmaraja* enquires the meaning of a term used referring to beatitude, and *Vyasa* replies, using figurative language, for the love

of the sexes, and thence describes the nature of beatitude, *ut supra*

35 leaves For Sect 2, see XXXIII, and for Sect 3, see XXXV

5 No 629 *Jñā prabōdhana, pādyas*, with some *duṣpadu* stanzas, only 8 leaves

. By *Janartthana Brahma*

Brahma is represented as instructing a (*jīvatma*) human soul—in substance as follows

On *yucti jīva* the intellectual soul and *mukti jīva* the spiritual soul The latter is concerned in questions of moral merit, and in the great subject of beatification

* The *yucti jīva* from not understanding the proper mode of conduct renders its possessor liable to a thousand births, by transmigration, and subject to pass through twenty eight hells

The *mukti jīva* ten dispositions (*guṇa*) are needful to be known, to each one of these there are two *ṛtita guṇas*, in all twenty *ṛtita guṇas* To those who understand these, and act accordingly, the reward is final beatification Moreover the merit of such a rare character will extend, by reflex action to deceased ancestors now suffering pains in hell

It does not clearly appear to what class of votaries this book relates, and it is therefore classified here it has a connexion with IV, and X

The book is recent, and without boards

6 No 672 *Guru bala probodhica, slokas*, with the meaning given in Telugu 1 *caṇḍam*

Instruction from a teacher to a pupil

Concerning *śwarga* or paradise, and *pātalam* or the upper hell—matters pertaining to them detailed On the celestials, on clouds, on the *aṣṭa diś*, or eight points of the heavens On times or periods On intelligencies, or beings having intellect on sounds, or voices On various gestures in dancing—on *dāsīs* or female dancers—on various kinds of water what nature or properties the aforesaid possess By what means the different names, were acquired

The book is long, of medium thickness

XII TABLES

1 No 3 *Parcha tantram pādyas*

In 5 sections a complete copy

1 *in tra bhedaṃ*, division of former friends &c

2 *sukṛta labham*, reward of good actions

3 *anṛta vighrahaḥ*, deceptive treachery

4 *labhaḥ nāśanam* loss of possessions

5 *asampṛcchana* on rash proceeding

The book is long, thick, recent

2. No. 77. *Pancha tantram, padyas.*

The version by *Nārāyana cārī*.

The 1st and 2nd sections, *mitra bhédam* and *sukṛta lābham*.

The book is short, of medium thickness, injured.

3. No. 89. Sect. 1. *Pancha tantram; ślocas*, with version in Telugu prose.

Only the 1st section. leaf 79—91.

For Sect. 2, see X.

4. No. 153. *Pancha tantram; ślocas* and *tīca* in Telugu. Only the 1st section, 45 leaves.

At the end a fragment from the *Bhāratam*.

The book is long, of medium thickness, without boards, recent.

5. No. 189. Sect. 1. *Pancha tantram*, prose, with a few *ślocas* mingled.

In *Pātala putra puram*, a king commissioned *Vishnu sarman*, to teach his imbecile son worldly wisdom, and policy. On this foundation five kinds of political devices are founded, & : *supra*. This copy has the whole complete, on 127 leaves.

For Sect. 2, see XXXIV. For Sect. 3, see XXX.

6. No. 292. *Pancha tantra cat'ha.*

The 1st and 2nd sections, *mitra bhédam* and *sukṛta lābham* complete, leaf 1—140.

—another piece leaf 6—88, wanting 66, an epitome of the 2nd, 3rd, 4th, 5th sections, the 1st section wanting.

The book is of medium size, the first piece recent; the other old, and partially damaged.

7. No. 507. *Pancha tantram, padyas.*

A fragment, part only of the 1st section.

The book is of medium length, thin, no boards.

8. No. 534. *Pancha tantra cat'ha, padyas.*

The five sections without defect; a complete copy.

The book is long, of medium thickness.

XIII. GEOMETRY.

No. 710. *Cshētra ganitam.*

A fragment without beginning or ending.

On mensuration, and land surveying; teaching how to ascertain the area of the most irregular figures. It contains some diagrams—squares, triangle, rhombus, irregular forms.

The book is of medium length, thin, old without boards, slightly damaged.

XIV. GRAMMATICAL.

1. No. 651. Two books on prosody.

1.) *Sulacshanam*, & *chandasu*; *ślōcas*, chiefly *padyas*. By *Timma cavi*.

Origio of *magham* and *aṣṭa ganas* or eight class letters. The *ādi devata*, or divinity preiding over each of the classes.

To each *gana* belong *guru* long and *laghu* short letters their modes and time.

The fruit of each *gana*; some propitious as *m*, some not so, as *ṛ*. Mode of elision of short vowels. Divisions of the *ganas*.

* The *yati prakarnam*, or chapter on caesuras, or pauses. These, and other prosodial qualities of *ṛjita* or rounded stanzas described leaf 1—23 complete.

2.) *Bhīmāna chandasu*, *padyas*.

By *Bhīmāna*

The properties of the *yati* caesuro, or pause—and of the *prāsa* the rhyming syllables or alliteration. Mode of composing stanzas, from eight letters up to a greater number, as forming a line or a verso. Qualities of the *sardula nigrēdita* a kind of stanza and of the *madepa*, another kind, also the *utpala māla* and various others ending with the *dandacam*, a line that may extend to 27 syllables leaf 24—43 incomplete

The book is long, of medium thickness, without boards, recent

2 No 652. *Yati prakāraṇam*

By *Appana Pandita*, *padyas*

On coalition of vowels, and consonants, distinction of letters, as to proper places. On pauses or caesuras—brief pauses—alliteration, recurring with every 4th foot, termed *easy*—on difficult alliteration, and other like prosodial matters on 29 leaves, incomplete 3 blank at the end

The book is long, of medium thickness, without boards, recent.

3 No 655 *Cavi chintamani chandasu*

By *Velanki tātam bhatlu*, *padya caryam*

In 4 *adikāras*, or chapters

On pure Sanscrit words—village colloquial, and *desya* or pure Telugu

On *vibhacti* or cases of nouns, with genders, *varna* color, or caste.

On rhyme and caesura their proper places

On faults as to words—as to sentences—as to coalition of words

And various other matters pertaining to Telugu prosody, delivered in *sutras*, with an easier explanation leaf 1—31

The book is long, thin, without boards, recent.

† No 636 *Ananda rangla raj chandasu*

By *Castula Rangha*, composite stanzas, with a glossary, as to the meaning

In *1 asrasas*, complete

Among other matters—the three *gurus* that were born from the three eyes of *Siva* made up the letter *अ*, and this letter made or produced the other seven *ganas*

The eight *ganas* having been born in eight *jamas* (a whatsoever *jama* (watch) the poet first begins to compose a poem, he must commence with the letter produced in that *jama*). A definition of the *byasakara* or special letter, belonging to *Saraswati*, or some other god, or goddess, invoked

On letters long and short in quantity, their proper positions &c. Different kinds of stanzas, as *landa—usam—utpala mala—champakala mala—dripada*, these and other kinds of feet, or measures.

The gods of the 8 *ganas*—their *nareshetra* (asterism) *rupa* (form), *ghanam* (honor) *jati* (caste) *graha* (house) *rasi* (sign) *p'alam* (influence), and like matters detailed

Of 50 letters the *kulam* (family), *graham* (house), *p'halam* (influence) *adi decata* (primal god), &c., are detailed

—*dusara prasam* various alliteration

—*antya* „ at the end

—*diat* double

—*trip* „ triple

These and other properties of unusual alliteration stated

—*quda, svara yati, vakusara*, various sorts of caesura, or pauses.

These, and many other matters prosodial (pedantic fetters) with suitable exemplifications leaf 1—109, complete

The book is long, somewhat thick, recent.

‡ No 639 *Tar Sect 1, see XII*

Sect. 2 *Chandasu sastra*, padjar

On the *ashta ganas* or eight class letters, with their *curu—laghu* (long short) letters, their *adi decata* (god), their *kulam* (family), *jati* (caste), and *yati prasas*, or pauses

On vowels, and consonants, and measures of different kinds of feet—as *utpala mala, champaka mala*, &c., the whole relating to the prosodial art complete leaf 49—61

The book is long thin, recent

6. No 661 Six pieces chiefly on grammar.

1.) '*Andhra vyakarana sangraha*, prose.

Telugu words, *nama* nouns, *kriya* verbs, *avyaya* indeclinables, with sub-divisions called *saṅgna parich'heda*.

On *sandhi*, or coalition of *nāma*, *kriya*, *avyaya*, to each a section

The difference of *tatsamma*, pure Sanskrit words, *tadbhava* Sanskrit derivations, with Telugu inflexions, *atsa* or pure Telugu words *grāmyamu* village dialect, *anya desa* foreign words. And on Sanskrit and Telugu roots, as connected with Telugu grammar, leaf 1—11, not complete.

2) '*Andhra vyakaranam, padya cavyam*.

By *Pattabhi Rama pandita*, incomplete

leaf 12—27, subject as above.

3) *Nannaiya bhattyam*, Sanskrit *sutras*, with the meaning in Telugu.

The well known Telugu grammar, the oldest extant leaf 28—36, defective

4) *Andhra vyakaranam, slokas*, with a *tica* in Telugu, the same subject as 2) leaf 37—48

5) See XIX

6) *Cavi vacbandham, padya cavyam*

By *Tikkana somayaji*

On the composition of a poem (*kruti*) what letters are to be used in certain special places and at what times the said letters are to be used or inserted The author was a distinguished poet.

The book is long, of medium thickness, without boards, recent

7 No 663 *Chandasu sastram, padyas*

Origin and nature of the eight class letters

On the long and short letters in the 8 classes

Discrimination as to what are the *guru* and *laghu* or long and short letters

The proper letters to be used in their proper places these are described and defined

The *jāti* or caste of the letters

• In making a poem certain letters are adapted to proper positions the result or benefit of so placing them, according as the intention of the author is not benevolent, or otherwise

With some connected matters, leaf 1—8, and 6 blank leaves at the end

The book is of medium length, thin, recent, no boards

8 No 664 *Chandasu sastram, padya:*

On prosody, and versification

On long and short vowels, and consonants, bearing the *anuscaram* or *oasal* *ri*.

• • On class letters, caesura, alliteration

On *champa mala*—*utpala mala*—on *matteppam*—*sisam*, and other kinds of verse The proper letters for special places, and the kind of feet (as spondee, dactyl, &c) •

Composite stanzas from the *Bharatam*, and *Ramayana*, to exemplify the different cases or rules With other prosodial matters. leaf 1—30, but 15—20 are left blank.

The book is somewhat long, thin, recent.

8½. No 665 Two pieces

1) *Sulacshana saram, padya*, with *śloca*s, and *atīta* to them in *Te-lugu*.

By *Timma caru*

From *Siva's* three eyes were born three *gurus*, by these the letter *m* was produced, and by *m* were formed the 8 *ganas*, to wit *y, r, s, t, j, bh, n, ca*, *ṣ, ś, ṣ, ṣ, v, ṣ*,

On the order of the long, and short letters

The 50 syllabic letters, their properties, their *adipatis* or lords, the different planets Their lunar asterisms, their color, or caste, their planetary house, their zodiacal sign their *hulam* or family their *p'halam* or influence, their *ghanam* (honor) as *deta, raja, mānava*, &c, their *gotram* or tribe, their *janana jamam*, or in what watch of the day or night born, or produced, and like matters detailed.

The mode of bringing the *nacshetras* to the letters. The various results by friendship of the respective planets, or their houses—properties of that friendship These things relative to the *chandasu sastram*, as connected with *Jyotisham* or astrology are detailed, leaf 1—40 complete

2) *Chandasu sastram, padya caryam.*

By *Timma caru*

—*śūngna prakāraṇam* on vowels and consonants

—*gana* „ on the 8 class letters

—*prāsa* „ rhythm, alliteration,

—*yati* „ caesura, pauses

These detailed—but defective, leaf 41—47

The book is long, thin, much damaged, without boards

9. No. 670. *Andhra sabda chintāmani.*

By *Nannaiyya bhatt*, *ślōcas*, *padyas*, *tīca*.

Divided into 5 *parich'hedas*, and complete 1 *sāugna*, 2 *sandhi*, 3 *achanta*, 4 *halanta*, 5 *kriya*; or on letters, coalition of words, coalition of all vowels, of all consonants, and on verbs, leaf 1—41, but 13, 14 are wanting.

The book is somewhat long, of medium thickness, without boards, damaged.

10. No. 676. *Andhra sabda chintāmani*, 90 *ślōcas*.

By *Nannaiyya bhatt*.

The Telugu grammar given in Sanscrit verse. Parts of speech, etymology, *sandhi* or coalition of letters, vowels and consonants.

—*achanta parich'hedam*, all vowels.

—*halanta* „ all consonants.

—*kriya* „ verbs.

On two leaves, at the end, is a *tīca*, giving an explanation of the portion on verbs : in all only 6 leaves.

The book is long, without boards.

11. No. 678. *Chandasu sastram*, *padyas*.

By *Appa cavi*.

On vowels, consonants, and both united in syllables, words so formed. Examples of composition, and other matters, pertaining to grammar.

The book is long, of medium thickness, without boards.

12. No. 679. *Andhra vyākaraṇa*, *vrutṭa* and *padya* stanzas, with some *ślōcas*.

—On the union of vowels and consonants.

—On long and short letters.

—Difference of words, or parts of speech.

—Mode of transferring Sanscrit words to Telugu ; pure, or by native inflexion.

—On words of many meanings.

These, and connected matters.

The book is long, of medium thickness, no boards.

12½. No. 682. Three pieces.

1.) *Andhra bhāṣha bāṣhonam*; *padyas*, with a *tīca*, in some places.

By *Kēṭna*.

Sanskrit is the mother of all languages hence several words in Telugu are taken from it Others are self originated or of local origin The five fold distinction—*tatsamma*—*tadbhava*—*atsa*—*desyamu*—*granyamu* They are described with specimens—other prosodial matters, but this copy has only the beginning leaf 1—13

- 2) *Nanartha retna mula*, 20 slokas with a *lica* in Telugu—a fragment, leaf 11—18

Sanskrit words that have many meanings

- 3) *Chandasu*, prosody, composite metre

By *Appa caru*

The proper places for the *yeti*, *ccesra* and *gana* class letter, *vrutta* *acshara* the proper places for letters in the four feet, afterwards *vadi* or pauses

The book is long, thin, no boards, recent

- 13 No 683 *Chandasu*, *padya* *caryam*

By *Dharmayya*, incomplete

On *guru* and *laghu*, long and short letters

—Mode of forming *padjas*, or composite verses How many feet are proper to each kind of *padyam*, and how many letters in each foot—with various suitable examples

The book is of medium size, no boards

- 13½ No 686 *Andhra nama sangraham*

On the *deva* *manava* *starava* *tiriva* *vergas*, these are complete the *nunartha* *verga* is incomplete, 23 leaves, 1 at the end praise of *Krishna*

The book is long, without boards

- 14 No 687 *Chandasu sastra*, *padyas*, complete

On long and short letters On the *matru* or quantity of letters

What metres are to be used in writing poetry How many syllables in each foot. A little matter on letters proper or improper with which to begin a poem or a stanza

The book is short, thin, without boards

- 15 No 690 *Andhra bhasya bhashanam*

By *Kelana*, *padyas*, complete, vide XIX No 692, 3)

On kinds of words—*tatsamma* pure Sanskrit *tadbhava*, derivative, *desa* native *granyam* rustic. Mode of transferring Sanskrit words into Telugu On *sandhis*, and other like matters

The book is long, thin, recent.

16. No. 691. Three subjects.

1.) *Bhimana chandasu, padya cāryam.*

On the *guru* and *laghu*, long and short letters.

On the *upaganas*, subordinato letters *aa, h, l, &c.*

On the 8 principle *ganās*: when they were produced, *jāmam* watch, *ch'haya* color, *grīham* planetary house, lunar mansion, zodiacal sign, &c., &c. On the four *pātas* forming a *vṛtta padyam*. What letters are suitable to begin each foot. The number of feet in a line; the line being of differing length, according to the kind of feet—*chāmpaca māla* long lines, *matlēpam* long lines *u'palla māla* a quatrain of long lines, *landam* one long and one short line *gitam* a quatrain of short lines *sisam*, octrain 4 long 4 short.

Yati prāsa lacshanam, properties of rhythm, caesura, alliteration.

Details on letters, with examples in all the different cases: leaf 1—24, complete.

2.) *Sulacshana sāram.*

Leaf 1—7, a fragment, but as far as it goes the same contents as in 8½, No. 665, *supra*.

3.) *Chandasu sastram*—10 leaves.

Vṛtta lacshanam, properties of rounded verse.

Gana vivaranam, on the 8 class letters.

Yati lacshanam, caesura—defective.

The book is long, thin, without boards; the leaves are not of uniform length.

17. No. 695. *'Andhra sabda chintāmani.*

Sanghya parich'hedam, parts of speech.

Sandhi „ on coëtion of letters.

Achanta „ on vowels.

Halanta „ on consonant s

Kriya „ on verbs.

These are complete. At the end are examples, or illustrations of the above five sections: leaf 1—33, complete.

The book is short, thin, on broad talipat leaves, slightly injured.

18. No. 696. Sect: 1. *Bhimana chandasu.*

By *Bhimana*, *padyas* with *tica* in some places only. From *Śiva's* three eyes three *gurus* proceeded; from them the letter *n* was formed; and from *m* the other *ganās* proceeded.

On long, and short letters Details as to the 8 *ganas* Examples as to the properties of *vṛtta* stanzas, as the *madhécam*—the *champica mālā*—the *utpala mālā*—*bandam*—*gitam*—*śisam*—*malla*—*cocila*—*tarala*—*śraddara*—*mahā śraddara*—these and other *vṛttas*—properties of each one. The number of letters proper to each anu—order of pauses On the god belonging to each class letter—color, caste, house, *p'halarā vasi*, *nacshetṛa*, &c. On rhythm, and alliteration. Examples and like matter, vide, 13 No 683, and 16. No. 691. *supra*, for Sects 2, 3 see XIX.

XV. HISTORICAL.

Na 179. *Rangha rāvu charitra, padgas*

By *Narayana*: two *asṛāsas* are complete; but the book does not finish.

Nāreda related to *Indra*, who was surprised. In *Bobballa* a town of *Telingana*, there was a king named *Rangha rāvu*, against whom the *Delhī podshah* and *Nizam Ali*, the ruler of *Calinga desari*, came with forces to war because of withholding the *sircar's* tribute money *Nizam Ali*, *Mosa Bosi* (Monsr Bussy) *Hyder Jung*, these and others came with a great army, and encamped on the banks of a river near *Rajamahendri* (*Rajahmundry*) They called on all the *rajas* that paid them tribute to come to them All came except *Rangha Rao* They made ready, and as he would not come to terms they made war on him—breaks off, 63 leaves.

The book is of medium size, recent.

[In the *MacKenzie MSS* forming Vol 3, are much fuller details, the above is most probably copied thence, but left unfinished].

XVI. HYMNOLLOGY.

1. Na. 26. For Sect 1, see IX.

Sect. 2 *Vencatesa satacam*—108 *padya* stanzas, complete 15 leaves.

Praise of *Vishnu*, and of the shrine at *Tripali* These leaves are shorter than in Sect 1.

2 No 83 Three centos

1.) *Angara kanta linga satacam, śīsa padyas.*

By *Buchi rajayya*, complete.

Siva stotra—Praise of *Siva*.

2.) *Cūrma*, or *Gōpala satacam*, both titles are given 100 stanzas complete

Praise of *Vishnu*, especially in the *avataram* of *Kṛishna*.

The name of the writer does not appear, as the leaves are injured.

3) *Sri saila satacam* 105 *sisa* stanzasBy *Nucana*, completeChiefly describing the sufferings of *Gauri*, during a time of absence from *Siva*

The three pieces begin and end, but leaves in the midst are deficient in each one

The book is long, thin, without boards, very much injured

3 No 110 Two pieces

1) *Dasarathi satacam*, 65 *vr̥tta* stanzas, not complete Various praise of *Rama*, as a son of *Dasaratha*2) *Maha navami chants*, 6 leaves, not completeChants used by children at the *Dasara* festival, on the day known at Madras as *Pūyār sauti*, going round to parents, and asking a present for their teacher

The book is long, thin, without boards

4 No 129 *Calahasti linga satacam*, 100 stanzas, complete, 1 leaf
praise to *Ganēsa*Praise of the symbol of *Siva* at the above place

The book is long, thin, without boards

5 No 139 Two pieces

1) *Sri giriya satacam*, *sīsa* stanzasPraise of *Parvati* as mountain born, and of *Siva* her consort2) *Nagarevara satacam*, 75 *kanda* stanzas, not completePraise of the snake lord or of *Siva*, as wearing serpents—all ought to worship *Siva*

The book is long, thin, without boards

6 No 167 *Kṛṣṇa karnamṛtam*, 111 slokas, with a Telugu version in *padya*s, 2 *asvasams*, so far right, but not the whole 21 leavesBy *Velluca pudī Peddayya*Praise of *Kṛṣṇa*, as 'ear melody,' on his sports with *gopis*, and other adventures it has a relation to IX

The book is long, without boards, recent

7 No 188 Eleven short pieces

1) One leaf, multiplication table, and 6 blank leaves

2) *Najarasa satacam* 23 *kanda* stanzas On 3 leaves, and then 5 blank leaves, supra 5, No 139 2)

- 3.) *Rāma chandra satacam*; 102 *Paṇḍa* stanzas, on 10 leaves complete. Praise directed to *Rāma*
- 4.) *Tignésvara dandacam*, 1 leaf complete.
Homage to *Ganēsa*.
- 5.) *Vira Bhadra dandacam*; two copies, one complete, one not so, on three leaves.
- 6.) *Sumatī satacam*, 67 *Paṇḍa* stanzas, on 16 leaves; incomplete, ethical, see X.
- 7.) *Hanuman mantram*, 1 leaf; spell so named.
- 8.) *Somēśvara satacam*, *paḍyas*; and *slokas*, in support, quoted.
Praise of *Siva* on 21 leaves, not complete
- 9.) *Siva stotra* and *vibhūti mantram*, on eight leaves, incomplete.
Praise of *Siva*, and spell on using cow dung ashes.
- 10.) *Siva stuti*, 68 stanzas, on 5 leaves, not complete. Praise of *Siva*.
- 11.) Various stanzas on two leaves, and three leaves at the end contain arithmetical accounts.

The book is somewhat long, the leaves not of equal length, thick, not injured.

8. No. 212. Sect. 1, *Ballira kara velpu satacam* 22 *sūta* stanzas, on 3 leaves.

Praise of *Kṛṣṇa*, and of his *līlā*, or sports, for Sect. 3, see XXIII.

Sect. 3 *Kīrtanas*, songs.

Chiefly praises of *Rama*, and part in Hindustani, part in Telugu. but the whole in Telugu letter

The book is long, of medium thickness, without boards, recent.

9. No. 228 *Vira Bhadra satacam*.

76 *crutā* stanzas, on 12 leaves, others blank.

A devotee variously praises *Vira Bhadra*, an emanation from *Siva* and asks his protection, &c.

The book is long, without boards, recent.

10. No. 236. Five pieces.

- 1.) *Janakī pati satacam* 117 *crutā* stanzas

A devotee praises the lord of *Janaka*'s daughter, *Sita* in various ways founded on the actions of *Rāma*, 25 leaves.

- 2.) *Sri Rāma stōttra* 12 *sisa* stanzas, on 3 leaves defective, and *Sri Jaganaṭha stōttra*.

Praise of *Rāma* and *Kṛishna*.

- 3.) *Jaganaṭha stōttra* *Narasinha stōttra* *Kṛishna stōttra*,

5 *vṛtta* stanzas, }
4 *sisa* " } on 3 leaves.
3 *vṛtta* " }

Praise of *Kṛishna*; of the manlion *avatara*; and again of *Kṛishna*.

- 4.) Various praises of *Kṛishna*, *Rāma*, *Rangha nayaka* at Trichinopoly; 3 leaves.

- 5.) *Parvati stōttra*—*dandacam*, or long line chant: 3 leaves complete.

Praise of the *sacti* of *Siva*.

The book is long, thin, without boards slightly injured.

- 10½. No. 258. *Jānaki pati satacam*: 60 *vṛtta* stanzas, on 12 leaves, 4 blank ones, defective; a devotee praises *Rāma*, and asks his protection *v: supra* 10–256. 1).

The book is somewhat long, without boards, injured.

11. No. 276. *Vēda Nārāyaṇa satacam*: 110 *vṛtta* stanzas, on 12 leaves, complete.

A devotee by various ethical, and other common places, glorifies *Vishnu*.

The book is long, no boards, slightly injured.

12. No. 277. *Bhadrādri Rāma satacam*.

105 *kanda* stanzas, on 4 leaves, complete.

A devotee variously praises *Rama* of the *Bhadra* hill, as eternal, &c., and asks his protection, or deliverance. One added leaf contains the names of the cycle years.

The book is of medium length, old, without boards, damaged.

13. No. 280. For sect: 1 see IX.

Sect 2. *Jaya rāma rāma satacam*; 28 *sisa* stanzas, incomplete on 9 leaves; others blank.

A devotee, in a variety of ways, praises *Rāma*, as a god.

The book is of medium, length, without boards.

14. No. 295. Four pieces.

- 1). *Isvara dandacam*—chant.

In consequence of *Siva* having relieved *Viśalācshi* (big-eye), who was suffering the pains of love, he is herein addressed in a long string of epithets; and a man implores his help: complete. *

- 2) *Surya dandacam* a devotee praises the sun, complete
 3) *Surya dandacam* another chint, addressed to the sun
 4) *Nama Sivayi rogale*, 67 feet, a chant, founded on the five lettered *mantra* defective

The book is of medium length, various leaves, without boards damaged

15 No 309 Three pieces

1) *Malinidi jagana salacam*, 98 stanzas complete Praise of the glory of Rama, by one named *Malinidi jagat*

2) *Saintra musti titiva salacam*, 32 stanzas, incomplete Praise of *Vishnu*

3) *Vencalachala stumi stotra*, 93 stanzas

Praise of *Vishnu* at Tripeti

The book is of medium length, thin, without boards, recent

16 No 326 *Kirtanas*, chants

—*Ganad pati* k to *Ganēsa*

—*Bhaurata* k to a dogheaded form of *Śeṣa*

—*Śeṣa* k to *Śeṣa*

—*Sambu Śeṣa* k to *Śeṣa* as self-existent

—*Ecumbesvara* k to *Śeṣa* at Conjeveram

—*Amba* k to *Perrati*, with other like chants and also some epithalams some *śeṣa* to arouse the sleeping images in the early morning stanzas on presenting offerings of butter oil by pouring it over the symbol and a few *ślokas* The whole relates to the homage or service of *Śeṣa*—in all 42 leaves .*

The book is long, recent

17 No 330 Sect 1 *Narasimha dandacam*, 12 leaves defective

Praise of the actions of the manlion *avatara*

Sect 2 *Hanumanta dandacam*, 15 leaves, irregular, defective

Praise of *Hanuman* for sect 3 see IX

Sections 1, 2, old, damaged, sect 3 recent

The whole book is long, thin, without boards

18 No 345 *Rangha dandacam*, 17 leaves

One leaf prefixed, homage to *Vignesvara*

By *Narayana cati*

On the appearing of *Vishnu* as *Rangha natha* at Trichinopoly He is the protector of men, and praise founded thereon.

The book is long, thin, recent.

19. 352. *Rāma prabhò kirtana.*

Three chants on seven leaves.

Praise of *Vishnu* ; and especially in the apparition of *Rāma Chandra*.

The book is without boards.

20. 459. *Alavanlār stōttram*

67 *slocas*, with a Telugu, version. '.

Various praise of *Vishnu*, by his attributes, and other topics ; ascribed to one of the 'Alavar.

The book is old, without boards, a little injured.

21. No. 460. Two pieces.

1.) *Pārasu Rāma satacam*, 100 *sīsa* stanzas, in praise of *Vishnu*.

2.) *Gajēndra satacam*, *padya* stanzas, 215 ; incomplete. The leaves are numbered from 151 to 166.

The book is long, thin, recent.

22. No. 164. Sect. 1 *Cāla hasti satacam.*

41 *sīsa* stanzas ; not complete.

Praise of the symbol of *Siva* at *Calahasti*.

Sect. 2. *Rajarahēndri syamalamba sutucam* 62 *sīsa* stanzas not complete.

Praise of the sects of *Siva* at *Rajamahēndri* (or *Rajabmuodry*.)

The book is long, thin, without boards.

23. No. 478. *Chinna malāsīara satacam*, 29 stanzas, wanting the rest : the 2nd leaf is gone.

Praise of *Siva*, as a local god

The book is of medium length, very thin, old, injured.

24. No. 486. *Drācsa Rama Bhīmēsiara ashtacam*. Six octaves, and each octave is a different metre.

Bhīmēvara is a name of *Siva* ; and the whole bears on the praise of *Siva* ; 6 leaves complete.

The book is long, without boards, a little injured.

24½ No. 510. *Kirtanas* songs.

On *Siva bhūpala*, and *Devī bhupala*, or *Siva* and *Parvati* as world guardians. Hindustani songs on *Siva*, in Telugu letters. An epithalamium on *Parvati*, some stanzas on *lopa* or prayer, its nature. Marathi songs on *Basava*. An octave epithalamium to the same.

Octave epithalamia on the *pramata ganas*, or celestials of *Vīra-saivas*.

Epithalamia on the ten manifestations of *Vishnu* and many others. Also *lala patala* lullaby to children, or to newly married couples leaf 1—176 but defective

The book is of medium size

25 No 512 *Calahasti istara satacam*

Vritta stanzas 104, a little defective

A devotee adores *Siva* with praise

The book is long, without boards recent

26 No 513 *Kirtanas*, songs

On *Vignésvara*—on *Rama*—on *Vaishnava* matters—on *Ambika* a name of *Parvati*—others on *Vaishnava* topics again. In this way the chants are various, apparently two books put together

The book is long, thin, without boards

27 No 514 *Kirtnallu*, songs

On *Siva* and *Vishnu* also *melacolepulu* songs to awaken the images in the early morning a *revellé* as they were rocked to sleep with a lullaby over night. Also *mangalas* or epithalamia, leaves at the beginning and the end wanting

The book is of medium length, thin, without boards

28 No 517 *Sōma nāt'ha scōttras*

Praise of *Siva*, as "moon lord," or bearing the moon, the famous Somnauth of Din of Mahmoud of Ghuzni fame leaf 124—130, or 8 leaves, out of some larger book (E. I. MSS. perhaps) *Sugriva vijayam* is erroneously marked on the label

The book is of medium length no boards

29 No 520 *Vignésvara dandacam*

One stanza praise—a lengthened chant the same. Two *stōcas* on his 108 names. Also *pūja tithi* or mode of homage to the said *Ganesa*, 18 leaves others blank

The book is short and thin

30 No 521 Sect. 1 *Vencatesa satacam*, 51 *siva* stanzas, defective on 12 leaves

Praise of *Vishnu* at *Tripeti*

Sect 2 *Charuppa satacam*

By *Charudappa* 1—71 *landa* stanzas, every line ending with *appa* 'O! father

Subjects of an ethical kind. Two distinct books put together

As a whole long thin, no boards recent

31 No 522 Various pieces

1) *Rama nama stōtram*, complete

Praise of the name of *Rama*, a few words, ending always with *Raman Ramano* !

2) *Narayana nama stotra*, 5 leaves, complete

Like in kind, with repetition of the name

3) *Gorinda nama smarana*, 7 leaves of like kind, addressed to *Krishna*, remembrance, meaning, in effect, praise

4) One leaf ethical, with a *sloca* in praise of any river, when bathing on an eclipse day

Two leaves on kingly morals, in *sisa malika* metre Names of the 14 *Menus* and of the nine continents, on one leaf

The book is short, thin, without boards old, but not damaged

32 No 614 *Kirtanas*, 120 chants, on 27 leaves

By *Dottivari angitam*

The subjects are *advaita*, and mystical in kind

The book is long, thin, without boards

33 No 636 Sect 1 *Rama stavam riyam*

By *Mallanariya 2 asvatas*, only

Praise of *Rama* and *Krishna* For Sect 2, see IV

34 No 757 For Sect 1, see VII For Sect 2, 3 see XX

Sect 4 *Rama stōtram*, 8 *slokas* *Brahma* to *Nārada*, from the *Brahmanda puranam* praise of *Rama* a mere inject in a medical book

For Sect 5, see VII. Sect 6 see XX.

XVII INCANTATION

No 841 *Bala chikatsa*, prose

Spells, having reference to a child, or to children In the 9th month of pregnancy, certain ceremonies are observed and some articles put into an earthen platter are taken to a distance, to carry away evil

For 11 months after birth ceremonies, like in kind, are used each month, directed to a different goddess, or deity Afterwards once a year, for 12 years, to another sort of deity These matters form the subject of this book [The to m, in the above title often occurs in medical books, for a spell to drive out evil spirits, supposed to cause pain and disease, in very young children] 9 leaves only

The book is short without boards

XVIII. LAW (sacerdotal, or civil)

1 No 164 For Sect. I, see XXV

Sect 2, *Ignaniscaram*, *padyas* or composite stanzas By *Abhinava Dand*, translated from the sanscrit

It appears to be a complete copy of the *achara* sacred, *vinahara* civil, and *prayaschit* penal *candas* or books, and, as such, of great value complete copies being rare

On the duties of the four great divisions, civil duties, and modes of judicial procedure, and on expiations, or punishments

The *daya vibhagam*, or division of ancestral, and other property

For Sect. 3 see XXXIV

2 No 319 *Acharya vidhi*, prose

On the first division, or sacerdotal law

On the four great divisions of people The *shodasa carma* or 16 propitious ceremonies, as *jumsa rana surantem jatam naria-carana*, &c up to *upanaimam*, or assuming the scholastic thread

On marriage—rules for all castes Rules for the conduct of the *pativratti*, or chaste wife

Regulations as to the adoption of a son Rules for the *grihastha* or respectable householders

On the distinction of days good or bad

On the conjunction of the sun and moon with auspicious or evil stars.

On *lagana tithi yoga*, *harana* rules for the red crimination

Ajasa vishayam, or funeral rites, for the four great castes And on the *sahagananam* or burning of widows with the body of their dead husband

On the four states or orders of *Brahmacharya*, *Tanaprastha*, *Grhastha* and *Sannyasi*

The proper funeral rites for each class.

Some rules on the *daya bhaga* or division of property leaf 1—115 appears to be complete

The book is long, of medium thickness, recent

XIX. LEXICONS

1 No 33 For Sect. I, see XXIV

Sect 2 *Andhra nama sa igraham*, *padyas*

By *Paids patti Locsmana*

The book contains five *vargas* or classes *dera—manara—starara—tityre—nan rthara* and so far complete leaf 70—215

There is a memorandum that the *Sira dhesha vidharam* which came between these two sections was transferred to the sanscrit books

The entire book is long very thick, recent

2 No 653 *Amaran*

The 1st and 2nd *candams* in reversed order The 1st *candam*, one leaf excepted is complete, from *sterga* to *vari varga*, but it is greatly damaged The 2nd *candam* has from *bhu* down to *sudra verga*, but this last is defective leaf 1—59 and 2—19 or 78 leaves

The book is long, of medium thickness

3 No 654, Five treatises

1) *'Andhra nāma sanugraha, padyas*

By *Lacshmana*

The *deha-māna* and *stānāra-tiriyac, vergas* are complete, the *nānārt ha verga* defective leaf 1—16 others wanting

2) *Andhra retnacarami puayas*

By *Pauli patti Lacshmana*

In 3 *asrasas*, complete

A lexicon by the same author, as the above, words with their meanings leaf 31—40

3) *Andhra sesham, padyas*

By *Sūrayya*

This is a supplement to the above 1) containing the words with their meaning, that are omitted in that book, complete, leaf 41—50

4) *Nanart ha nṛgaḍu padyas,*

A lexicon of words having many meanings For example *Harī* means *India*, *surya*, a horse, a snake, a frog, *Vishnu*, *Pami*, a deer, a monkey, a lion

Other words in like manner—not complete leaf 51—60 and 62—67

5) *Zacata retnavali padyas*

By *Perayya*

A treatise on the two Telugu *ras*, the one a soft labial, and the other a rough palatal the 1st as in paramount comparable, and 2nd as in Poje's native line

The hoarse rough verse should like the torrent roar

Shewing by examples how used with vowels single and double consonants leaf 68—76

[There seems to be a common conspiracy to exclude the rough *r* from English Tamil, and Telugu greatly to the emasculation of the language] This sect 5, properly pertains to Grammar

The book is somewhat long, of medium thickness, recent

4. No. 658. *Amaram*; *ślokas*, with *Telugu tica*. The 2nd *cāṇḍam*.

Dhū-pura-saila-ranaśāhāṇḍi-s nāḍa-manuṣya-l rakma-cakṛitriya-raṣya-dra, varga; or 10 *vargas* complete, with all a *ljuncta*. leaf 1—94, leaf 95 96, the beginning of the 3rd *cāṇḍam*.

The book is long, somewhat thick, old, a little injured.

5. No. 659. Sect: 1. '*Andhra nama sangrahaṁ*.

By *Lacshmana padya*, *catyam*.

dera to *nānār'tha*—five *vargas* leaf 25—48.

For Sect 2, see XIV.

6. No. 660 '*Andhra nāma sangrahaṁ, padya*.

One copy as *dera*, *manara*, *s'harara* *vargas* complete; the *tiriyar* not so; and the 5th wanting 1—22.

Another fragment has *padyas* with *tica*, part of the *dera varga*, as far as to the various names of *Indra* leaf 1—25.

The whole book is long, of medium thickness without boards, the first copy is old, and the other a begun copy, recent not finished.

7. Nu. 661. For sections 1—4 and 6 see XIV

Sect. 5. '*Andhra nanar'tha sangrahaṁ*; 88 composite stanzas, with a *tica*.

Sanskrit words of various meanings, according to their usage in *Telugu*, leaf 49—73, not complete

8. No. 662. '*Andhra nāma sangrahaṁ*

By *Lacshmana*: *padyas*, with a *tica*.

A fragment—part of the *dera varga*, containing the names of gods, leaf 1—31.

The book is of medium length, without boards.

9. No. 666. *Amaram*.

Part of the 1st *cāṇḍam*, containing the following *vargas*, *sterga*, *vayoma* *dic*, *kala*, *di*, *tācu*, *sabāṭi*, *nattya*, *pāṭila*, *bhogi*, *naraca*—these are complete; the last one *vāri* defective, leaf 1—71 and 7 blank leaves.

The book is long, of medium thickness, without boards, recent.

10. No. 667. '*Andhra nama sangrahaṁ, padyas*. By *Lacshmana*; a fragment.

Only the *dera varga*, and this defective on 7 leaves.

The book is of medium length, recent.

11. No 668 *Amaram*, with Telugu *tica*

The 2nd *candam tica* is entitled *Gurubala prabodhica*, a teacher's explanation

It has a verbose description in Telugu, as to the cause or reason of the name, giving the *thing*—its name—cause of the name, from *bhu*, to *sudra verga*, or 10 complete, leaf 1—321.

The book is long, very thick, with bamboo boards, recent, a little injured by termites, on one side

12 No 669 *Amaram*, *slocas* with *tica* in Telugu 1st and 2nd *candams*

1 *S erga* down to *vāri verga* 12 complete

2 *Bhu Brahma*, " "

The 8th *verga cāhetrija*, defective

The book is long, and thick, one end gnawed

13 No 671 *Amaram*, *slocas*, with a Telugu *tica*, the latter by *Sri nāgadeya bhatta*

In 3, *candams*, complete

1 *S erga* to *vāri verga* 12 *vergas*

2 *Bhu* to *sudra*, 10 "

3 *Vishva nigna* to *linga sar graham* 4 *vergas*

Appended 3 leaves containing 23 *padya* stanzas on the 10 *astutis* of Vishnu and 1 leaf *naalāstra nigandu*, *slocas* names of the lunar mansions

The book is of medium size, old

14 No 673 *Amaram*, the 2nd *cādam*

Bhu to *vandushati*, 4 *vergas* right, not more, leaf 1—16

The book is long without boards, recent

15 No 674 *Amaram*, *slocas* with the meaning in Telugu, the 1st *candam*, from *sierga* to *vāri verga*, 12 *vergas*, a little defective, at the end

The book is long, and thin, without boards, very slightly injured

16 No 675 *Amaram*, *slocas* with the meaning in Telugu, 1st *cādam*

From *sierga* to *vāri*, 12 *vergas* complete, only wanting the 1st leaf

The book is long, thin, without boards

17 No 681. *Amaram*, *slocas* with the meaning in Telugu, by *Maridi Vincayya*

The 2nd *candam*—from *Bhu verga* to *Brahma verga*—wanting the remainder

3 leaves from the *Applācaryam* on grammar perhaps belonging to No. 68

The book is long, thick, recent

- 18 No 684 *Amaram, slokas*, with the Telugu meaning, the 1st *candam*, complete

The book is long, thin, without boards, recent.

- 19 No 685 *Andhra nama sangraham*

Composite stanzas by Paidipatti Lacshmana car: 5 *vargas* 1 *dera*, 2 *manara*, 3 *stara*, 1 *iriyac*, 5 *nanart ha*

The book is of medium length, without boards

- 20 No 688 *Andhra nama sangraham, padyas*—fragment of 6 leaves, from the 2nd or *manara varga*

The book is of medium length, without boards

- 21 No 689 *Andhra nama sesham* composite stanzas, 8 leaves, complete

A supplement, containing words not found in the *Andhra nama sangraham*, and 1 leaf *prai o to Hama*

The book is long, without boards, one leaf broken

- 22 No. 692 Five pieces

1) *Nanart ha nigandu, padyas*, a fragment of 9 leaves words of various meanings

2) *Andhra nama sangraham, padyas*

By Paidipatti Lacshmana in 5 *vargas*, *dera*—*manara*—*st harara*—*iriyac*—*nanart ha*

3) *Andhra bhasha bhushanam padyas*

By Ketana On 5 classes of words

1 *tatsama*, pure 2 *sanscrit*, 2 *tadbhava* derived from *sanscrit* 3 *at a tenugu*, pure native Telugu 4 *deshyamu* less pure, or foreign, 5 *gramyamu* vulgar, provincial

The mode of adopting *sanscrit* words into Telugu—on *sandhi* or coalition of vowels and consonants—work complete

4) *Amaram—slokas* with meaning, a fragment of 20 leaves of the 1st *candam*

5) *Anu muni sandham, padyas*

On long and short letters—also mode of making verses relate to XIV and III

The book is long, of medium thickness

1 No 740 *I adhyam*, prose

3 fragments 1st leaf on medicine 2nd leaf veterinary, diseases of horses, with medical remedies, 8 leaves, an old fragment

On flatulency—bile—phlegm as causes of diseases On ague—fever—and ordinary fever—proper regimen, if this be neglected convulsions come on with other medical matters

The book is long thin without boards, damaged

2 No 756 *I adhyam*, *slokas* with *tica*

Diagnosis of various disorders, and pains Mode of preparing medicines adapted to each disorder Nature of diseases or prognosis On balsams, electuaries decoctions &c., mode of making and like matters complete

The book is long thick, recent

3 No 757 For Sect 1, see VII

Sect 2 Various medical matters, *slokas*, with Telugu *tica*, on 27 leaves, complete

On balsams—symptoms of 21 varieties of *megha vyati* which include venereal infections—on powder electuaries—use of clarified butter—pills &c.

Sect 3 *I adhyam chintamani*, *slokas* with *tica* by *Indra kant-hirara vallabham*, 14 leaves complete, as regards only the 1st *vilasam*, or essay

On fever, fits, and sort of different disorders

For Sect 4, see XVI For Sect. 5, see VII

Sect 6 On various modes of preparing medicines, and the diseases to which they are adapted *slokas* with prose in Telugu

This is the larger portion of the book on 35 leaves

The book is long, double the usual thickness and recent

4. No 761 *I adhyam chintamani pa'yas*

By *Asata* in *1 ascasas* complete

Eight modes of examination as to the diagnosis of disease, that is the pulse the general appearance the touch of fleshy parts, two kinds of exertion, the tongue, the voice the eyes

Four kinds of indigestion described Two kinds of fever—*ahika jaram* and *sabda jaram* described

On thirteen kinds of convulsions or fits, and whether curable or other

On the periods of disease as to crisis or to termination—prognosis as to fevers

On mercury, and nine kinds of gems—their purification and mode of reducing them to calcined powders, for medical use ; with various medical recipes, or remedies

On *nasyam* or sternutatories, such as hellebore, euphorbium, &c.

On *anjanam*, ointment for eyes ; medical only. On *kashayam*, or decoctions, &c., &c.

At the end there is a small treatise, in a different style—on the treatment of various diseases

The book is long, of medium thickness, without boards.

5. No. 762. *Vaidhya sastra*m, *ślokas* with a Telugu *tica*.

On flatulency—bile—phlegm—as the causes of fevers. Symptoms of such fevers : they are discriminated by a differing action of the pulse. Also a diagnosis by the appearance of different parts of the body ; limited to symptoms of fevers : 19 leaves not finished.

The book is long, without boards.

6. No. 763. Sect. 1. *Vaidhya chintāmani*, *ślokas* and *tica* at the end of the Sanscrit.

On pulses—the tongue—the sound of the voice—*rūpa* form or general appearance : from the discrimination of these a diagnosis is to be formed, as to various kinds of fevers, fits, or convulsions and other diseases, leaf 131—213 all *ślokas*.

Sect. 2. A commentary in Telugu.

By *Vallabhendra*, the 1st *vilasam* or essay, on discriminating the symptoms of various diseases : leaf 228—260, some leaves, in the midst, wanting.

The book is of medium size, recent.

7. No. 764. *Vaidhyam*, and connected matters ; prose, and a few *ślokas*, with *tica*.

Various description of diseases ; and mode of preparing various remedies. What remedies are adapted to the various diseases. Some *mantras* or spells *Anjanam* eye salve ; both as medical, and magical, for fascinating others ; or for discerning things otherwise not visible ; such as hidden money or valuables. Some matters on *tānyam* or bringing over, either men, or women to sexual purposes.

The book is short, very thick, very slightly injured.

8. No. 765. *Vaidhya sastham*, prose with a few *ślōcas* in some places.

Symptoms, of various diseases, and remedies adapted to them. Mode of purifying some minerals, &c., as talc, mercury, sulphur, copper. Mode of calcining the minerals, and reducing them to powder. Some *mantras*, or spells; partly to repel diseases, partly on *easyam*, v. *supra*. The remedies that are indicated, by different diseases. The disease is said to ask the remedy; as in some English books "mercury, or opium is indicated": leaf 1—256 but 190—199 wanting.

The book is short, very thick, slightly injured.

9. No. 766. *Vaidhya sastram*: *ślōcas* with *tica* in Telugu.

On the symptoms, and nature of various specified diseases. Suitable remedies to each one, with the mode of preparing them in the usual manner as stated in other treatises *supra*. On calces, powders from them; oils, electuaries, &c., &c.

The book is of medium length, thick, old and damaged.

10. No. 767. *Basara rajyam*, so called.

By *Nila kanti'ha kotur*: *ślōcas* with *tica* in Telugu. In 6 *prakarānas*, or chapters.

On the test of disease by the pulse—symptoms of many diseases—calcined metals, reduced to powder—balsams—oils—red calx of lead, reduced to powder, and modes of preparing these, and various other remedies as suitable to the diseases described: 146 leaves, but defective.

The book is long, thick, with rough boards.

11. No. 768. *Vaidhyam*, *ślōcas* with a Telugu *tica*.

Mode of purifying copper, iron, *tatenaga* kinds of arsenic, talc, borax? (*velligaram*) then calcining, and reducing them to powders.

Recipe for the *pūrṇa chandrodayam* (full rising mooniad) a very complex, and apparently very heating, and stimulating medicine.

The *lāla vasyōdayam*, another very composite medicine; and, in like manner other names of medicines.

Symptoms (or diagnosis) of all kinds of fevers, and also of colics—colds—rheum. The remedies proper to various diseases, what remedy such and such a disease asks for (indicates) requires. leaf 210—213 the end.

The book is long, of medium thickness, with out boards.

12. No. 769. *Vaidhya sastram, ślokas* with a Telugu *tica* here and there, not full.

On mercury—talc—copper—mica—of various jewels—mode of first purifying, and then calcining, and reducing to powder.

Details of various disorders.

Suitable medicines for them—in the shape of powders—electuaries—decoctions—*gritam* a kind of balsam, &c. These, and other matters are fully described : 207 leaves complete, a few blank leaves at the end.

- The book is very long, and very thick, recent.

13. No. 770. *Vaidhya sastram* : two books.

- 1.) *Vaidhya chintāmani, padya cāryam.*

By *Vencata naru* : 3 *astāsas* complete.

Diagnosis, or indications of disease from pulses, whole personal appearance, voice, tongue, &c.

Many kinds of fever, and fits described. Mode of preparing suitable remedies to the various diseases ; as balsams, electuaries, powders, &c.

On *pāṇḍu rogum*, or spotted leprosy ; *kāmālam* (or *malas*) jaundice ? on arthritic disorders. Remedies for each one, leaf 1—60.

- 2.) Various medicinal remedies are specified, leaf 68—73.

The book is long, of medium thickness, recent.

14. No. 771. *Matana lama retnacarana* ; *ślokas*, in some places with meaning, and in other places prose.

This book, as indicated by the title, is a medical work on sexualities, such as subduing women to men's purposes ; with the medicines as philtres to be used, and other roborific medicines to give masculine vigor to such as are destitute of virility.

The work is limited to such kind of matters.

15. No. 772. *Vaidhyam, ślokas* with the meaning, and in some places *padyas*.

On copper—talc—mercury—sulphate of iron, and of zinc—or blue and white vitriol—sulphur ; arsenic—nine kinds of gems ; purification of these, and other materials, for making calcined powders.

On bile, phlegm, flatulency, as causes of various disorders ; such as fevers of kinds—colics—spotted skin—leprosy—these, and others described ; with decoctions, electuaries, spirits (*essence distilled*) powders, &c., with the mode of preparing them.

The book is long, and very thick, with an iron pin.

16 No 773. *Pinsha rajyam, slokas*, with the meaning.

On examination of pulses and discrimination of diseases thereby. Various diseases and remedies for them specified. On purifying mercurial preparations—making calcined powders—pill. On lead—copper—bell metal—brass—purifying calcining and reducing them to powders.

The book is long, of medium thickness, recent.

17 No 774. *Nidana muclarali, slokas*, with *tica* in some places.

On examining pulses and judgment thereon diagnosis of diseases—how many diseases the different kinds of fever take for their course. Fifty-six diseases are made to correspond with the 56 countries of *pauranic* geography. These primary diseases are subdivided into several others. The class *mephala* has twenty subdivisions—symptoms of the different diseases—disorders of the bowel, connected with fever, on dysentery diarrhoea, &c. On white spotted skin, leprosy, &c., *soka* or white swelling—dropsy—on kinds of arthritis. Diseases during pregnancy, in each of the nine months, symptoms, remedies. Diseases of children, and treatment, including *bala chikitsa*, or exorcism. Diseases of the eyes, tooth ache. Diseases of the nose, as polypus, &c. Various other diseases, with remedies, and mode of preparing them.

Also some directions for purifying mercurial preparations, and making calcined powders from them.

18 No 775. *Laudhyr sastram, slokas* with the meaning.

On the virtues of different kinds of roots—capable of many applications or uses. On the mode of drawing over women's navels an magical ointment for the eyes, and haars, so as to be vidder others, or to sail as stated in the discovery of lost property. Some matters on magic, as to producing sickness or marvellous appearance, such as the appearance of blood on cutting a hair (following if cure from the knife being washed over with a suitable alkali). More of restoring the body invulnerable. It is stated that a mango kernel wrapped in a cloth can be made to grow to produce flowers and fruit, and again to become a kernel (no great magic). In the midst are two brief *sargas* from the *sipsa sastra*, description of kinds of images that (as the authority of *Vedant*) conceal riches behind them. Then some *mantras* or charms against snake bite, & of scorpions, poisons, & evil spirits.

At the end are various magical preparations. Mercurial directions &c., as usual in medical books. And some alchemical matters on the making of gold.

The book is long, of medium thickness, only one heard.

- 19 No 776 *Chintamani or chicutsa sarasa sangraham* chiefly prose, a few *slohas* with the meaning

Symptoms of diseases—medical vehicles in which medicine is given such as milk, honey &c—pills—on purifying mercury—on decoctions—calces, oil—balsams—mercurial preparations

The book is long, of medium thickness, recent

- 20 No 777 *Vaidhya sashtram*, *slohas*, with *tica* in Telugu the original is ascribed to *Dhanuanta* :

Some prefatory matter on the *yugas* and tracing up the origin of disorders to different *yugas*—on examination of pulses symptoms of fevers and of various other disorders with the remedies proper to each one On pills, oils, balsams electuaries On purifying medical materials, especially mercury Various calces of mercury, decoctions *Lasyam*, or mode of drawing over women—some *mantras* or spells and further medical matters

The book is long, thick, recent

- 21 No. 778 *Vaidhya chintamani*, *slohas*, with *tica* in Telugu.

On pulses—fevers—eyes, as symptomatic of disease On purification of mercury for medicinal use On balsams—calcined mineral, reduced to powders—electuaries Mode of drawing over women On diabetes and remedies, on many other diseases and remedies, as usual in medical works

This book is of medium length, thick, recent

- 22 No 779 *Vaidhya sashtram*, *padya caryam*

By *Perayya*, who gives an account of his genealogy, parentage, birth, &c

Examination as to eight kinds of pulses Diagnosis of fevers On purifying *materia medica*, as procured in the bazar Purifying mercury, and other minerals calcining and then reducing them to powder Cleansing nine kinds of gems, and reducing them to powder, for medical use Pills—vehicles of medicines and mode of administering them

On arthritic pains—polypus in the nose Diseases of women—and treatment after conception and immediately after delivery *Bala graha chicutsa* spells to guard young children against evil spirits or to exorcise if possessed, &c

At the end is one leaf on examination of a horse and from its colour and other properties judging whether it will be an advantageous purchase or otherwise

The book is long, of medium thickness, without boards, recent

20 No 780 *Prâilocyâ chintamani*, chiefly prose but with a few *ślokas*

The triple mineral list seems to be the following

1 *rasa nigântu*, a lexicon of mercurial preparations

2 *guna n glântu*, lexicon of symptoms, and nature of proper remedies

3 Purification of minerals such as tale and metals and a list of the names of medicinal roots

At the end some remedies for diseases are stated, in the usual manner of such books

The book is short, of medium thickness, much injured towards the end

*24 No 781. Miscellaneous *ślokas* with *tica*

Examination of pulses—diagnosis of diseases—mode of purifying mercurial preparations, and, after calcination reducing minerals to powders Oil's balsams—decoctions—pills—mode of making them On diseases of children from the day of birth to the eleventh day, and then month by month, afterwards annually An evil spirit is supposed to seize on children, and charms rather than medicines are provided

The book is long, very thick

*25 No 782 *Ayurcedopadésam*, *ślokas* with a *tica* in Telugu

On fevers—on pulses and the diseases thereby indicated On mercurial preparations, and to what diseases suited On balsams oils—powders from calcined minerals—various decoctions—pills, and other matters Different names of fevers On deafness—polypus in the nose—asthma—effects of diseases on members of the body—diseases of children, &c, &c with suitable remedies, in the different cases stated

On preparation of metallic materials for use as medicines

The book is of medium length, of triple the usual thickness, with metal pin, old, but in tolerable order

26 No 783 *Nava pashara suddhikâk*, the whole is in Telugu prose.

On preparation of minerals of arsenic, and some of them for alchemical purposes On sulphur—on *lagna* (red pigment supposed) on *ritam* &c—balsams, essences, or spirits—on making bees wax, on making butter

A mode of preventing the evaporation of mercury called bird's, or tying it. Some *mantras* or spells for the use Towards the end, modes of preparing medicines, and their use in different diseases

The book is short very thick recent

27 No 784 *Gana nig'hantu, or cat ha sanjivanam.*

By *MaJhara cavi*

- 1) *Gana nig'hantu*, a list of diseases and of the remedies proper for them by name, but the mode of preparing them not stated
- 2) *Cat'ha sanjivanam*, the cause of fevers, whether flatulency—bile—phlegm On the lunar day, lunar asterism and month, in which such diseases are likely to be produced (Signs 'hot, moist, windy,' &c)
- 3) *Dhanvantari nig'hantu*, list of medicines—discrimination of diseases—doubtful indications as to diseases Preparations of mercury Some directions, as to discriminating *ganas* and purifying them—treatment of various diseases, and especially of the twenty varieties of *megha vyati* Also on bilious disorders

The book is long, thick, with a peg, recent

28 No 785 *Chicatsa sara sangraham, slokas*, with the meaning in Telugu

Discrimination as to fevers Mode of making decoctions and infusions—making of pills, on discriminating the state of health, by the mode of breathing judgment as to heat, causing arthritic pains Mercurial preparations—distillation of materials—disease of the nose, and eyes, symptoms and remedies, fevers in children Diseases during the different months of pregnancy, and remedies for them, with other remedial directions, in various cases

The book is long, very thick, with a metal pin, recent

29 No 786 *Vaidhyam, slokas*, in some places with the meaning in Telugu

On purgative medicines *Vira iacrama rasa*, strong, powerful mercury^{at} *Rasa bhupati* "mercury a ruler of the earth" *Rasa chinturam* vermilion These and various other medicines, described with the mode of preparing them Symptoms of various disorders with the suitable medicines

The book is of medium length, very thick, injured by termites

30 No 787 *Basava ranyam, slokas* with a *Uka* in Telugu This book stated, by *Dhanvantari*, to be especially adapted to the *celi yuga*.

Various usual matters in medical books List of various other medical treatises under the head of *calpam* with a preface—generic arrangement of disorders, and remedies As—*matara calpam*, *bheskadi calpam*, *bhaurara calpam*, *ayur telam asrinaya calpam*

Puja or homage is directed to be made to roots and other materials

Chintamani—on pulse *chinturam* vermilion *Matand'errari* prognosis of disease Symptoms of disease from the sound of the voice Remedies for various diseases

The book is long, of medium thickness

- 31 No 788 *Chikitsa sari sangraham, slokas*, with the meaning in Telugu

On examination of pulses On oils, balsams &c, mode of preparing them and making decoctions On mercurial preparations—boluses and pills *Lasyam* or bringing over women On the preparation of tale sulphur, and other material On calcining metals and reducing them to powders Various kinds of fever described remedies—on leprosy—arthritis—flatulency—mumps &c in children Treatment of pregnant women. Various other medical matters

The book is long, thick, recent

- 32 No 789 *Dravya nichaya sara sangraham, slokas*, with meaning to some of them in Telugu

On various kinds of roots herbs and other simples Their qualities, as adapted to diseases, occasioned by cold heat, and other causes Flowers their qualities as cold heating &c. Fruits and their qualities On bazar articles such as rice peas vetches, millet &c Qualities of water as sea river, reservoir or well Milk of different kinds, as of cows, buffaloes sheep, goats, their qualities—also on curds of milk their medical use Quality of butter milk Different kinds of butter and their use Butter oil, and its use On the milk of the cocoanut—and on juice of sugar cane its quality

On discriminating pulses—and use of this knowledge in diagnosis of diseases Directions for an accurate discrimination as to the different kinds of fevers—and of many other diseases—with suitable remedies for them—mercurial—elctuaries—balsams—powders—decoctions, &c

The book is long, thick, recent

- 33 No 790 *Vaidhyam*, prosa and poetry

Symptoms of various disorders—from inspection of urine—eyes—voice On the means of discriminating diseases—various remedies for them as proper to each

The book is of medium length, old, in tolerable order

- 34 No 791 *Vaidhya sastra*, slokas with meaning in Telugu prose leaf 1—132 but 12 leaves in the midst, are not written on

On bilious blood supposed to mean the same as 'atrabilious habit, the liver not acting properly tending to jaundice, and other disease, remedies to be applied On consumptive disorders On excessive heat of system, including venereal infections.

On lumbago arthritis, and the like On various kinds of leprosy On diseases occasioned by flatulency On the disorders incident to women Other matters

A lacune in the middle—not certain that the book finishes though the sense, at the end is complete

The book is long, of medium thickness, recent

35. No. 793. *Vaidhya chintamani*, prose, complete, some *ślokas*, with meaning here and there.

On the different pulses, and nerves—on the cleansing of vessels; and on the symptoms of various diseases. On magical ointment, for the eyes—charms against snakes—and mode of conducting the *ayuta puja*, or worship of implements.

The book is of medium size.

35½. Duplicate No. 793. *Vaidhya chintamani*, *ślokas*, with prose explanation, in Telugu.

Leaf 2—98. 2 leaves and 5 blank at the end. Ascribed to *Dhānvanantari*.

On diseases of children, possession by an evil spirit, and exorcism.

On purifying mercurial preparations, and mode of administering them in vehicles, as sugar, honey, and the like.

On oils—ointments—electuaries. Diagrams with spells in them against diseases.

Purification of gems; and calcining them for medical use

Remedies against bites of venomous reptiles

Purification of arsenic for medical use. On judgment by means of the pulses.

Preparation of pills, and other medical matters.

Origin of fevers

In the *kṛita yuga*—*astigata pīṇam*—fever from nerves or bones

—*tṛeta yuga*—*rakta gata pīṇam*—from inflamed blood

—*dvāpara y* *mamsa ye* from flesh.

—*cali y* *anna pana ye* from eating, and drinking

A doctor should know that this last causes fever. It makes unclean urine, which excites evil in the blood and body; bilious disorders with fever follow

Examination by the pulses

Mercurial preparations, ointments and other similar matters. So far is complete—two leaves on the treatment of fevers unfinished, and 5 blank leaves

The book is long, of medium thickness.

36. No. 794. *Rasa pradīpica*: *padya*s—another copy v. *supra* No. 716. 2.)

In two parts.

1 treating of mercurial preparations

2. „ of various diseases

The 1st *astānam* complete the 2nd only 2 leaves *Agastya* to *Atri*, but the real author's name is *Mudamba Pencatacharya*

The book is long, of medium thickness

37. No. 795 *Vaidhyari, slokas*, with their meaning in Telugu the leaves are not regularly numbered, and the book not complete.

On mercurial preparations, and decoctions, with the proper treatment of diseases, arising from stitukney, bile, and phlegm, when in excess On differing kinds of leprosy, and cure On thirteen varieties of fits, or convulsions and mode of treatment. On the sixty four different preparations from mercury, herein termed 'the entrails of *Sua*' Mode of purifying, and calcining mercury. Mode of mixing these preparations with other medicines, is prescriptions in disease If the body be feeble, or reduced, it will be strengthened by medicines specified—robustifies At the end are composite Telugu stanzas This book is also ascribed to *Dhanurantari*.

It is long, thick, recent.

- 38 No. 796 *Vaidhya sastra, padyas* and a few *slokas*, with their meaning in Telugu

The first 9 leaves—on the origin of mercury, told by *Dhanurantari* to the *asvini decas*, and by *Agastya* to *Atreya*, *ut supra*, not complete.

Two leaves, part of *Vishnu* in prose

Ten leaves—a treatise 'by *Indra*' On various medicine *slens* with meaning. Forty three leaves—on medicines—pulses—origin or descent of diseases, with the mode of treatment—*slokas* and prose

A prelet of books, as a whole, long, thin and in tolerable order.

39. No. 797 *Vaidhya sastra*, prose.

A little on medical treatment, on barren women, and on vomiting during the second month of pregnancy, but chiefly on medicinal preparations of mercury calcined (*hasmam*), the larger portion of the contents

The book is short, and of medium thickness

- 40 No 798 *Vaidhya sastra, padyas*, a fragment of only 3 leaves.

Remedies suitable to various diseases, as arising from bile—flatulency—phlegm

The book is of medium length, without boards

41. No 799 *Aushata yugari, slokas* with the meaning in Telugu

The contents are limited to a description of various diseases, and the appropriate remedies

The book is long, thin, in good order.

- 42 No 800 *Vaidhya sastra—slokas* and prose—the leaves are in irregular order, several wanting, the work of course incomplete.

On making decoctions—on medical efforts, in general science—on mercurial solution—its medicinal use—cure of gunshot wounds—on the vari-

ous disorders of women—on leprosy and medicines for it—on boils and ulcers—on feeling the pulse, and judgment thereby—on purifying mercury for calcination—on giving purgative medicines—on purifying cinnabar Nine kinds of calces mercurial—on calcining other metals—calcined corals, and various other medical preparations.

The book is long, of medium thickness, ends of leaves damaged, the leaves differ in size, and the appearance is that of an assemblage of leaves pilfered, from other medical books.

43 No 801. *Vaidhya chintāmanī*

By *Vallabhendra*, *slokas*, with meaning

The beginning of the work is in 51 No. 813 *infra*.

[Signs of disease by the mode of speaking—and by the eyes—and by the urine Other modes of diagnosis in diseases—*bāla chieatsa* or expulsion of evil spirits, as causing disease, in very young children, with diagrams and spell accompanying.]

On the treatment of various diseases both as to remedies and regimen to be observed Also on purifying mercury for calcining and reducing to powder

The book is of medium size, somewhat old in appearance

44 No. 802 Detached leaves, on medicines, *slokas* with the meaning

On various diseases with the appropriate remedy to each and, in some cases directions as to regimen

This is one out of several other books which has the appearance like them of being mere detached leaves, taken from other books, and thrown together without regular order of numbering indicating carelessness, or some intended as ornament, left unfinished

The book is long, of medium thickness, recent copying

45 No 803 *Rasa pradipica padyaś*

(See 36 No 794 *supra*) Ascribed to *Agastya* as delivered by him to 'Atri mahamuni'

On the formation of mercury, its nature and properties—thirteen diseases are specified with the mode of cure On the quicksilver of *Dara zantara desam*—the procuring it thence Various kinds of *chenduram* or vermillion The *rasa bhasmam* or powder of calcined mercury, mode of use in medical treatment, and regimen to be observed on taking it The whole in one *avastam*, without any subdivision Some additional matter on phlores given by women to their husbands Also on diseases, and on mercurial preparations—not finished

The book is long, and thin

46. No. 801. On Medicine.

On the purification of mercurial preparation—on philtres—medicines to expel a dead fœtus from the womb. Also various remedies, adapted to different diseases.

The book is of medium size.

47. No. 805 *Pūrṇa chandrōdayam*, or the “rising full moon;” *śloṇas*, with meaning, and *padya*s, also with prose meaning.

Mode of preparing various medical remedies; and of purifying different medicines, chiefly mineral.

On good and evil omens when about to journey, or when journeying: a virgin with a pot of water is good—a cat crossing, evil—a snake crossing the path, worse, &c.

Mode of preparing *chendūram*, a red calx of mercury.

The book is long, and thin, the leaves of various ages, the oldest are damaged.

[The title given to the book is also the name of a very composite, stimulating preparation, frequently occurring].

48. No. 806 *Dhanurantari nig'hantu*, *śloṇas*, with *ryakyā*, or explanation in Telugu, and some Telugu, stanzas; a medical lexicon.

On the diagnosis of diseases; and the proper remedies. On mercurial preparations, and how mingled with other materials, for medical prescriptions.

On the pregnancy of women from the 1st to the 9th month—symptoms and incident disorders. Treatment after child-birth from 1st to 10th day. Each day an evil spirit seizes the infant—spells against such possession—Diseases of children from the first to the 11th month specified; and the proper treatment prescribed: leaf 55 to 322, wanting the beginning.

Also *acshara nig'hantu*—Sanskrit letters used to designate various simples, or medical preparations, which are specified, and explained in Telugu.

Some following matter on the treatment of diseases.

[This probably is a valuable book of its kind—the native system is too little known to Europeans].

The book is long, and very thick.

49. No. 807. *Tididhyam*—*śloṇas* and Telugu stanzas with prose explanations.

The leaves are not regularly numbered throughout; but each subject has its distinct enumeration.

On consumption—asthma—ague—fever;—fever from dysentery, or excess, of phlegm in the habit—treatment of women immediately after child birth—plasters—ointments; and various other medical matters.

The book is long, of medium thickness, recent—the numbering of the leaves is not consecutive, but the book is properly one.

50. No. 808. *Vaidhya sastraṁ, ślokaḥ*, with the meaning in Telugu prose.

At the opening some directions concerning the proper times for gathering or culling simples, or other natural productions; neurologically determined.

On the climate of different countries, and the diseases most frequent in them, or peculiar to them.

On various remedies for diseases. There are also instructions for paying homage to the remedies, or articles used for medicines (as the Egyptians worshipped onions, &c.) Leaf 17—71, does not begin, or is taken out from a larger book.

The book is long, of medium thickness, recent.

51. No. 810. *Vaidhya sastraṁ*, prose.

Leaf 297—308 taken out from some other book. Mode of calcining coral, and copper—some *mantras* or charms, against fever—side pains—bowel complaints—shortness of breathing, or asthma, and on exercising medicinal materials.

Philtres to be administered to women; and many other medical recipes.

This book indicates a low state of medical practice—it has more of sorcery than of medicine.

The book is long, thin, without boards.

52. No. 811. *Vaidhya sastraṁ*, prose.

On cold in the head, and remedy administered by the medium of the nostrils. Diseases of the nerves, or tendons. On disorders occasioned by too great heat of body; especially *lues venerea*—its causes, symptoms, dolor, and cure, by mercury, by ointment, &c., 21 leaves in all.

The book is long, thin, old, damaged.

53. No. 812. *Vaidhya chintāmaṇi*.

By *Vallabhendra*—*ślokaḥ*, with explanation 15 leaves written, 5 leaves blank.

In diagnosis doctors should attend to eight common places of the human system; that is—the pulse—the general appearance—the gait or mode of walking; the speech; or voice; the eye, the stools, the color of urine—the tongue (the under lip is not specified).

Explanation as to indications by the pulse.

The book is of medium length, thin, recent.

51 No 813. *Vaidhya chintamani, slokas*, with the meaning, by Vallabhendra, son of Ariaresvara—another copy.

Leaf 152—509—yet the beginning is here

Examination by pulses Symptoms of various disorders, and suitable medicines indicated, including mercurial preparations for diseases specified.

The book is long, thick, recent copy

55 No 814 *Vaidhya sastram, slokas* with meaning in Telugu 12 leaves, not regular On strangury, or stoppage of urine On consumption—on bowel complaints, on arthritic disorders On the ailments, or diseases of women after child birth. Various other disorders defined, with the appropriate remedies

The book is of medium length, thin, old, and much damaged

56 No 815 *Vaidhyam, slokas* with explanation in Telugu

On *Uhasmam* or calcined powder of various mercurial calces or oxides. On oils, ointments, electuaries

The book is of medium size, many leaves deficient, very old, very much damaged

57 No 817 *Vaidhya sastram*, prose, with now and then a *sloka* and its meaning

Medical remedies Preparation of decoctions Mercurial preparations On knowledge, and discrimination of pulses any one not acquainted with these is not properly a medical man 33 *slokas* on this topic, some with, and some without translation

The book is long, thin, some leaves fresher than others 53 leaves written, with numbers not regular, 20 blank leaves

58 No 818 *Vaidhyam* prose with various lacunae—not written on

On philtres to be given to women. Remedies against the bite, or stings of snakes, scorpions, and other reptiles On disorders of pregnant women—medicines for these, and also for children's diseases

Pancha rasa bhupati, a medicine termed a ruler, compounded of five kinds of mercurial calcined powders

Bala sanjivi rasa a mercurial medicine for children

Names of the sixty four mercurial preparations, fancifully formed on the five elements, 64—8=8 divisions, and five of these divisions are applied to the five elements, the remaining three less powerful, are applied to ordinary use Directions for purifying, preserving and making powders of mercury calcined

The book is short, and thin (pocket size) recent ½ written ¾ blank.

59. No. 819 Various pieces, chiefly medical.

- 1.) *sabda paricsha*, diagnosis of disease, from the sound of the voice
- 2.) *nētra paricsha*, the like from the eyes.

These two pieces are wholly in *ślōcas*.

- 3.) Two leaves only, on the proper letters to be used in certain places, when composing a poem.

This matter in Telugu *padyas*.

- 4.) *prayāna suba subangalu* the most propitious times for journeying, and the evils that will result from going at times not proper to go, in directions specified.
- 5.) A remedy against *megha vyoli* in women, disease of the womb, or venereal: also an electuary, as a roborific.
- 6.) The larger half of the book contains, recipes for medicinal preparations, and calces of minerals, especially mercury—this portion is recent.

The book is short, & only is damaged, no boards.

60. No. 838. *Vāidhya sastram*, prose with some *ślōcas*, and their meaning.

At the beginning are various *montras* or charms. Diagnosis of asthma; suppression of the menses—diseases arising from heat of body, among them venereal infections—on head-ache—fevers of kinds—various sorts of fits, &c., &c.

Also the mode of making decoctions, oils, mercurial preparations, and the like.

The book is of medium length, thin, the beginning old, damaged, the remainder recent.

61. No. 839. *Vāidhya sastram*—prose incomplete. On venereal, and arthritic complaints, with causes, and remedies.

The book is long, thin, without boards.

Some matters which appear to belong to midwifery are put at the end of this section, from the want of any better place.

62. No. 642. Sect. 1. *Pindotpatti*—*ślōcas* with *tica* in Telugu. *Sua to Pariati*.

On the five elements—the five senses; the nature of the five, and difference as to caustion. On the male and female fluid concerned in con-

ception. The male fluid termed *suela*, the female fluid *sonutam*, and considered to have an affinity, like that of acid and alkali; forming by union a new compound. The mode in which the foetus is formed in the female womb; with its state, and growth during nine months. The child will be according to the dispositions of the mother, and father; with connected matters.

For Sect. 2, see IX.

The entire book is long, thin, without boards, recent.

63. Na. 731. *Svara chintāmani*, *ślōcas* and prose. *Parvati* having enquired, for the benefit of the world, *Siva* replied as in the book.

Means of discerning from the symptoms of pregnancy, when the time of parturition will occur. On the influence of lunar *tithis* or phases—monthly influences—the influence of the *nacshētras*, or moon's daily places in the zodiac. Influences of the sun and moon. Benefits resulting from each one, and all. Results also from the time of delivery. (There seems to be nothing which is not made subservient to astrology.)

The book is of medium size, complete and recent.

XXI. MINERALOGICAL.

1. No. 336. *Retna sastram*, stanzas.

By *Bhādirava cari*; but as if told by *Agastya* to other *munis*.

On the qualities, faults and weights of the nine kinds of gems; that is *rajra*, *kururindam*, *mauctrom*, *maragotam*, *Indra nilam*, *vardura*, *pushpa-rāgam*, *tidurra*, *gomēdicam*: 6 leaves complete.

The book is long, without boards, recent.

2. No. 491. Three pieces.

1.) *Retna sastram padya caryam*, ascribed to *Agastya*; from him to other *munis*.

Another copy, and complete of the proceeding work. On the qualities, and defects of the nine kinds of gems: on 10 leaves.

2.) *Prayōga retnacālī*, *ślōcas* with their meaning: leaf 1—9 a fragment.

On discriminating between good, and bad qualities of precious things; as gold, silver, &c.

For Sect. 3, see XXXII.

The entire book is long, thin, without boards.

XXII. MISCELLANEOUS.

1. No 1. Six subjects.

1.) *Gaula sacunam, Ianda stanzas.*

On divination from lizards; 2 leaves only.

2.) *Calahasti mahatmyam, padyas.*

By *Dujattu* 4 *asvāsas*.

Description of the town of *Calahasti* and glory of the god *Vistāsara*, a form of *Siva* worshipped there Various legends A fuller abstract may hereafter be given One relates to a female domestic of a *Iadati raja*. A *Jangama* passed down the street, whom she invited to her house and fed &c Her office being to cleanse vessels at the palace, she was missed, and, on her return, the chief being angry, ordered her head to be shaved (a great disgrace) She complained of the affront to the *Jangama*, who by placing his hands on her head, caused a choice growth of superior hair The chief astonished, sought out the *Jangama*, who told him to build a *Vira Sarsa* fine, which he promised to do &c, leaf 1—113

3) *Anubhava sarani, ślokas*, with a *tica* in Telugu. Mystic It opposes the going to temples, and on pilgrimages and corripes the doing so to one, who having the five *amritas* at home yet goes abroad begging.

Moreover they who know the taste of the five ambrosias (meaning an enjoyment of communion with deity within themselves) do not boast of the same abroad, but keep it to their elves for their own benefit

[*Anulāna sram* is the mental intoxication caused by enthusiasm, and it is not limited to any one class of false enthusiasts There is such a thing as a true and noble enthusiasm] leaf 1—10

4) *Sarira traya manamam*, prose

A three fold distinction of the human body, an orthodox Hindu dogma.

(1) *St'hula sariram* the gross, corporeal part

(2) *Sucshma deha* a small delicate refined body, which survives the death of the foregoing one

(3) *Karana sariram* the causal body, or sentient soul—*Psyche* These are defined—but the process is not finished leaf 41—55

[The *sucshma deha* is sometimes termed *yatana deha* or that which suffers punishment after the death of the grosser body The difference between the simply credulous and the sceptic Sadducee may perhaps never be settled but it is nevertheless true, that

Millions of spiritual beings walk the earth,
Unseen, both when we sleep, and when we awake

5) *Mail crutta* 12 crutta stanzas.

Tamil language, Telugu letter

Praise of the peacock as the vehicle of *Subrahmanya* or *Cumara*
 stanzas leaf 56-60

6) *Nizan an'a rahayari*, composite stanzas

Iyayi, a very ancient king, was making a sacrifice called *raja suya yagam*. *Nareda* came to it. The king enquired how the sea of family cares could be safely passed over. *Nareda* replied by details of the *tatva vyasari*, the object of the book, to which the fiction is merely sub servient. leaf 61-69 and 6 blank leaves at the end

The above is of medium length very thick, a very recent copy
 2) and 3) are *Ire Saira* relative to XXXIV.

14 No 10 Six pieces

1) *Iasja pumanam* otherwise known as *Canina piraiam* in 8
 stanzas complete

By *Bhasikara acharya*, *padya caryari*

Chilencajana, a great sage, told this narrative to the *Iasja*
 rurus

Origin of the *Iasjas* commonly termed Cornetie. The means of their acquiring birthification. *Chitra rati* an *gandharba* cursed them and they returned the curse, owing to a female of their tribe. The *Vaisyas* having settled in *Pennacola*, two among them, *Coimichetti* and *Curna gandi*, his wife, made a sacrifice in order to get a child. Two children were born to them, *Irupacola* a son and *Vasara carya* a daughter. The above mentioned *gandharba*, owing to a curse was born on earth as *Vishnu Verddhara*, king of *Talrad*. In the course of his conquests he came with an army to *Pennacola*, and, seeing there the said *Vasara*, fell in love with her, and asked her in marriage. He was refused, and thereupon manifested anger. In dread of its effects the 614 *gopas* fled to the four quarters of the compass. The said female entered the fire and some of her people with her. On hearing this sad intelligence *Vishnu Verddhara* was so deeply affected that his head split, and he died.

After some lapse of time the people who had fled returned to the dwelling. The girl who had burnt herself rather than suffer dishonour, was exalted to the rank of divinity, and is still worshipped by this tribe as a goddess.

There follows a detail of the tribes of the said *Vaisyas*, and of their ritual in the said polytheism.

2.) Another copy of the same work, but in *dvipada* stanzas, without divisions; both pieces are complete.

3.) *Niti ślokas*, with an explanation, in Telugu, examples.

In various transactions of life, which are specified, fear (or false shame) should be relinquished: q d. "the fear of man bringeth a snare."

If a *Brahman* be bathed, and his body rubbed dry, and he then be fed, or if cows be well rubbed, and protected; or if herds of cows, when feeding are carefully guarded; the merit of these acts is so great that it will remove the sin of *Brahmahatti* or killing a *Brahman*.

4.) *Sabhāvatī vachanam*, 6 leaves 239—245.

Pauegyric of one named *Sabhāvatī* who relinquished everything that ought to be laid aside, or ought not to be done, and who did everything that ought to be done; and consequently was perfect. Nothing as to caste, or tribe, or country, or town.

5.) *‘Azirada kramam*, general matter, on customary modes of bestowing benediction.

6.) Fragment of 3 leaves: tale from the aforesaid *Vaṣya puṇnam*, relative to the attack by *Manmata* on *Siva*; and on the penance made by *Parvati* to procure a husband.

The book is long, very thick, in good order.

2. No. 18. *Bartri hariyam*, *mūlam* in *ślokas*, with translations into Telugu *padyas*, by *Lacshmana cavi*. In 3 *avāsas*.

1 *niti*, 2 *śringara*, 3 *śūragyam*.

The work is complete—an abstract of the multiform contents was given in Vol. 1. Sanscrit, *Grantha* letter, page 141.

The book is long, of medium thickness, a recently made copy, from the above MS.

3. No. 47. *Bartri hariyam*, *ślokas* 300, in 3 *avāsas*, and Telugu *padya* for each *śloka* by *Lacshmana cavi*: another copy of the foregoing. One leaf is added, *ślokas* on kinds of roots used in medicines, their qualities: this is a little injured.

The book is long, of medium thickness.

4. No. 95. Four subjects.

1.) *Bhāratā saritri*, prose epitome.

The embassy of *Kṛṣṇa* to *Hastinapurī* from *Dharma rāja* to *Duryōdhana*. The latter refused to divide the kingdom, giving one-half to the *Pandavas*. The commencement of the great war, and the destruction of the *Kāuras*, briefly stated. Leaf 1—3 complete.

- 2.) *Raja linga satacam*, 102 *sīsa pādyas*.

By *Narasinha*, on 19 leaves, complete: chiefly ethical matters.

- 3.) *Sira stotra*, 5 *sīsa pādyas*; and *Sangarīśvara satacam*, 15 *vṛtta pādyas*, similar in subject; both incomplete: leaf 20—22.

- 4.) *Rāma taraca satacam*, 108 *sīsa pādyas*, complete leaf 1—21.

Praise of *Rāma* for killing *Taraca*, and like topics. At the end one leaf *Srīngara*, ornate, or amorous.

The book is of medium size, without boards, recent, but injured.

5. No. 115. Five subjects.

- 1.) *Chenna mallu sivalu*, 32 *pādyas*.

By *Vīra sūta āchārya*, leaf 1—6.

Praise of *Sīta*, but with a *redanta* bearing, complete.

- 2.) *Surā bhāndēvara*, *pādyā caryam*.

By *Gattu prābhū namudheya*, a satire.

In *Casi*, or *Benares*, a *Brahman* was on terms of too great intimacy with a woman, who sold spirituous liquors. One day, her husband unexpectedly returning, she put the *Brahman* into a large vessel, used to contain spirits, or palm tree sap. The top being covered over, and the matter forgotten the *Brahman* was suffocated; and, on the lid of the jar being removed, he was found to be miraculously transformed into a *lingam*: thenceforward an object of worship.

- 3.) *Nandi īvara ashtacam*, 8 *ślocas* on one leaf, complete. Praise of *Nandi* the vehicle, without whom there is no happiness.

- 4.) *Vishvashtacam*, 10 *ślocas*, complete, on two leaves, praise of *Sīra*. Other two leaves 6 *ślocas*, praise of *Sīra*.

- 5.) *Kātanās*, chants; they represent women as calling out one to another to go and look at *Sīra*: 6 leaves, blank.

The book is long, but leaves not equal, of medium thickness, the second piece is damaged.

6. No. 107. Four subjects.

- 1.) *Ariareṃ*, only 24 *ślocas* from the 1st *cāṇḍam*, on the names of gods, 8 leaves.

- 2.) *Kṛṣṇa satacam*, 85 *khanda pādyas*, 8 leaves, praise of *Kṛṣṇa*.

On a distinct leaf 1 stanza praise of *Kṛṣṇa*.

- 3.) *Maha naram* chants, 3 leaves; used by children on the *Dasra* festival; addressed to *Gaṇēśa*, *Saradāmbha* or *Sarasvatī*, *Vishnu*, and *Sīra*.

- 4.) Telugu accounts, arithmetic, or *geṇchurcādi* in all 22 leaves.

The book is long, and without boards.

7. No. 161. Nine pieces, or subjects.

1.) *Prasanna Rāghava satacam*, 187 *vr̥tta padya*s. An epitome of the entire *Rāmāyana*: complete.

2.) *Jūnaki pati satacam*, 105 *vr̥tta padya*s, complete.
Praise concerning *Rāma*, the lord of *Sita*.

3.) *Dasaraś'ha satacam*, 102 *vr̥tta padya*s.

By *Gopa cavi*.

Praise of *Rāma*, the son of *Dasaraś'ha*.

4.) *Bhāscara satacam*, 102 *vr̥tta padya*s the 1st leaf wanting, otherwise complete.

On ethical matters.

5.) *Sumati satacam* 105 *khanda padya*s.

Also on ethics—complete.

6.) *Sāraṅgadhara charitra*; *padya caryam*.

A fragment only, from the king's going out to hunt, and his returning; with his hearing the feigned tale of his young wife *Chitrangi*: not more.

7.) *Vaijayanti vilāsam*, *padya cūvyam*.

The tale of two *dāsīs*, and of *Vipra Nārāyaṇa*, a *Brahman*, at *Trichinopoly*.

The 1st *asṭasam* complete, the 2nd not so. From the beginning to the wager of *Deva dei* with her companion, that she would conquer the *Brahman*—her putting on the disguise of a man as a *dasari* or temple drummer—offering to help him in his garden, so as to serve the god—after a few days, allowing him to perceive the disguise, &c.

8.) *Rāma taraca satacam*, 99 *śīsa padya*s.

Praise concerning *Rāma* the slayer of *Taraca*.

9.) *Varaha Naraśinḥa satacam* 93 *śīsa padya*s.

The *sakti* of the man-lion *avatara*, in his absence complains, and expresses the pains of love.

The book is long, and thick, variously injured.

8. No. 181. Five subjects.

1.) *Gaṅga vivāha dwipada metre*.

By *Gaṅgādhariya*; but as if related by *Bhishmacharya* to *Arjuna*, complete.

The mode of *Gaṅga's* growing up to woman-hood, in a fisherman's hut; and the progress of an amant, and marriage with *Siva* described; 17 leaves.

2) *Chatur vea saram, 280 sisa padmas*

By many examples from *smritis*, and other authorities, it is sought to be proved that *Siva* is the alone Supreme Being, and that he alone ought to be worshipped

Ishuu Brahma, and all other gods worship him alone [Monotheists have only to agree as to a name] Complete on 47 leaves

3) *Kirtanas*—chants on two leaves ethical in their bearing1) *Ganga siva rāja yoga ulācam, 53 sisa padjas*, on 8 leaves, not complete

Praise on the royalty of *Siva*

3) *Blatanī saricara vacchanam 63 padjas* on 31 leaves

A devotee addresses *Siva*, as the possessor of *Parvati*. Suppose a thousand faults committed, yet if the culprit think on them the sin will be forgiven. A tale is given in exemplification. A *Brahman's* widow kept a *vedan*, or wild hunter, as her fave man, and as he desired flesh to eat, a calf was killed, by mistake for a sheep. On discovering the error she cried out *Siva, Siva!* and in consequence her sin was mildly punished by being born, in her next birth, as a low caste leper. In that form she went on a pilgrimage and by the way, cried out through hunger. A pious devotee of *Siva* gave her one flower out of others that he was carrying to a temple, which flower she dropped but as it fell it became a *lingam*. The writer then apostrophizes *Siva*—by this *lingam* thou gavest her *Calasa*, (paradise) and therefore save me, and pardon my many sins *O Bhavanī saricara!*

The book is long, of medium thickness, slightly injured

9 No 182 Two subjects

1) *Siva lilā vilasam padya carjam*

By *Timma caru Bhishmacharya* told the same to *Arjuna* the 1st *asuras* but defective

The birth of *Ganga*—by the curse of *Siva*, she was reared in a fisherman's hut. At the suggestion of *Nareda* the disguise of a *Jangama* was assumed by *Siva* in that way he observed *Ganga* while she was playing with her friends in the *Udajana tanam*. He then came and spoke with her—so far only 27 leaves

2) *Jagajajaca satatam, riva padjas 99*, on 17 leaves Praise concerning *Ishuu*

One leaf at the end *Rara stotra* praise of *Rara*

The book is long, of medium thickness, 2) has leaves a little shorter than 1)

10. No. 187. Three pieces.

1.) *Raja linga satacam*, 81 *sisa padya* on 13 leaves, not complete. Some wife of *Sita* herein expresses the pains of love, and absence.

2.) From the *Rāmāyanam*, special kind of verse. From the coming of *Marichi* in the deceptive shape of a deer, and following abduction of *Sita*, down to the killing of *Vali*, and crowning of *Sugriva*.

3.) An extract, on three leaves, said to be from the *Vedas*. In the midst of this book are blank leaves.

The book is of medium length, leaves not equally long, thin, slightly injured.

11. No. 197. Ten subjects, or pieces.

1.) *Dharma rāja stoltram—ślocas* only.

Panegyric of the elder of the five *Pāndavas*.

2.) *Raja sechara vilasam—padya cāryam*.

By *Tummayya*, in 3 *asvasas*, complete.

Balhana rāja had two wives, named *Chellama* and *Mellama*. As he was reputed to give whatever was asked. *Siva* came as a *Jungama* to try him. The request was for a chaste woman, or virtuous wife. As the town could not otherwise supply what was wanted *Balhana* gave his wife *Chellama*. See other notices of the tale.

3.) *Sāravacharya sangraha padyas*.

By *Tumayya nāt̃ha*, 3 *asvasas*, complete.

Different modes of sitting, when doing ceremonial homage. On the excellency of cowdung ashes, of *rudracsha* beads, and certain specialties of the *lingarchanam* or symbol-worship. On the excellence of the five lettered *mantra*. The pouring melted butter over the symbol; and on rolling the body around the temple. These, and other matters stated. At the end are Sanscrit *ślocas*, used when gathering flowers for temple use.

4.) *Sugriva vijayam*, mixed metre.

By *Rudradīron*.

On the friendship of *Sugriva* towards *Rāma*, when the latter was vainly seeking for *Sita*. Hatred between *Sugriva* and *Vali*. The killing of *Vali*. Crowning of *Sugriva*. These and connected matters.

From the *Rāmāyanam*.

5.) *Sāmbu siva vilāsam*, mixed metre.

Siva, under the name of *Lacshmanastara*, saw *Ganga*, the creation of *Brahma*, and fell in love with her—courted, and obtained her. *Parvati* was

incensed and Sita went to appease her. Again seeking Ganga he could not find her, and expressed regrets. Nareda knowing this distress, told Sita where to find her. Afterwards Sita placed Ganga on his head and made Parvati half of his own body complete.

6) *Gauri Kalyanam*, mixed metre

By Peddyya, complete

Sita sent *rishis* to carry messages to Parvati and afterwards invited all the gods and *rishis* to his second marriage. Pauranical details are given at length.

7) *Capota vacyam*, *dwipada* metre

When Sugriva advised the rejection of Vibhishana, as being the brother of an enemy Rama related to him the tale of a pigeon that burnt itself as a sacrifice on the death of its mate enforcing the need of pity and of self sacrifice to rescue a wife. This is a common and popular episode from the *Ramayanam*, complete.

8) *Surabhandestara*, *dwipada* metre.

By Nara mantri complete

In *Casi* (or Benares) a Brahman, seeing a *shonar* woman fell in love with her—they mutually made an assignation, but the husband of the woman came and tapped at the door. The woman in haste put the Brahman into a liquor jar, and then opened the door to her husband. Afterwards on going to look at the Brahman he was found to be transformed to a *lingam*. The woman was about to kill herself when Sita appeared and stayed her, promising *Calasaz* another time. [A satirical lampoon on Brahmins, a common place with Hindu poets]

9) *Siva lila vilasam*, *padya caryam*

By Timmayya, 2 *ashtas*, complete

Bhishmacharya to Arjuna

The birth and nurture of Ganga. She was seen by Sita. In the disguise of a *Jangama* he fell in love with her. In the end he assumed his proper form, took Ganga to *Calasaz*—placed her on his head and made Parvati half of his own body, (*art ha deha*)

10) *Sita stotra* and *Anjanyastoti*

Praise of Sita one leaf and praise of Hanuman, 9 *sita padya* on two leaves. In all 243 leaves.

The book is long very thick, recent copying

12 No 218 Four fragments

1) *Chellimalu sisulu*, two *sita* stanzas, by Chellu mullu, praise of Sita

2.) Various accounts of labourers' work, on one leaf.

3.) Eight blank leaves.

4.) *Ptasanya Rāghava saṭacam*.

32 *Vṛitta* *padya*s on 6 leaves, not complete.

. An epitome of the story of *Rāma* from the beginning up to his breaking the bow of *Sita*, at the *Seayamvaram* of *Sita*, the daughter of *Janaka*.

The book is of medium length, thin, without boards.

13. No. 235. Five pieces.

1.) *Bhārata sūtrī*, prose.

. *Dharma rāja* requested *Kṛṣṇa* to go to *Hastināpurī* on an embassy to *Duryōdhana* who would not listen to the proposals made. Preparations for war. Brief account of the battle, during 18 days; complete on 10 leaves.

2.) *Garudāchintam*, mixed metre.

By *Vaibhaya māntri*.

Śrī Naraśinha (*Viṣṇu* in the man-lion *avatara*, or possibly a *yadava* king so named) went out to hunt. He saw a *Chenji* woman (of an inferior aboriginal tribe): he was infatuated, and did not rest till he had attained his ends. On his return *Lacshmi* gave him a good scolding. She was appeased, and reconciled. The father of the *Chenji* woman made enquiries, as to the rape of his daughter; and on finding out the person concerned, came with heavy complaints. *Lacshmi* appeased him; and at her instance, *Naravāha* gave him everything that he demanded: leaf 1—19, complete.

3.) *Capota Vācyam*, mixed metre.

By *Bala bhadra*.

When *Sugriva* objected to receiving *Vibishna*, apprehending a stratagem, *Rāma* replied by the tale of a pigeon that burnt itself on account of its mate &c: *supra* leaf 1—23 complete.

4.) *Bāṭhana rayar cāritram*; *ācārya*.

By *Gangadhara*, only one leaf; see other notices.

5.) *Govinda stuti*, *ślokas*.

They who meditate on *Kṛṣṇa* will be released from all sins. 2 leaves.

The book is long, of medium thickness without boards, slightly injured.

14. No. 210. Three fragments.

1.) A woman, being in love with *Rāma*, is represented as sending for him by her *chellis*, or friends; who these are is not apparent—two *śloka* stanzas on one leaf.

2) Various stanzas on two leaves, from the *Bhusheara* and *Sumati satacam* Praises of *Krishna Vinayaka*, *Saraswati* and *Lakshmi*, 10 stanzas

3) *Ranahasayi satacam*, 61 *srutya padhas* on 8 leaves The form of *Vishnu* at *Trichunopoly* is variously praised incomplete

The book is long, thin, without boards, the leaves differ in length, and in age

15 No 219 Four pieces

1) *Niti sastra* — *slokas*, to each one a corresponding *padyam*, 105 stanzas

On *Vara* is called *Vara* The sound of a drum is heard at the distance of a *kritam* (of 10 miles) the sound of a conch (if under?) is heard at the distance of twelve *kritams* (120 miles) the sound of a *megha* is heard throughout the three worlds (upper, middle lower heaven, earth under the earth)

The fool like *sastram* (science) is poison to the dyspeptic food is poison to the poor talking is poison to a woman on a man is poison

2) *Bhajaratam*, the 8th *scandera*, only two leaves—brief account of three *Menus*—*Scayaribhica*—*Scarochis*—*Uttama*—beginning and end wanting

3) *Maha naram chint*—1 stanza on one leaf—sung at the *Desra*, praise of *Durga*

4) Various as 3 leaves *slokas*, on *srutagar* or amorous topics *Naam retu* *ra*, by *Santana-larya*, in praise of *Vishnu*, and four lines on an ethical topic

The book is long, thin, very slightly injured

16 No 250 Lighten piece

1) *Sa yu galara*, *padya ceryam*

By *Ganapati dera*—the *turta bhagari* or 1st part the 1st *ascasa* wants the beginning, the 2nd is complete, the 3rd defective

A description of the universe, on the properties of living beings. On the life of a hermit—homage to the poor—benefit of that homage—on the benefit of associating with good people

The legend of *Nasiketu*, going to *Uma's* world, where he witnessed various sufferings

—On the *tapas*, or penance of *Udhaluca*, it was nullified by means of a woman

—On his son's going to *Uma's* world, and various other matters but as a whole left incomplete

2) *Mangala hariti*—chants of a *Sana* kind, on religious, or secular topics

3) Prose on like subjects

4) *Amba Irtana*—praise of *Parvati*

5) *Samsiya samadhana panchaca*

A quintain by *Basavestara*, removing doubts entertained by his followers

6) *Sumati satacam*, 112 *Ianda* stanzas

On ethical matters

7) *Amba satacam*, *utulla padyas*, 100, in praise of *Parvati*

8) *Amba Irtana*, like subjects

9) Prose on religious topics

10) *Siva Parvati samiatam*, peculiar kind of stanza Playful discussions more *Jupiter ac Juno*

11) *Adaita tacha am*, prose on the *smarta* system

12) *Shadchara nirnayam*, the meaning of using the six fold, or six angled diagram, by marking the same on the body of votaries

13) *Siva stottira*, *sisa padys*

By *Pola palli Basavayya* *

Praise of *Siva*

14) *Siva kirtana*, chants in praise of *Siva* *

15) Prose, on the wisdom of the *Siva* way

16) *Karana hasiga*

By *Chenna Basava* on the *bya* letter of the *iva Sanas*, and a sort of moral philosophy, or physico theology of that class of people

17) *Siva stuti*, praise of *Siva*, and also *melucolupa* stanzas to arouse the images of god, and goddess, in the morning

18) *Parvata retna*, five jewels

Five stanzas in praise of *Nandikesvara*

Ashtacas or octaves in praise of *Vishesvara* of *Anna purna*, of *Bhava*, of *Brahma* *Rhemba* a name of *Parvati*, and various *Saiva* charms

Leaf 1—256, but 7 leaves from the midst are missing

The book is long thick, recent

17. No. 255. Twelve pieces.

1.) *Gó-reñña Madhōra satacam*, 52 *sīsa pādyas* on 18 leaves: not complete

Some wife, or mistress of *Kṛṣṇa* represented as suffering the pains of love, in his absence; and, unable to bear longer, tells her *sahī*, or confidante, to go to him, and bring him to her.

2.) *Narasinha satacam*, two stanzas only, on one leaf, praise of the man-lion *avatara*.

3.) *Aśva paricsha*, 18 stanzas on two leaves.

Description of the marks of a horse, and thence a judgment formed of its temper, and qualities: incomplete.

4.) *Siva Kāma Sundarī satacam*.

47 *vr̥tta pādyas*, on seven leaves, incomplete. Praise of *Parvatī*, as inspiring *Siva* with the passion of love.

5.) *Sada Siva satacam*, 110 *vr̥tta pādyas*, on 14 leaves, by *Dacshana murti*.

Praise of *Siva*, by detail of his actions: complete.

6.) *Desamra tārī dandacam*; complete.

Flattery of an evil goddess; supposed to preside over the disease known as cholera; in the Tamil country termed *Muriyanma*.

7.) *Nara retna māl-lā*: 9 *sīsa pādyas*.

On 1 leaves complete. Praise concerning *Parvatī*.

8.) *Ganapati ashtacam* 8 *vr̥tta pādyas*, complete on 2 leaves. An octave in praise of *Vinayaka*, or *Gaṇeśa*.

9.) *Hanumanta dandacam*, complete on 3 leaves. Praise of *Hanuman*.

10.) *Cala hastistara dandacam*.

When *Siva* was going through the streets of the town of *Cālahasti* in the guise of a *Jangama*, a *rāja strī* or *dāsī* (that is parodist-slave) saw, and fell in love with him. His mother, on learning so much, came, and gave her good advice, to which she would not attend.

They both praised *Siva*, and the result that might be anticipated as to a strolling vagrant took place: 7 leaves.

11.) *Surya dandacam*, 3 leaves complete.

Praise of the sun.

12.) *Siva dandacam*, 1 leaf complete

Praise of *Siva*.

The book is of medium size, recent, yet slightly injured.

18. No. 260 Three pieces.

1.) A multiplication table.

2.) *Smhādri Narasinha salacam*.

When the town of *Dwaraka* was surrounded by *Jarasanaha*, and his "Yatanas," a devotee beseeches *Krishna* to destroy them.

3.) *Amukta malika* a comment, it has only the beginning, 8 leaves and 2 blank

The book is somewhat long, and thin, without boards, recent.

19 No. 263. Three subjects.

1.) *Arunāchala ragala*, a long chant.

By *Papayya*. 15 leaves complete.

Details of the public procession of the festival of *Trinamālai*, near Madras.

The discourse of the people when going to see the procession in the month of *Kartika* or November, their praise of *Arunāchaleswara*, and speaking of his glory. The mode of burning camphor lights. The public procession of the god through the streets—four of them—at night—and also on the following day. The conduct of the towns' people on these occasions. At the close, on the dispersing of the people to their respective abodes.

2.) *Ahalya sanerantana vilāsam*

By *Venkata krishna*, *padya cāryam*.

In 3 *ashtakas*, complete 81 leaves.

As if narrated by *Vaisampayana* to *Jatamejaya*.

Notices of early sages, or kings, as *Vishvamitra*, *Parurata*, *Nala*, *Candira*, &c., and also of females in *Indra's* court, such as *Rhembha*, and others. There was a quarrel concerning these females, when *Indra* interposed, and appealed to *Brahma*, who expressly created a woman, named *Ahalya*, and said there was no equal to her. *Indra* fell in love with her, but she was given to *Gautama* a sage. *Indra* intrigued, by means of messengers, and otherwise, and won her consent (but the tale is otherwise variously told). He one morning very early deceived *Gautama* by the crowing of a cock, which caused the sage to rise, and go out to bathe, when *Indra* took his place. On the return of *Gautama*, he cursed *Indra*, who was made ashamed; and *Gautama* condemned his own wife to be turned into a stone. As here stated she fell at the feet of *Rāma*, who removed the curse.

3.) *Sarabhēvara dandacam*, on 6 leaves, complete

According to this piece *Cumāra Srāma* asked *Sira* what was the skull which he held in his hand, and *Sira* replied, when *Vishnu* assumed

the appearance of a manlion and killed *Hiranga casipu* the blood of the latter was drunk by Vishnu who thereby became a toxicated. Siva sent *Pura Bhadra* to heal that disease. As Vishnu would not listen to perceptible propitiations, *Pura Bhadra* assumed the form of the fabulous bird (or rather winged panther) *Sarabha*, and picking the skull of Vishnu, let out blood and cured his drunkenness. Moreover, said Siva he brought that skull and placed it in my hands—6 leaves complete.

The book is of medium size, recent

00) No 987 Eleven pieces

1) *Ignanesari dharma sastram, pidyas*

A translation by *Ketana* of the code of *Ignân varāṇa*, in three parts, *arśaya vyavahara* and *prayaschitta*, but very much abridged—an epitome

2) *Balkana nati cam*

By *Pellana*

Balkana had two wives *Chellamma* and *Mellara* and he never refused any request, but gave whatever was required. Siva came as a beggar, and asked for a chaste woman. In the end *Chellamma* was given to him—of whom Siva was born as his own child—afterwards taken to his paradise.

3) *Siva nitya nitya saram, 110 kanda stanzas complete* By *Parananda Yalagiri*

Praise of Siva and Krishna is not different, consequently peace making, and religious. [That the two are different and the one is superior to the other forms a grand polemical topic in Southern India]

4) *Dattatreya satucam, 103 kanda paljas*

By the same, complete

Praise of Vishnu

5) *Shadhuca sthalam, thespala, incomplete*, Siva narrates to *Parvati* the excellence of Siva temples

6) *Kiratarajuna, mixed metre*

By *Ellanandi*

Translation from the Sanskrit of the tale of *Kirita's* penance—his fight with Siva who came disguised as a hunter, and afterwards his obtaining the gift of the *jasu atostara* or his destroying rocket. There is much ornamental matter interwoven with the leading details. The whole is founded on an episode in the *Bharata*.

7) *Puhali mahatmyam*, or praise of smoking—narrated by *Nareda* to *Devendrata*—4 leaves in *dardacam* metre, a sort of *jeu d'esprit*, or mock-joke

8.) *Mailavana charitram*, in *dwipada* measure, complete

The story of *Hanuman* going to the lower world, and there subduing *Mailavana*, one of the adherents of *Ravana*. This is probably a copy from the Mackenzie M.S.S. and a full abstract will be given under that division.

9.) *Sic'hi Narasinha satnam*, 171 stanzas, incomplete. On *sar'nala* or signs.

When a messenger comes on any errand to judge by his appearance, and manner, whether good, or evil should be anticipated. On divination from a lizard chirping from the 8 points of the heavens; by the number of sounds, and the quarter whence they proceed. The like by such sounds at the time of an eclipse; and further by observing the positions of the planets just then.

Palli pattu—indication by a lizard dropping down on any part of the body as—on the top of the head, disease—on the right shoulder, harm to elder, or younger brethren. Any part of the head some relations will die. If in front of any one wealth will be lost—if on the point of the tuft of hair on the head—death. If on the forehead marriage; or relatives will come; or pardon of any fault.

Tonda pattu—divining from the large lizard, or chameleon—the indication, if it fall on any part of the person; also from a snake crossing the path—or the *palli pacshi* a kind of bud—the *Garuda* or white necked kite; from the *bharadwaja* a bird; and the *casayam* another bird; with other kinds. These form the subject of augury: 14 leaves

10.) *Parijatapa haranam*—mixed metre, complete. The episode in the *Bhagavatam* of the flower of Paradise; many times occurring.

11.) *Sri mantini vijayam*.

Sri Mantini had a husband named *Chandrayada*. It had been foretold that he would lose his life, in her fourteenth year. She advised with *Montreyi*, a matron, and performed the *Soma vāra vrata*. At the time indicated she and her husband being in a boat on the *Jumna* river, the boat upset, and her husband was in danger of being drowned; but by the interposition of a *Tucshasa* or king of *Nāgas* he was restored to life; and they afterwards lived happily together.

[Other subjects are mentioned, in a list prefixed, but the above only appear]

The book is long, very thick, on narrow palm leaves, recent.

21. No. 288 Five subjects. a list states nine, but five only are found

1.) *Soma vā'tha satnam*, 107 *rusta* stanzas.

By *Siva Rāma*, complete.

On devotedness to *Siva* — On wisdom's way — On the *lata* or physico-material system. The stanzas have a prose explanation, and the meaning is confirmed by extracts from other works.

2) *Brahmanda*, *reclum* prose

By *Muchunta* complete

Siva replies, to *Parrata*'s enquiries

A description of the universe — the upper, middle, inferior regions (or "heaven earth, and under the earth") On the seven upper and seven lower worlds. On the *Manvantaras* or periods of *Manu* including the four *yugas* or æons — The origin of *Indra* and other gods. On the *Tungama*, or movable inhabitants of the world — the world was created for such — concerning the first cause of all things — by this Being came the *Trimurti* or *Brahma*, *Vishnu*, *Siva* — the birth or origin of man.

3) *Kemmaye satacar, gita padjam*, incomplete. On the wisdom of the *lata* system.

1) *Uttara gitala*, *stocus* with meaning

By *Sudarasi* is *tirtha* 1—3 *adhyayas*.

Metaphysical matters on the *Vedanta* system, from the *Bhagavat gita* or another portion of the *Itharitam*.

3) *Gopika gitala*, 20 chants, or songs each in different measure, and with varying number of feet. The *copis*, in the absence of *Krishna*, express the pangs of love, and, on his appearing among them, give way to strains of joy.

The leaves are from 1 to 205 but there are intermedial deficiencies from 103 to 131, and from 142 to 147 and from 183 to 190, and it is might contain the four missing stanzas.

The book is long, and thick, recent.

22 No 259 Four subjects

1) *Batala cat'ha*

Twenty five capacious tales, or riddles, by a *Batala* or familiar demon of *Vicramaditya*.

2) *Nagendra hinja satacam*, 21 *sisa padyas*

—Praise to *Siva*

3) *Bhoja urajyan*, prose and verse mingled

Camboja raja was afflicted with leprosy and went on a pilgrimage to the Ganges. The goddess *Ganga* assumed the form of a female, and conversed with him. He received spells from her. He afterwards saw *Datta yogi*, and was cured of his leprosy. Afterwards at his request *Dattatreya maha*

munī recited to him the *Srirangha mahatmyam*, the *Henna estā mahatmyam*, and *Prayogi mahatmyam*; containing leading tales, and smaller ones arising out of them.

4.) *Kīra bāndu, pādya cāryam*.

1, 2 *asrasas*, the 3rd incomplete.

Matana senu was the son of *Haridatta* and *Sumati*. He married; and, after sometime, and intervening circumstances, he set out on some commercial enterprize; in search of wealth. The king of the town saw his wife, and endeavoured to obtain her. She assented, and made an assignation; but two birds *sūram* and *liram* detained her thirty one nights, just as she was setting out, by narrating to her tales, which arrested her attention; and kept her at home, till morning: there are 29 tales, the 30th defective.

The book is of medium size, recent.

23. No. 294. Ten pieces.

- 1.) Praise of *Parvatī* when sleeping, and when awaking.
- 2.) *Syamala dandacam*, stanzas ascribed to *Cālī dāsa*, in praise of *Parvatī*.
- 3.) A *tīca* or glossary to the foregoing; two pieces in Telugu.
- 4.) Seven stanzas, praise of *Parvatī*.
- 5.) *Ammavāri dandacam*, praise of *Amma*, or *Parvatī*.
- 6.) *Siva cāma sundari satacam*, 47 *rutta* stanzas; on *Parvatī*, as beloved by *Śiva*.
- 7.) *Naiṣa retna māla*, 9 *śiṣa* stanzas, in praise of *Parvatī*.
- 8.) *Yemana tacya driddham*, on the veracity of *Yemā's* proverbs, though other things be false, these are true.
- 9.) *Ammavāri lalla pāttu*, 17 stanzas.
A lullaby or chant, on a marriage.
- 10.) *Dāna vātra, śiṣa malika*, a deed of transfer of land, as a gift.
Leaf 1—29—94 but 50—60 and 65—67 are wanting.
The book is long, and thin.

24. No. 297. Sixteen pieces.

- 1.) *Kṛṣṇa Arjuna samratam*: a quarrel between *Kṛṣṇa*, and *Arjuna* (overwrought fiction).

Kṛṣṇa went to *Bhadrīca, āzrama* to see a hermit there. Rising the next morning to bathe, and offer water to the sun, it so happened that the spittle of a *Gandharba* passing in the air, fell into his hands. Incensed at this insult, he lunched a straw, as an arrow; which followed the *Gand-*

harba every where, through all worlds. The chorister flew to Nīrēta who brought him to Arjuna, and Arjuna launched a *Brahma astram*, which overcame the straw. The news was taken to Kṛṣṇa who levied an army, and made war. Kṛṣṇa launched a *Jaishnava banam* and Arjuna a *Narayana banam*, these struggled together, to the endangering the universe. The celestials went to Brahmā and Rudrā, who came and settled the dispute, restoring, peace and protecting the offending *Gandharba*, complete.

[Such extravagance are not favorable to any high estimate of Hindu intellect.]

2) *Bhogaṇḍanlacari*, complete.

By *Bommana Potayya*

This has been before abstracted.

3) *Rucmini dandacari*, complete.

Rucmini is represented as praising *Viṣṇu* through the medium of the ten avatars.

4) *Ruparati dandacam*

By *Seshayayya*, complete.

There was a king of the Kerala country named *Sri Rama bhupala*, while ruling he one day, after eating, mounted his horse and went out in procession. In his progress he was seen by one *Ruparati* (lovely female), who became enamoured of him, and by the aid of her mother conveyed her mind through the means of a woman named *Chandra rekhi*, with the usual result in such cases, a mere fictitious love tale.

5) *Sita dandacam* praise of *Sita*

6) *Hanumanta dandacam*, praise of *Hanuman*.

7) *Surya dandacam*, praise of the sun

8) *Hanumanta dandacam*, by *Vasudeva*—praise to *Hanuman*, through the wonders ascribed to him in the *Ramayana*, complete.

9) *Narasinha dandacam*.

By *Mungarappana* praise to *Viṣṇu*, through the story of *Prahlada*, in the *Narasinha avatara*

10) *Magadhātula dandacam*

Praise of *Viṣṇu* in reference to *Magadha*

11) *Akrura dandacam* praise to *Kṛṣṇa*

12) *Ramanuja dandacam*, praise of *Ramanuja*, one of the alvars of *Viṣṇu*

13) *Vira Bhadra dandacam*

Praise of a terrible form of *Siva*

11) *Sancari retna māla*, 10 stanzas

Prise of *Parrati* a *sakti* of *Sancara* Two leaves attached contain unconnected stanzas

15) A discrimination of *gōtras*, or tribes, on two leaves only.

16) Some stanzas on *yōgi* asceticism, and praise of deity

The book is of medium size, and recent

25 No 298 Four subjects

1) *Sampakī muna satacam*, 105 stanzas

On the *tatta nyanam*, or physico-metaphysical details on the human body, and its members, turned to a sort of religious meaning

2) *Kora tanchi*, mixed metre

By *Kandūmbaya*

Naveda having told to *Sita* that *Hima giri roya* would give him his daughter in marriage, *Sita* caused a female *curatti* (fortune telling tribe) to be produced and sent her to *Parrati*. She told to *Parrati* her fortune, and in return received gifts. *Sita* himself came, with retinue and splendour, and after the marriage returned complete

3) *Sita utcarisha purana pramaram*

Two leaves *ślokas* in Sanscrit

Various exemplifications of the great merit of wearing the *linga* by *jangamas*

4) *Sacunam* two leaves on omens good, or bad

Mixed up in the midst, are some leaves containing chants, or songs

The book is of medium size, recent, 60 leaves, the 15th and 16th wanting

26 No 299. Four pieces

1) *Chenna mallu sisulu*, 32 *śīsa* *padyas*

By *Pala kurti somēsa* complete.

In them a devotee offers homage and thanks to *Sita*

2) *Maha linga mizalpanam* prose

Detail of the mode of *lingarchana* or ritual homage to the *Sāṭa* symbol complete, on 4 leaves

3) *Prama gana mda dwipda stanzas*

It contains a list of 1000 names of celestials in *Sita's* world promising deliverance from guilt, and beatification to all who use it 12 leaves complete

4) *Mangala karatalu an epithalamium*Praise of *Siva* 1 leaves

The book is of medium length, thin, worm eaten.

27 No 302 Six subjects

1) *Ma ru charitra, padya caryam*By *Peddanarya*Only the 1st *asthasam*, and that defective

The genealogy of *Krutipati*—description of the *Aryavarti desam*—*Pravera* was born in a town there—his history—not further leaf 1—10

2) *Ecanti vari vachanam*High praises of *Siva*—besides him no other god leaf 11—153) *Panditaradhya Siva puja vidhi*

Panditaradhya a devotee of *Siva* details the mode of homage to him
drupada, leaf 16—23

4) *Calahastiscara, satacam*129 *vrtila padjas* completeVarious praise of *Siva* as worshipped at *Calahasti* leaf 29—455) *Vista Brahma puranam*—prose

Ages of the various gods—detail of time—glory of *Siva*—*Vista carma* as formed by *Siva* made the entire world *Is'nu*, *Brahma*, and other gods with their several places, or thrones—weapons held in their hands—*Vista carma* made for men all things needful for them The four classes *Bratwan*, *Vaunya*, *Cshetriya*, *Sudra* were made by him These persons and everything besides *Vistacarma* made, or formed *Siva* detailed to this *Vistacarma* everything relating to the *punditpatti* or formation of the fetus in the womb Other details of *Vistacarma's* operations complete, leaf 46—98

6) *Vastu slokas*, 226 *slokas* with a Telugu *tiva*.By *Sanatcumara*

Mode of divining by books and signs whether the building a new house will be prosperous or not—on the twelve months of the year as suitable for building or otherwise Mode of foundation—of fixing the door—placing the door posts—need of examining the ground—benefit of so doing—kinds of timber fit for building houses. On lunar and solar days lunar asterisms, zodiacal signs—sign in the ascendant—good or evil according thereto prognosticated

The—, and other details relative to *alipi* or architecture, complete, leaf 99—119

The book is of medium length, thick, neat hand writing

28 No 303 Three subjects

1) *Dasarat ha satacam* 101 *ullu padyas*

By *Gopa cori*, complete, on 12 leaves

A devotee praises *Hama*, the son of *Dasarat ha*

2) *Udyoga parvam*, from the *Bharata*, *padya cariyam* 18 leaves,
1 *asthasam* only

When the *Pundaras* and *Kauraras* were summoned to the war, *Salva* met *Dharma raja* by the way, and practised a stratagem or device upon him the rest wanting

3) *Curia atataram*, extracted from the *Bhagavatam*, *padya cariyam*, 14 leaves

—a fragment, the beginning, and ending wanting

When the *devas* were oppressed by the *asuras* they went to *Vishnu* who advised them to yield semblance of obedience to *Balachacravarti*, and to get the milk sea churned, by means of both, and the aid of the serpent *Vasuki*, used as a churning cable by this device the *amrita* would be produced to give them bodily strength—to conquer their foes—the rest wanting

The book is long, thin, without boards, slightly injured—a book of extracts

29 No 306 Five pieces

1) *Sarvesvara satacam*, 132 stanzas.

By *Annayya* incomplete

Praise of *Siva* as universal lord

2) *Pramata gana mala*

By *Mallicarjuna* complete

A list of 1000 names of *Sivas* attendants with the addition that whoever properly recites them will have his sins removed, and will attain beatification

3) *Nija lingayya chiklayya charitram*

The legend of *Chickayya*

By *Nimmayya*

Chickayya was of the tribe termed *Manatti* (three hundred) in *Kalyana puran*. As a prod gal he made away with his ancestral property, giving it to *vara stras* or prostitutes and having also run into debt and being unable to pay both debt and interest he ran away through fear and joining him self to thieves became a robber. One night in the dark he crept into the temple of *Basaratesvara*. He there observed the worship of the *Siva* *astras* with wonder; and forgetting the object with which he came in he became a worshipper of *Basava* wearing the *g* on his person. In the *Carnataka* coun

try the name! Gangadhara going to gather Powers, saw him; took him to his house, and treated him with hospitality. This man was a *takuri*, or watchman, and leaving his guest in the house he went to his watch. On that same night the wife of his host made advances, which were rejected, and he went away. She however cut off the symbol, which he wore, and put it into his bag, which she retained. On missing his bag he came back. Meantime the woman, on her husband's return, told falsely accused the man, and produced the bag in evidence. The husband complained to the assembly of *Jangamas*. They sent a messenger named *Viradukhina* who thought the charge was true, and cut off the man's head. The head and trunk being brought to the *Sabha*, the head gave an account of what had really taken place; and an aerial voice declared the statement to be true. The people, hearing the voice, were so terrified that they died. Gangadhara drew his own sword intending to kill himself, and thereupon *Siva* appeared. He raised up the dead people, and gave beatification to all present, not omitting the accusing wife. [The *puranas* of the elder, and lesser *Dasaras* are stuffed with such legends]

4.) Moral, or ethical *ślokas* in Sanscrit.

5.) *Siva stotra*, prose.

The writer recites accounts of very great sinners, who had been taken to *Calasa* the heaven of *Siva*, and thereupon asks the same favor, incomplete.

The book is long, thin, recent, without boards.

30. No 208. Six pieces.

The three first from the *Rāmāyanam*.

1.) *'Adi cayan yuddha*. The fight of *Adi cayan*, son of *Rāvana*, with *Lakshmana*, and the death of *Adi cayan*.

2.) *Pātala koma*. When *Rāvana* was grieved at the death of his troops, by the advice of *Sucra* the regent of the planet *Venus*, and *garu* of the *yacshas*, he began to perform the *Pātala koma*, the effect of which was to be the production of weapons, and his own invulnerability.

Vishvana told *Rāma* that if the sacrifice became complete, evil would follow—*Rāma* sent the *Tanaras* with *Angada* at their head: these fought, and troubled the sacrifice. *Mandotari* wife of *Rāvana* cautioned him, but not attending to her remonstrances, he prepared himself to go out to war: *daśapada* complete.

3.) *Angada sayabaram*, the embassy of *Angada* son of *Vālī* to *Rāvana* with a message from *Rāma*, to which *Rāvana* would not attend; and *Angada* did not wish that he should respect it.

Angada after some bravado, and affectation of prowess, returned, and reported his ill success to *Rāma*. *daśapada* complete.

4.) *Kora vanchi*.

Sarasvati took the form of a *Curati*, or gipsy fortune teller, and going to *Rucmini*, foretold to her that *Arishas* would be her husband, and *Manmata* would be born as her son. *Brahma* also assumed the gipsy form, and in that guise, came and took away his wife *Sarasvati*—mixed metre complete.

5) *Chattu* stanzas, varieties in various metric, on four leaves, chiefly erotic stanzas, women express amorous sentiments, and the like matters

6) *Parijatapa haranam* fragment, the episode from the *Bhagavatam*, on the flower of paradise, and *Krishna* s going to *Indra*'s world, and bringing away the tree See various other notices

The book is somewhat long, thin, in good order

31 No 320 Ten small pieces

1) Stanzas on the *tatva* system of metaphysics leaf 38—74

2) *Siva Parvati samvatam*, 2 leaves

Parvati asks some questions on the *tatva* system, and *Siva* gives suitable replies

3) *Kali satacam*, 60 *Ianda* stanzas, incomplete

Praise to *Siva* by *Digambara*, on the *tatva* metaphysical system 4 leaves

4) *Idya sati dandacari*, 20 leaves

By *Vencatucharya cavi* complete

A young man and a young woman named *Vidyapati* and he herein panegyricises her excellent qualities.

5) *Niti saram*, *slócas* with *tica* in Telugu, 17 leaves, incomplete
Ethical stanzas

6) *Rama linga satacam*, 15 *sisa* stanzas

Siva is the origin of all things—*Rama* rendered homage to him as is contained in this chant fragment of 41 lines

7) *Uttara gita*, *slócas* with *tica*, in Telugu, the 1st *adhyaya* only, on 12 leaves from the *asvamedha parvam* of the *Bharatam*

Various reflexions on the issue of the great war with instructions as to the nature of the Divine and human soul

8) *Mangala* stanzas, on *Siva* 1 leaf wishing prosperity, a sort of viva!

9) *Chandra seehara acshara mala* 35 *Ianda* stanzas, complete, 3 leaves

Praise of *Siva* lines beginning with the letters of the Telugu alphabet

10) *Gopala acshara mala* 30 *Ianda* stanzas, complete, 4 leaves

Praise of *Krishna* in like manner alphabetical At the end a blank leaves

The book is somewhat long, of medium thickness

32.) No 321. Two subjects

1) *Gana Santajuanabhyanasatacam* 103 *trilla* stanzas, on 21 leaves, complete

Prise of the *ganas*, or celestial ranks in *Siras* world—by *Paggada naga raja*

2) Nine leaves—8 stanzas on ornamental poetry—4 stanzas on the colors green, black, white red—8 stanzas on sexual, or amatory matters

The book is of medium length, thin, a little injured.

33 No 328 Various matters

A few stanzas on *Rama*, and others in praise of *Vishnu*, *slocas* without *tica*

Some stanzas on amatory subjects Abuse of *Manmata* by women for erasing the pains of love The matter is confused and like topics are found recurring without regularity or appearance of one regular book. 38 leaves

The book is short, of medium thickness, very slightly injured

34 No. 333 Four subjects

1) *Murka charitra*, composite stanzas, on 8 leaves

Rama asking who are the greatest sinners on earth, in the *Cali yugam*, *Chitra putra* relates, in reply, the story of *Murka*, in order to exemplify the worst kinds of vices, or crimes He hindered all auspicious proceedings he hindered the reading of good books, he beat his parents &c

2) *Tilla dandacam*

A tissue of abusive language, ending by stating that if demands be satisfied, they will give blessings, that is, good words Who are the parties is not apparent

3) *Balinta resha kat ha*

Tale of the child's house On the symptoms of female pregnancy, on birth of children, and various like matters

1) *Chandra rekha vilasam*, fragment The 1st and 2nd *asrasams* are wanting

The 3rd defective composite stanzas

Naladri raja, saw a woman, in a forest, and on her account, fainted away He was missed and sought after by his minister and others They found him, and offered various modes of sympathy see notices of *Urya* books in Vol 1, also 2nd Family Vol 2

This book is of medium length, thin without boards, recent, several leaves are blank

35 No 339 Six subjects

- 1) *Dasa vidha Vaishnava nurnayam*, *ślokas* with a Telugu *tica*, incomplete

On ten kinds of *Vaishnavas*, named *adishesu—anukula—divya nama-dhary—chacraṅgita—mantra pat hata—vaishnava—sri vaishnava—prapanar—icanti*, and *parama icanti*—these ten variations of *Vaishnavas* are described with their conduct, or mode of life and religious observances. Besides it is stated that opposers of the *vaishnava* creed have no prospect of *mukti* or beatitude. The *carma margam* or sacrificial and ritual is also declared to be wrong, and the *tatva*, or metaphysical doctrine is supported. leaf 14-10

- 2) *Vāsava canya*, on a young woman, as putting her to sleep by singing love songs to her, 32 stanzas, leaf 21-28

- 3) *Dēvaṅga rishi vamsam*

Śiva being in full court on *Cailasa* observed that the *devas*, *munis*, *garudas*, *gandharvas*, *vidhas*, *vidyudharas*, *akaras*, *pramata gyanas* and all the rest were without garments. He took pity on them and causing *Dēvaṅga rishi* to exist, commanded him to supply them all with clothes, which he did—leaf 29-30 fragment.

- 4) *Devanga rishi dandacam* the above circumstance, in poetical measure, and in greater detail but incomplete
—as if connected, with the foregoing

Caru cala chola chacraverti ordered fifteen of his different kinds of people to go to the borders of the sea and to cut off the head of one *Udāna* and to bring it to him. On receiving this order five persons of three different castes proceeded and by the aid of *Parvati* cut off a woman's head and by the same and altered it so as to make it look like the head of *Bālāsa*. The head being interrogated if it was that of *Bālāna* uttered a sound *la* which was interpreted as being the Tamil for yes, leaf 31-4

- 5) A description of certain gold smiths leaf 18-50

- 6) *Icchā pratishta* Praise of the *Vaisyas*

Śiva speaks to *Parvati* about marriage, briefly narrated in prose, leaf 54-59 [The book presents the reflection of a singular sort of mind]

It is of medium size, with bamboo boards, and recent.

36 No 340 Various small pieces.

- 1) *Allama pralhu satacam*, 28 stanzas, on 3 leaves

Praise of *Allama pralhu* a teacher among the *Vira Saivas*, said to be a form of *Śiva*

- 2) Three stanzas on *Kṛishṇa*, on 1 leaf.

3) *Sita stotra* and *Basava stotra*, each 1 leaf, and *Tutia mayam*, 1 leaf

1) Three ethical *ślokas*, on 1 leaf

5) *Uttara gopara pattu* from the *Ramayanam*, on beholding the work of *Rama's* bridge from the north temple tower

6) *Ramesvara linga dandacam*, chants on the *linga*, placed by *Rama*

7) *Kora vanchi*, a *curatti*, or fortune teller, speaks with a woman concerning the foetus in the womb, and subsequent life Palmistry—conclusions of an ethical kind, on the uncertainty of human life, and on the importance of seeking *mukti*, or certification

8) *Samudra lachanam*, composite metre on Palmistry.

9) On the *naca ratni* festival to *Durga*, and the procession of children reciting *pragya*, at the houses of parents

10) *Hanumanta dandacam*, 9 leaves

By *Vasudevayya caru*

The story of *Hanuman* turned to praise

11) *Fishnu stotras* praise of *Ishnu* in three kinds of verse—*patari*—*lala*—*magalam*, 3 leaves

12) On *Sira* and *Parvati*, with miscellaneous matters 8 leaves

The book is long, of medium thickness, without boards recent

37 No 311 Varieties

Van us *kutanas* or songs—and other *padyas* or regular stanzas *Basava ragiti* a kind of measured prose in praise of *Basava Sira ashtakas* or stanzas in praise of *Sira* *lelari vrata calpam*, on the benefit of observing a ceremony in wood and wilds to a sect. A few *san cristal cas* A mixture of *Vaidhara* and *Saura*, or *ura Saura* matters

The book is long, (but the leaves all of them differing in length) of medium thickness, recent

38 No 113 Twelve subjects

1) *Niranjana satacaru*, 113 *śloka padyas*

In the introduction a deprecatory invocation to *Sira* Then *Hiri Hara*, *Brahma* and *setti*, or *Vidnu Sira*, *Brahma* and the common female energy are considered as all one and with a severe condemnation as a check on the insolence of such as set the one against the other, and contend for the supremacy of one alone complete

2) *Dattatreya satacam*, 101 *kaada padyas*

By *Piramaravali gati Indra*

Praise of Vishnu—the *atma tatra* and *sūdhanta tatra*—Vishnu in kind, complete

3) *Satānanda yogi satacam*

101 *gita padyas*—By *Satānanda yogi*

On the metaphysical *tatra* system, with the *śūragya*—*yogyam*, a severest system of professed asceticism

4) *Yoga dardāli*, composite metre

By *Rama Krishna*, 4 leaves complete

On spirituality, and morality, according to native ideas on those topics

5) *Basatēsiara stottram*, 4 *patas* with *ar'ha racsha mani ashtacam* an octave, incomplete

6) *Rama linga stottram*, praise of *Rāma*, with some matters on the human body, incomplete

7) *Krishna sachi yunna satacam*

57 *kanda stanzas* This is a refrain

The subject, panegyric of an ethereal kind

8) *Sera banga linga satacam*, 12 *vr̥tta padyas*, *sāra* in kind, incomplete

9) *Sarvesvara satacam*, 8 *vr̥tta padyas*, *sāra* in kind, incomplete

10) *Kala hasti śiara satacam*—21 *vr̥tta padyas*, *sāra* in kind, incomplete

11) *Parana sanc'hya*, composite metre, incomplete

12) *Niti* ethical *sanscrit ś'ocas*, in all 65 leaves, but not in regular order, several are missing

The book is long, of medium thickness, without boards, recent

39 No 482 Two fragments

1) *Kavya alancaram*, composite metre

By *Serada murti*, 1 *ashtasam* only, the rest is wanting This section is wholly on the god in whose name the poem, or work is to be made

2) *Nilā sundari parinayam*—composite metre 1 *ashtasam* the 2nd defective.

By *Nimmayya*

Cumbhaka a king of *Mit'ila* & *yadeva* had a daughter named *Lalitā* A Brahmin going to that king on business the king asked him to look out a proper husband for his daughter The Brahmin named *Krishna*, and going to *Krishna* described her person and accomplishments—breaks off

The book is long, thin without boards

40 No 511 Various tales, and other matters, a heterogeneous collection of leaves, and parts of books—as for example—on law suits 4 leaves—amorous verses 6 leaves sundry stanzas 4 leaves *Amba stotra* 1 leaf 4 stanzas—legend of a woman who daily took milk to *Siva* 7 leaves—on prosody 2 leaves *Vēmana salacam* 1 leaf—13 stanzas on *Siva*, 1 leaf from the *Rucmini parinayam* or marriage of *Rucmini*—a chant used in schools at the *dasra* festival—and various other small subjects on different kinds of leaves

The book is somewhat long of medium thickness, slightly damaged in places

41 No 541 Five fragments—different leaves from different books

- 1) An account of gold delivered to a goldsmith, for work to be done
- 2) *Chennamalēsvara stotra*, six stanzas, praise of a form of *Siva*, in a temple at Madras 5 leaves incomplete
- 3) *Ganga statti* ashtacam, slokas praise of *Ganja*, 2 leaves incomplete
- 4) *Brahma yagnyam slokas*

On the ceremony of a *Brahman* sitting on *derbha* grass in honor of ancestors—2 leaves incomplete

- 5) *Mṛtīyanjeya mṛnasīca puja vidhi*

Mode of mental homage to *Siva* 4 leaves incomplete in all 17 leaves

The book is short, thin without boards, very slightly injured

42 No 607 Twelve pieces

- 1) *Tigṇana pradīpa* composite stanzas

By *Ṭirayya caru*, 4 stanzas complete

“The lamp of recondite knowledge *Atma jñānam* or spiritual knowledge is exceedingly difficult to be acquired, even by learned men To those who know the sense of the *Vedāntam*—to those who practice the eight formed penance, to those who understand *mantras* and *tantras* to those who are devotees at the feet of *Harī Harā* (*Viṣṇu* and *Siva*) to such only, that spiritual knowledge is patent, not to others The writer proceeds to describe the *tatra nyūnam*—the origine of the *śaṣṭas* the rule of the four castes, the practice of eight forms of penance, and the grand subject of beatification.

- 2) *Vishnu maya vilasam*, composite metre *Nareda* enquires and *Krishna* replies

Maya comes not from without, any one's ignorance is a great delusion (*maya*) all existing things, the five elements, the *vedas* and their meaning, these, and the like are *maya*. There is no difference between *Ishvara* (God) and *jivam* (the human soul) some matters on those who bury their dead. All have a relation to the *advaita vedantam*.

- 3) *Atma darshanam*, prose, complete

The order of creation—man is eight spans (1 cubit) in height four spans around the body; has 33 crores of hairs, seventy large bones eight *palams* (ozs) weight of liver—four *palams* of blood, and other integral parts, which compose the 64 *tattvas*. These are described at length by a sort of spiritualized anatomy.

- 4) *Jushtaya nirnayam*. The origin of *Vishnu*, *Siva*, and *Brahma*. The mode of protection and destruction by them. The correcting the evil and protecting the good. Hence they are lords between them there is no difference. In the end all three are one.

- 5) *Kirtanus*—63 stanzas—these seem to be of a religious kind relating to the powers of the human mind, and the wisdom needful in order to know God.

- 6) *Sita Rama Anjaneya samratam*

Composite stanzas. By the permission of *Rama* his wife *Sita* directs *Hanuman* in the *tatva nyayam*—or true wisdom—fragment of 6 leaves, without the beginning or the ending.

- 7) *Shadvidha linga mizrapanam*

This is *Vira satta* in kind. On the several *lingas* termed *acharya*—*gura*—*siva*—*jangama*—*prasada*—*maha linga*. These have their typical localities in the human body and they relate to other worlds. The mode of obtaining beatification. prose with some *stanzas* complete.

- 8) *Kirtanus* 28 in number

Praise of *Siva*. The mode of worshipping him, and some matters on the *tatva* system.

- 9) *Samrata putam satta* in kind

By *Jaga cati*

The soul asks and the *guru* replies, on the mode of obtaining beatification.

- 10) *Dandacam*, long chant

A devotee praises *Sita*.

11) *Dwadasa manjari*, 12 garlands, in 12 *slokas* with meaning added in Telugu

The *slokas* are ascribed to *Sancaracharya*

The subject between a *guru* and disciple

On ascetic zeal The *rairagi* must renounce the world, with its allurements and devote himself to deity

12) *Para Brahmi sacala vilashtana*

On all the attributes of the Supreme Being These are stated, in ornate language.

Para Brahmi gives certification to his votaries—this point is amplified

On the whole, this book is Theological though of a mystic cast, yet superior Such a book should be translated, as tending to remove a multitude of mistakes, and misapprehensions It would be complete, only for missing leave In 178 leaves these are wanting 66—101 and 106—115 and 123—128

The book is long thick, recent

XXIII Music and Dancing

1 No 212 Sect 2 *Bharata sastram*

By *Bharata muni*, *slokas* with a *tica* in Telugu

—*lata adhaya* laid motions

—*tala* measure and time

—*ritanga* instruments used defective

In the above three sections are various minute particulars and technical terms on the native modes of opera drama, so capable of abstract, on 33 leaves For Sect 1 and 3 see XXI

The entire book is long, of medium thickness without boards, recent

2. 172 *Bharata lacshana, or sastram*, *slokas* with Telugu *padyas* and prose On the art of singing with dancing, and instrumental music

On the origin of time and tunes—on the *gita* or song—*radhya* or instruments—dancing—conduct of a *balet* the different measures of time or modulations of tune—a description of different kinds of instruments—various tunes—on 108 modes of *tala* or beating time

These, and like matters, on 53 leaves

The book is long, of medium thickness

3. No. 476. *Sangita retnacaram, śloka*, with a *tica* in Telugu.

Nishata—rishabha—gandhara—sadja—madhyama dātata—panchama these seven notes, their properties, their rising, and descending scale

Sp'kuritam—bhramitam—lalitam—dirgham—these, and some other modes of expression by the eyes

The proper times for different chants, as morning, noon, evening &c

Chanyari—sinha talam—ādi talam—eca talam, these and other modes of time, marked by beating of symbols *Kunchitam—ākunchitam—urdhva—praturanam*—these, and other motions of hands and fingers.

With other matters pertaining to the *sangita sastram*, or opera art, leaf 1—38 defective, end wanting.

The book is short, thin, on narrow leaves, without boards, recent.

1. No. 477. *Abinaya derpanam*, mirror of the *hālāt*, *śloka*s, with *tica* in Telugu.

On the motions of the hands in dancing, and how the fingers are to be moved or turned in the different parts, or subjects. The rules as to keeping time—the modes of beating a drum used—and other matters connected with the *Bharata kushanum* or opera dance leaf 1—74 but 21 and 36 wanting. Again 1—13 same subject, but perhaps from another book.

This one is long, medium in thickness

5 No 325 *Bharata sastram—śloka*s and *tica*

By *Cohalacharya cavi*

On singing and instrumental music, and dancing to it—on the seven notes—the modes of moving the hands, and fingers in dancing—the action of the feet here termed *layam*, and other matters connected with public exhibitions of the art. on 130 leaves

The book is of medium size, and recent in appearance

XXIV PURANICAL

1. No 5 *Marcandeya puranam*

In 8 *skandas*, *padya cāryam*

By *Marayya cavi*

Jaya muni a disciple of *Vyasa* made enquiries from *Mārcaṇ Iya*, by questions founded on parts of the *Bharatam*, as 1st why did God become incarnate? 2nd why was *Drāupadi* the wife of all five of the *Pandavas* and How did *Dala Bhadra* incur the guilt of *Brahmahatya* and how was it removed? 4th why were so many of the subordinates of the *Pandavas* killed, and being so young? *Marcandeya* said he had no time to reply, but referred the enquirer to certain birds for an answer. *Jaya muni* went, and received answers, as detailed herein. He also received instructions on the story of *Harischandra* and likewise heard the legend of *Jadopal jinn*, or tale about an *asetic*.

The birth of *Dattatreya* a form of *Vishnu* the son of *Anusya* wife of *Atri rishi* also stated

On the origin of the world, its chronology as to *yugas*, *manvantaras* &c On the birth of the fourteen *Menus* On the mountains of the seven *dripas*, and the kings ruling there Who is the sustainer of all creatures or kings on the earth, and similar matters leaf 1—256 and other 56 leaves blank

The book is long, very thick, recent

- 2 No 7. *Casi Chandam* of the *Scanda puranam* redereed into *padya caryam* By *Sri nat ka*, in 7 *asrasas* complete

Iyasa first delivered this to *Suti*, who narrated it to others

The dispute between *Nareda* and the *Vindhya* mountain—glory of the world of *Brahma*—excellence of gift of cows—description of *Agastya's* hermitage at *Benares*—homage of *munis* to the god—1 gends. to chaste wives—praise by *Agastya*—matter generally on *virtues* or *scriptures*, description of *munis*—view of *Mahendra loka* the paradise of *Indra* (the atmosphere)—on the birth of *Varshas*—description of a town named *Gandarvadhana*—the world of stars described—the world of Saturn—and many other similar matters

[A fuller abstract will be given in Vol. 3 Tamil MSS Mackenzie]

The book is long very thick, and slightly injured

- 3 No 13 *Parijata apalarasam* the legend of seizing the paradise flower, from the *Bhagavatam*, from sanscrit

By *Timirayya caru*

The 1st 3rd and 11th *asrasas* complete the 2nd wanting

A flower of paradise brought by *Nareda* to *Krishna* was given to *Rucmini*, which she wore on her head *Satyabhama* saw it, and was displeased To appease her *Krishna* promised her the tree itself went to *Indra's* world for it fought for it and brought it away

The book is long, thin, without boards, slightly damaged

- 1 No 41 *Vira Bhadra vijayam*

By *Potana caru* or *Potunara*—*padya caryam*—a little of the 2nd *asrasa*, the 1st and 11th *asrasas* complete From the *Tayva puranam*

3rd *asrasam* *Girya* (or *Parvati*) having received the gift for which she did penance that is marriage with *Siva* went to *Calasa* The concourse of persons present was so great as to incline the mountain on one side The moon in air was again supported by *Agastya* *Parvati* when seated on the lap of *Siva* observed the blueness of his throat, and on her enquire how it came to be so He commenced his narrative

4th *asṛasam*. He narrated the sacrifice of *Dacsha*. *Siva*, and *Dacsha's* daughter *Sati* were not invited—the *yāgam* proceeded; and after intermediate circumstances, *Vira Bhadra* was born from *Siva's* rage. A dispute between *Dacsha* and *Vira Bhadrā*. The latter upset the sacrifice. *Dacsha* was beheaded. *Brahma* and others complained to *Siva*. The individual slain was restored—his body only, not his head.

The book is long, and of medium thickness.

5. No. 57. *Rucmini parinayam*.

By *Timmayya*: *padya caryam*.

The subject taken from the *Bhāgavatam*, 1—5 *asṛasas*, complete. *Bismaca* was the father of *Rucmini*, otherwise unwillingly affianced. *Kṛṣṇa* conquered all who opposed him, and was afterwards married to *Rucmini*. She was properly his wife: others inferior.

The book is long, of medium thickness, very slightly injured.

6. No. 69. *Brahmottara khandam* of the *scānda purānam*: composite metre.

By *Vencata kṛṣṇayya*.

1—5 *asṛasas*, complete. *Saiva* matters; *Suta* to *Sarunaca*, and other *rūhis* in the *Nāimisara vanam*.

1st *asṛasam*—the translator's father was named *Sita Rama*, and was chief minister of state to a *raya* of *Vaiyanagaram*. He derived great benefit from *Mallikarjuna*, and *Camacshi*; the local god, and goddess. Legend of *Vasudamara* a *Brahma*, who did many charitable actions, and was beautified.

2nd *asṛasam*. The glory of the special night of *Siva*—very bad crimes are removed by observances therein. If a thousand *bilva* leaves are offered, this is meritorious; still more so if preceded by fasting; and the merit is further enhanced by watching; and if, after these observances, the devotee looks on the symbol of *Siva*, the office is still more powerful—it amounts to a hundred crores of *punya*! *Deva Indra* did so, and acquired that amount of moral merit. Legends of others.

3rd *asṛasam* concerning the very great merit of doing homage to *Siva* on the 3rd lunar day. Also on the use of the 5 lettered charm.

4th *asṛasam* continuance of matter on the 5 lettered charm. Tales of various kings and of their homage, rendered by the use of this formula.

5th *asṛasam*, legend of *Vāma dēva*, a *Siva yogi*. He wore the *jada*, or matted hair (*Nazarito*) and used the *ribhūti*, cow dung ashes (in place of the ashes of a calf) legendary matters concerning him.

The book is long, of medium thickness, without boards; in some places damaged.

8½ No. 97. *Marcandēya puranam.*

By *Marayya*, composite metre.

1st *astāsam*, wanting 2nd to the end of it.

Jadan a bird narrated to his father : legend of *Vibacshin*, a great king, who went to *Tama's* world—saw the sufferings there; by bestowal of his great merit he delivered the sufferers.

On chaste wives. *Cāsiyapa's* wife Birth of *Dattatreya* a minor form of *Vishnu*. Legend of *Kartaviryan* and *Parasni Rama* Tale of *Kuvalayasta* who married in *Patala*, overcame many savages; and then came back to his own town : and of course much more : leaf 11—60.

The book is long, thin, has no boards. It must have been taken out from some other book, to its injury.

9. No. 98. *Parijata pariharana* from the *Bhāgavatam*; *yecha ganam* metre.

On the disturbance occasioned by *Narada* bringing a paradise flower to *Krishna*, which he gave to *Rucmini*; exciting the jealousy of *Satyabhāumi*. *Krishna* went to appease her anger : not more here.

Leaf 1—80 the 30th wanting.

The book is short, old, damaged.

10. No. 111. *Rucmini parinayam*; to *Paricshita* by *Suta yōgi*, composite metre Taken from the close of the 1st part of the 10th book of the *Bhāgavatam*.

A *Brahman*, intermediate messenger, was the instrument in bringing about a marriage between *Krishna* and *Rucmini*.

78 leaves. Two other leaves are added; containing detached stanzas on other, praise of *Ganesa*, &c., and there are 5 blank leaves—in all 25 leaves

The book is long, without boards, damaged.

11. No. 118 *Bānāsura yuddham*, in *dupada* metre; incomplete founded on the *Bhāgavatam*.

Bānāsura by means of *tapas* had caused *Sita* to become warder of his palace, and solicited the aid of *Siva* in the coming fight with *Krishna*; consequent to the confinement of *Anirudha*, grand son of *Krishna*; because of a clandestine amour with *Usha*, daughter of *Bānāsura*. *Krishna* came with a great army; and beleaguered the town of *Bānāsura*—here the book breaks off abruptly; 41 leaves

It is long, without boards.

12 No 137. *Buc'ha pattana*, founded on the *Bhagavatam*, mixed metre.

There are four different productions on the subject of the paradise flower by four authors 1 *Palla dusti ancata*, 2 *Nara Puri*, 3 *Tari Ponla Tencaria*, & *Buc'ha pattana*

When *Krishna* was with *Rucmini* *Nareda* brought a flower from *Indra's* world which *Krishna* gave to *Rucmini*. On his visiting *Satyabhama* she seemed angry, and on his asking what she wanted, she replied the *parijata* flower. He went to *Indra's* world conquered opposers, and brought away the tree itself. As a divertimento, the scolding match between *Rucmini* and *Satyabhama* is included, the work is incomplete.

The book is long, thin, much injured

13, No 164 Sect 1 *Curna puranam*

By *Raja Irga*, composite metre

In 6 *aswasas*, complete

The *curas* and *asuras* churned the milk sea, and *Vishnu* became a tortoise to support the churning stick mount *Mandara Nardak* told to enquiry *rishis* rules as to hermitage, with the origin of the world, its support, and its destruction. The *manvantaras* and lists of kings, and other matters of a *saira* bearing. There is added one leaf from the *Varaha puranam*

1 or sect 2 See XVIII For Sect 3, see XXIX

14 No 169 *Akalya sancrantana estasam*

By *Sangamscara*, composite metre

In 3 *aswasas* complete

A legendary tale founded on various *puranas*. *Brahma* specially created a very beautiful woman, named *Akalya*. *Indra* fell in love with her. *Brahma* gave her to *Gautama* who was doing penance, and thereby vitiated its merit. *Indra* conducted an intrigue and succeeded by stratagem bringing down a heavy curse from *Gautama*, on him, his wife, and *Akalya*. The legend is told, with variations, in different books, and needs no detail. 70 leaves

The book is long, and without boards.

15 No 190 *Siva Bhadra r jagan*

By *Polayya*, composite metre

In 4 *aswasas* complete

The celestials of *Indra's* world came to pay respects to *Siva Dadasa*, being present, took offence at being treated as insignificant though the father in law of *Siva*. He made a sacrifice omitting to invite *Siva*, and

his own daughter. His neglect led to the self immolation of *Sati*, and *Siva* in anger, produced *Vira Bhadra* a portion of himself, and sent *Vira Bhadra* to destroy the sacrifice. He went and upset all, killing many persons and *Dacsha* among them. But *Siva* came and restored all to life, with an admonition for the time to come. In this book the destroying the sacrifice is made to follow *Siva's* accord in marriage with *Parvati* (as *Sati* *rodi viva*) and her stirring him up, but the above is the puranic account. leaf 1—77

At the end 10 leaves, containing a chant in praise of *Siva* and a few Sanscrit *slocas*. Some stanzas on prosody. The *slocas* refer to the *sraddha*—three *bindas* or balls—the 1st *ossu* the 2nd *rudra* the 3rd *aditya*. If the wife of the person making the *sraddha* (i.e. son or other relative of the deceased) eat the *rudra*, she will become pregnant.

The book is long, and somewhat thick. old, partially damaged

16 No 214 *Siva mrityaya vilasam*

By *Rangha dana*, composite metric

1 *asvasam* complete puranic legend

Siva with *Parvati* and the celestials of his world went into a wilderness, and took up their residence in a *mantapa* or lodge, the *rishis* residing in that park came and asked *Siva* to destroy the beasts in it. Accordingly he went out to hunt and reserved one very beautiful female deer. With this in his hand, he was returning, when the wives of the *rishis*, in this the *Taruga vanam* became infatuated &c. *Parvati* coming to understand the case (aut faller aut ledor) threw obstacles in the way of *Siva's* return, and shut herself up. He however returned and pacified her, and they went on well together, 12 leaves.

The book is long, without boards

17 No 282 *Casti handam* of the *scanda puranam* By *Srinatha* 3 *asvasas*

1st *ast* The opposition of the *Vindhya* mountain to *Nareda*—his reproof of its pride

2nd *ast* his report, and the distress of the upper world on the subject

3rd *ast* the seeking for *Agastya* and finding him. He humbled the pride of the mountain, made it bow at his feet and allow him a passage at *Kolapura*, and he went on to *Kushkunda* near the *Tungabhadra* river. *Iacshmi* shewed him favor. He visited many shrines and being seated explained to his wife *Lobanudra* their various excellencies.

This is merely the introductory part of the work. See a fuller notice of the *Casi khandā* in Vol 3

The book is long, of medium thickness somewhat old, and, in the middle, damaged

18 No 307 *Brahmottara khandam* from the *scanda puranam*, the *somapura mahatmyam*, composite metre

In 3 *ashtas* complete

The subject is the great value of an observance on Mondays and on some special days in particular. The value arise from *Siva* bearing *dōma* or the moon (whence *Soma raram*) on his forehead hence the rite is acceptable to *Siva* leaf 99—135, but 117 wanting

The book is of medium length thin, without boards, a little old, and injured

19 No 342 *Brahmottara khandam*, composite metre—a fragment of 8 old, and much damaged leaves

The 8th *ashtaka* wants leaf 1—1, has the remainder, with part of the 9th both are defective. The 8th section relates to the value of the *rudra sha* beads (or *eleocarpa* seeds). The 9th section is on the excellency of the *sauva puranas*. Put into the mouth of *Suta* but rendered into Telugu by *Palayya cavi*

The book is long, thin, without boards and very much damaged

20 No 358 Three extracts, or fragments

1) *Vishnu puranam*, composite metre. *Parasara* to *Maitreya*
Leaf 1—26 but 11, 15 wanting

Vishnu is the first cause. *Audra* and *Indra* were created by *Vishnu* On the planets, and their rule. The *Brahma calpa*, and various other measures of time. All things are *Vishnu mayi*, or by *Vishnu* &c

2) *Padma puranam*, composite metre. *Suta* to *Sivunaca*—*Dittitraya* to *Kantavirya*, and *Vasishtha* to *Dilipa*
—the *uttara khandam* 16 leaves

Purata observed the bathing in the month *Vajha* for three days; and, returning to *Cilasa* bestowed the merit of that act on a *Brahma rachasa* and thereby delivered him from the demerit of his former birth. Some young women were looking on when *Purata* effected this deliverance and she took them with her to *Cetusa*. Other 3 leaves have the same subject repeated

3) *Vishnu purāṇam, pañcya cāryam**Parāsara to Mātreyā*

This is a confused mass of different leaves—praises of *Sita*, ornate verses—the names of authors of the *vedas*, and of *rishis* who enlarged or explained them—matters *Vaishnava* and *Brahmanical*

The book is somewhat long, leaves unequal, of medium thickness, the greater part, recent

21 No 441 *Bhagavatam*

The 7th *scandam*, composite metre, leaf 1—11, the rest wanting, On the legend of *Prahlada* and the *Narasinha avatara*

The book is of medium size, and of recent appearance

22 No 442 *Bhāgavatam*

The 7th *scandam* composite metre

Merely a fragment at the beginning of the 7th book long thin, without boards.

23 No 443 *Bhagavatam*

The 7th *scāndam* composite metre

This is also a fragment at the beginning On the *Narasinha avatara*, including the legend of *Prahlada*

The book is somewhat long, thin, old, without boards

24 No 444 *Bhagavatam*

The 8th *scandam* complete, composite metre.

On the fourteen *menus* The *gajendra moksham* or allegorical battle of an elephant with a crocodile The *curmavataṛam* the swallowing of poison by *Siva*—the journeying of the *varāṇa* for the production of *amrita* &c., the dispute of *devas* and *asuras* as to its possession The affair of *Hara* and *Hara*—*Vishnu's* assuming the deceptive form of *Mohini*—results. The legend of *Bali chacraverti*, and his adviser *Sucra*, regent of the planet *Venus*, 72 leaves, one half, at the end, blank leaves

The book is long, thin, recent, has no boards

25 No 445 *Bhāgavatam* composite metre

The 9th *scandam*, complete

Suca to *Paricshita* and by *Suta* to other *rishis* The *surya vamsa* or solar line down to *Rama* The *chandra vamsa* or lunar line The matter principally relates to three incarnations as *Parasu Rama*, *Rama chandra* and *Arishna*

The book is long, thin, without boards, very slightly injured

26 No 446 *Bhagavatam*—composite metre

The 10th *scandam*, the *pūri* a and *uttara* parts nearly complete, leaf 1—62 wanting, 63—196 complete.

Purva bhāgam On the birth and life of *Krishna* The marriage of *Devaki* mother of *Krishna* with *Vasudeva* An aerial voice uttered a curse on *Camsa*—his anger thereupon—the prayer of *Vasudeva* father of *Krishna* The birth of *Bala Bhad* a elder brother of *Krishna* Praise of *Brahma* by an *asura* The *avatara* of *Krishna* sleep fell on a hostile messenger from *Camsa* Exchange of the two brothers for two children of an *asura* The two *asura* children disappeared The killing of a female *budarahasa*, who tried to kill *Krishna* by putting poison on her nipples Device of another *rachasa* frustrated, he was killed by *Krishna* A violent wind came to kill *Krishna* but it was dissipated Sports of *Krishna* with the cowherdesses in the *Vrindavanam* Matters pertaining to the story of the *blāratam* Various further devices to kill *Krishna* His trampling on the head of the serpent *Calinga*—*Garuda* daily destroyed a snake—curse of a *rishi*—the *gopis* sought to get *Krishna* as a husband—the episode of upholding the *Govardhana* mountain—the apology of *Indra* for raining fire—*Krishna* a flauto player—songs of the *gopis*—amusements in bathing—*Camsa* imprisoned the father, and mother of *Krishna* *Camsa* sent his charioteer *Akrura* to fetch *Krishna*—the conversation of *Akrura* with *Bala Bhadra* and *Krishna*—entry on *Matihura*—punishment of a female clothes washer—punishment of the councillors of *Camsa*—killing of *Camsa* by *Krishna*—release of *Vasudeva* and *Devaki* from prison—recital of a famous poet.

Uttara bhāgam—*Krishna's* marriage with *Rukmini*, as his proper wife and seven inferior marriages with *Satyabhama*, and others

The book is long, thick, old, at the end 14 leaves recently added to complete the finish—the beginning only defective

27 No 117 *Bhagavatam*

The 10th *scandam* and *uttara bhāgam*

Story of the lost jewel recovered marriage with *Rukmini*—war with *Banasura* father of *Usha*—the *Kuchelajakhyanam*—the *yagam* or sacrifice made by *Vasudeva* father of *Krishna* leaf 1—55 lacune 101—137 lacune 156—294

The book is long, and thick

28 No 448 Two pieces

- 1) *Banasura yuddham* otherwise termed *Usha parinayam*, from the 10th book of the *Bhāgatam*

The clandestine amour between *Anuruddha*, grandson of *Krishna*

and 'Usha daughter of *Bāndāsura*; and a consequent war in which *Kṛṣṇa* conquered *Siva*; who interceded, and made peace: 14 leaves complete.

2.) *Gajendra mocsham* from the 8th book of the *Bhāratam*: composite metre.

Indra dyumna, an elephant king of *Drāvīda*, by the curse of *Aghstya*, was born as an elephant; and going one day to a river was laid hold off by a crocodile, or alligator. A furious struggle ensued. The elephant invoked the aid of *Vishnu*; who appeared, and took the elephant to his own paradise: 12 leaves complete.

The book is of medium length, thin, without boards, and somewhat injured.

29. No. 450. *Bāla Bhāgaratam*.

Dwipada metre; an abridged epitome of the 12 *scandas* of the *Bhāgaratam*, for the use of children.

The book is long, and thick, somewhat old; the two first leaves damaged.

30. No. 451. Abridged extracts from the *Bhāgaratam* and *Bhāratam*.

Only the 1st book of the work; either unfinished, or incomplete as to the rest.

Satunaca is made the speaker, and in the *Naimisara ranam*: composite stanzas, complete. *Vyasa's* mind. *Nareda's* actions. Concerning *Nārāyana*. Other matters connected with the *Bhāratam*; and then a return to *Kṛṣṇa*, and details pertaining to the *Bhāgaratam*.

The book is long, of medium thickness, recent in appearance.

31. No. 458. *Parijatapaharanam*.

Some stanzas in praise of *Vishnu* leaf 1—6, leaf 7—13. The episode of the paradise flower given by *Nāreda* to *Kṛṣṇa*, and by him to *Rucmini*; with the consequent jealousy of *Satyabhāmā*: defective.

The book is short, thin, recent.

32. No. 468. *Bhāgaratam*, composite metre.

The 11th and 12th *scandas* complete.

The 11th contains an account of the destruction of the *Yādavas*.

The 12th, the solar and lunar lines—the *Cali yuga*—*dharma* and *adharma*—*Vasudeva*—*Vishnu's* incarnations—motions of the sun and moon—the *Brahma pralaya*, or great deluge—death of *Parishita*. Summary of the *Purānas*. An account of *Marcandeya*—the 12 *adityas*, or names of the sun, in different signs of the zodiac.

The book is long thin, recent.

33 No 469 *Bhagavatam, slokas*, with Telugu *tica* leaf 1—36.

The *Gajendra mocsham* from the 8th book, 4 *adhyayas*, complete.

1 The excellency of the book 2 The elephant seized by an alligator, appeals to Vishnu 3 Vishnu came to the rescue and released the elephant. 4 Vishnu gave various instructions to the people, and then returned to *Vācontā*.

Another copy in Telugu only, composite metre, leaf 11—16, a fragment beginning with the seizure of the elephant does not finish

The book is long, thin, without boards, recent

34 No 718 Fragment without title, from some *puranam* 3 leaves

Yama having come to seize *Marcandeya* a discourse ensued between them

Without boards, recent

XVI. PURANAS—local, or MAHATMYAS

1 No 38 Two pieces

1) *Bhoja rajeyam*, composite stanzas

By *Anandayya cāri*, 7 *asvāsas*

Dattatreya to *Bhoja raja*

This work includes three *mahatmyas*

(1) *Prayagi mahatmyam*, relating to the confluence of the Ganges, Jamna, and Sarootes rivers, near Allahabad

(2) *Hemacuta mahatmyam*, supposed to relate to the *Himalayas*

(3) *Caréri matmayam*, relative to the *Caréri* river, near Trichinopoly

Dattatreya bathed morning, noon and evening, *Bhoja raja* asked the reason, and the benefit, and, at the said times of bathing *Dattatreya* recited to the king one of the said *mahatmyas*

Bhoja raja had incurred a curse, involving leprosy, which further influenced the said recital. It dwells on the merit of bathing in special places

Leaf 1—111 two leaves are deficient in the 2nd *asvāsam*, otherwise complete

2) *Seta mahatmyam*—composite stanzas

By *Lacshmana cāri*, 5 *asvāsas*

On the fixing a *linga* on the isthmus by *Rama*, and many other matters as to bathing pools, and their virtues. See other notices: at the end are 37 blank leaves

The book is long and thick

2. No. 51. *Srī saila mahatmyam*.

By *Sesha nāt'hadhūrya*, composite metre.

In 6 *asvāsas*, complete.

Vyāsa told this legend to *Sanatcumāra* the son of *Brahma*, as though it had been narrated by *Siva* to *Parrati*.

Various tales, in the usual style, to illustrate the glory of the place. As for example—*Silāmanta rishi* did penance, and hence obtained two sons; named *Nandihēvara* and *Parvatam*. *Nandihēvara*, performing penance, obtained the gift of becoming the vehicle of *Siva*: like legends.

The book is of medium size.

3. No. 166. *Garudāchalam*, mixed metre.

Narasinha murti, the lord of *Vedāchala* speaking deceitful words to *Lacshmi dēvi* went out to hunt, and seeing a *Chenji* woman or savage, he infatuated her, and brought her over. He then returned to his town. The *Chenji* people, missing the woman, sought for her some time, in vain. At length they found her; and, on learning what had happened, they brought her to *Narasinha dera*. By a device of *Lacshmi dēvi* the parties were confronted; when he gave a man's weight in gold to the people, and sent them away; complete on 28 leaves.

A legend like this is told of the *Narasinha atataka*; but the above seems rather to refer to a *yadava* king, named *Narasinha*.

The book is of medium length, thin, recent

4. No. 193. *Bhimesvara puranam*

By *Srī nāt'ha*; composite stanzas.

Only a little of the 3rd and 4th *asvāsas*, towards the end of each one; without beginning.

Legend of *Dacha rāmapuram*. *Agastya* to *Vyāsa*, description of that town. Praise of *Bhīmēvara*, the name of the local image. Various narratives. *Agastya* then left *Vyāsa*, to return to his wife *Vyasa* himself, in various ways, praised *Bhīmēvara*. These, and a few like matters, incomplete; leaf 45—58.

The book is long, without boards.

5. 205. For Sect: 1, see X.

Sect. 2. *Panduranga mahatmyam*.

Susila cat'ha only complete: composite metre.

Account of *Susila*—her chastity her husband's bad conduct *Vishnu* assuming the shape of a *Brahmachari*, came to her, and promised food. causing a few grains of rice in a vessel to increase, and satisfy her hunger.

He then told her that her husband's disposition would alter for the better, and that she would have children. Her husband returned an altered man. She bore children, and in the end, by *Vishnu's* favor both husband and wife obtained beatification; 19 leaves.

The entire book is somewhat long, and of medium thickness.

6. No 262 *Sarpa para mahatmyam*

By *Timma caru*, composite metre

In three *astakas* complete.

From *Ajaya* to *Sarunaca tulu*, and *Vasukta* to *Ambariza maha raja*

Sarpa para is east of the Godavery river. Description of it. There are three rivers near it. If any one bathes in them even the sin of *Brahmahatti* will be removed. One *Ananda* a king of *Najas* (or snakes) doing penance to *Vishnu* there received the favor of *Vishnu's* repose on it as a couch.

Nareda in *Brahma's* world boasted his having escaped the guilt of *Vishnu*. Sometime afterwards he returned to his own town. Going to a pool of water to perform his early morning devotions, he was changed into a beautiful woman, by *Vishnu's* power (*maya*), in order to quell his haughty boasting. A king's son named *Agirada* who came out to hunt, saw her, and married her. She bore him a hundred children. But husband, and children were killed by enemies. She wandered about in that wilderness, half distracted. *Vishnu* came, in the shape of an old *Brahman* and, stating that there was a reason for his command, bid him go and bathe in a certain pool. On doing so the proper form of *Nareda* returned. He now perceived the effect of *Vishnu's* *maya* and, with contrition on his own part, he praised *Vishnu* who appeared personally acknowledging *Nareda*. The gods and men being witness an image of *Vishnu* was set up in that place. 23 leaves complete, and 1 leaf added *stocas* with three corresponding *padyas* in Telugu on the sports of *Krishna*.

The book is long, and thin without boards, and recent in appearance.

7. No 153 *Vaisya puranani*, a legend of *Pennaconda*, composite metre.

By *Bhascaracharya caru*, as if told by *Salangaya muni* to *Vaisya muni*. Only the 8th *astasam*.

This is part of an account of a transaction at *Pennaconda*, occasioned by King *Vishnu Verddhana* demanding the daughter of *Kumathetti*. This portion relates to the fire sacrifice prepared into which the said virgin

leaped ; first cursing the king. When he heard the news his head split asunder. Other persons perished with her ; and a great many families fled in different directions. The former were held in honor ; the latter degraded. *Bhascara* protected the children of the sufferers, and instructed them. A copious genealogy is given of those who perished, and are held in honor ; nothing of the others. They are stated to descend from an ancient *richi* named *Silunda muni raja*. The genealogy is the larger half of this book. There are elsewhere fuller notices of the entire *purāna*.

This book is long, thin, recent.

8. No. 521. *Choka nat'ha charitā*.

A Telugu version, *dwipada* metre of the Madura local *purānam*, on the 64 sports of *Siva*, as *Sundara*, or *Choka nat'ha*. In saesrit styled *Halasya mahatmyam*, or the laughter-legend. This version is by *Tiru Vencatendra*, son of one *Tippa raja*.

The book is of medium length, thick.

XXVI. ROMAN CATHOLIC.

1. No. 533. Two pieces.

1.) Epitome of the *Sāhya vēdam* ; the symbol of the cross is prefixed : 2 chapters complete.

Praise of Jesus, as the son of the Virgin Mary—account of his birth—life—death ; and resurrection—with the miracles following. Praise of his conduct, and beneficent actions : 5 leaves.

2.) Discourse between a *guru* and disciple.

An exposition, in prose, of the Ten Commandments. On the need of Christian instruction. On self examination, or soul-searching (*ātma sōdhana*). On repentance. If sis be not repented of, the results will be very evil. Various other matters, relative to Christianity. See 2nd Family MSS.

This book is of medium length, thin, without boards, looks recent.

XXVII. ROMANCE HISTORICAL.

01. No. 6. For Sect. 1 see IX. Section 2 see X.

Sect. 3. *Azrama rāsa parvam*, from the *Bhātātām*.

Sect. 4. *Māusala parvam*, from the same. The above two in *padyas*, by *Tikhana somayajin*.

Sect. 5. *Maha prast'hānīca parvam*. By the same.

Sect. 6. *Sterga rohina parvam*, by the same. The 4 sections are complete.

1 No 37 *Shadchaciareri charitram* Composite metre—in 8 *asrasas*, complete By *Mala reddi* son of *Kache bhupala*, but as if narrated by *Sata rishi* to *Satunaca*

Harischandra—*Nala*—*Parucursha*—*Sagara*—*Kartavirya*, and two others, universal sovereigns—their birth, mode of ruling their kingdoms—their sufferings—these and connected matters are narrated, in the eight sections leaf 1—159

The book is long, thick, old, damaged at the beginning

2 No 49 *Nala charitram*, *dupada* metre complete

The episode from the '*Aranya parvam*' of the *Bhāratam*, told by *Bruhadasa muni* to *Dharma raja*, as affording consolatory hope in trouble

The book is of medium size, old and much injured

3 No 50 *Rangha raru charitra*, or *Bopalli cal'ha* composite metre

By *Varayana calu*—3 *asrasas* complete *Nareda* told to *Devendra*

An account of *Rangha raru* a northern chieftain—his various transactions, with *Nizam Ali*, and others poetically narrated The foundation is historical In the Mackenzie MSS the English spelling is *Runga rao* and *Boliti* other, and fuller notices may be consulted V 2nd Family

The book is of medium length thick, recent in appearance, as taken from the said manuscripts

1 No 60 For sections 1 and 2 see XXIX

Section 2 *Harischandra charitram* *dupada* metre
Marcandeya to *Dharma raja*

The legend of *Harischandra* deceived by *Vishvamitra*, losing his kingdom and anon regaining it because he would not lie

The book, as a whole, is long, thick recent

5 No 78 *Nala charitra* *dupada* metre

The episode in the *Bharatam*, but there are only 60 leaves in irregular order

On *Nala's* amour, and marriage with *Damayanti*—misfortune through the enmity of *Sau*, &c

The book is of medium size, without boards slightly damaged

6 No 86 *Rughata Vāsudeyam*By *Singharacharya*, composite metre1—5 *aswasas*, but not finished

This work has a relation to III and being read in one sense gives the life of the son of *Raghu* i.e. *Rama*, and, read in another sense of the same words, gives the adventures of the son of *Vasudeva* i.e. *Krishna*. It occurs elsewhere in the collection leaf 1—12

The book is long, of medium thickness, has no boards, is slightly injured

7* No 93 *Nala raja charitram*, *dupada* metre, incomplete
leaf 66—91

It comes down to *Damayanti's* vain search for her husband and *Nala's* return to *Vatika puram*

The book is of medium length, thin, injured

8 No 94 *Vyaya vilasam*By *Venkata raju*, composite metre1st *astavam* complete, the 2nd defective

The cause of *Arjuna's* (apoeraphal) pilgrimage to the south country—among with a *Naga cunja* named *Ulichi*, birth of his son named *Ilavanta*—further adventures on pilgrimage—love affair at *Vadura* with *Chitrangi* the king's daughter—birth of a son named *Papuvahana*—flight with alligators and thereby delivering imprisoned nymphs—not further 32 leaves and at the end 28 *slokas*, on 4 leaves, from the *Amaram* names of gods

[The above romance originates with the *Canarese* classic work the *Jaimini Bharatam*, and it has thence worked its way into all the languages of the south. It is wholly fiction, up to the affair with *Krishna's* sister not in the above]

The book is long thin, without boards a little damaged

*8 No 101 *Sringura Natshadam*

By *Srinatha namadheya caru*, composite metre, 1st and 2nd *aswasas* complete the 3rd has only 1 leaf. *Brhadazra* to *Dharma raja*—the episode of *Nala* from the *Aranya parvam* of the *Bharatam* leaf 1—23 but 10, 12 19 are wanting

The book is long thin without boards, much damaged

9 No 102. *Krishna sadunat hiyam*

By *Iancata nrisinha cati* composite metre—incomplete founded on the 10th book of the *Bhagavatam* 1st and 2nd *ashtakas* complete, the 3rd defective

Nareda having come to *Brahma's sabha* or court told all the details of *Krishna's* proceedings with the *gopalas* and *gopis*, concluding by asking, who he was? *Brahma* in some suspense, came down with a view to make personal observation, and he imprisoned several of the *gopalas* and *gopis* in a cavern. *Krishna* on learning this circumstance created others just like them, and bid them go home as had been usual with those imprisoned. Many other trials of his power made issuing in *Brahma* and all the gods acknowledging *Krishna's* divinity leaf 1—41

The book is long, and thin

10 No 106 *Barōmati parinayam*

By *Rangha raja namadheya cati*

1st *ashtakam* wants three leaves at the beginning, 2nd *ashtakam* is defective. *Laksampayana*, to *Janamejaya*

Dana and *Padmini* had a daughter named *Banōmati*—her youth—her sufferings inflicted by *Cama's* arrow. *Krishna* being one day with *Ricnua* and *Satyabhama*, the young woman *Banōmati* came thither—*Nareda* told, and on ascertaining who she was, he asked to whom could she be given in marriage. *Krishna* said to *Sahadewa* one of the five *Pandaras*. The poem comes down to the preparations for marriage, and breaks off.

The book is long, thin without board, and slightly damaged

11 No 115 *Jyaya cilasam—dupala metre*

A description of *Intraea prestha* town. *Krishna* is not an ardent admirer to the 5 *Pandaras*. The origin of *Arjuna's* pilgrimage to various shrines, and the beginning of his journey—so far only. At the end a stanza and a money table.

The book is long, thin, without boards, a little damaged

12 No 123 Two Sections of the *Bharata*

1) *Drona parva*, fragment without beginning or end, composite stanzas

The first in which *Drona* died after the death of *Bhisma*

2) *Straparva*—1 leaves only—first the mudat composite stanzas

It is a collection for children's, or children's story book

The book is but very thin—only 1 leaves left after some other leaves—some of the first leaves are

13. No. 125. *Prasanna Rāghava, satacam* 120 stanzas 157.

An epitome of the *pūrā bhāgam*, or first 6 books of the *Rāmāyanam* from the birth of *Rāma* to his being crowned at *Ayodhya*; after the conquest of *Rāvana* : 34 leaves.

The book is of medium length, without boards, one leaf damaged.

14. No. 142. A commentary on the *Rāmāyanam*. By *Rāvana dammiyam*.

There is more than one version of the sanscrit poem in Telugu ; to which of them this comment relates is not stated. The book does not contain the original *padys* ; but word by word is explained in prose, a verbal *tika* without distinction as to sections ; and, beginning with the sacrifice made by *Dasarath* to procure offspring, it proceeds as far as *Hanuman's* visit to *Lanka* where he discovered *Sita*.

The book is long, of medium thickness, without boards—wants beginning and ending

15. No. 145. *Abimanya parinayam, padyas*.

By *Lacshmi pati cavi*.

The 1st *asvāsam* complete, the 2nd wanting, the 3rd and 4th complete

A lengthened, and extravagant romance : of which only incoherent portions are here. *Subhadra* thought to marry her son *Abimanyu* to *Susi-rekha* daughter of *Bala Bhadra* ; but many obstacles intervened ; owing to the young woman having been affianced to *Duryodhana's* son, the denouement is wanting. A fuller copy elsewhere.

The book is somewhat long, of medium thickness.

16. No 151. *Harischandrōpakhyānam*.

By *Sancara cati*, composite stanzas.

Marcandeya to *Dharma raja*.

The 1st *asvāsam* wanting 2nd to 5th complete.

This book has only one simple meaning. *Harischandra* going out to hunt was overseen by *Vishvamitra*, who cheated him of his kingdom. He asked money for sacrifice, which was promised. In the hunt *Harischandra* gave directions to avoid the hermitage of *Vishvamitra* ; but the latter caused the appearance of a deceptive deer to draw him on. The *ishi* then sent twenty deceptive *para* females to amuse him by their dancing, &c. He promised them gifts : they replied, not so, he must marry them. The *mantris* came, and maltreated the women. *Vishvamitra* appeared and said, if you be it

any woman 'I'll kick the crown off your head unless you marry them' The king would not marry low outcastes, but offered his kingdom, which *Visāmitra* took Thence proceeds the distress of the tale *Harischandra*, with his wife, went into the wilderness—their separation—and mutual recognition, on the death of their son Their return, and renewed prosperity *Visāmitra's* craft is otherwise stated, in other poems

The book is of medium length, thick, without boards, recent in appearance

17 No 156 *Nala charitra*

Bṛihadāśia to *Dharma rāja*, *discipada*

—*purā bhāgam*, from the beginning down to *Nala's* visit in disguise to *Damayanti*, to deliver a message

—*uttara bhāgam*—after the marriage, the hunting match, and playing at dice, returning to the wilderness—separation

The narrative is not continuous, owing to leaves wanting in the midst 67 leaves remain, or have been taken from some other book

This one is long of medium thickness, without boards, much injured

18 No 158 *Mullī Rāmāyaṇam*

Composite metre leaf 1—25, the *koma* of *Ravana*, named *patāla*—this complete

—*Arjuna* 1st ca 1st 1 *asāra* 5 leaves this section complete the killing of *Ravi* and crowning of *Sugriva*

—*Indira* 2d ca 1st 1 *asāra* 31 leaves this section complete the search for *Sita* *Hanuman's* success and as far as to beginning to build a bridge over the sea

—*Arjuna* 3d ca 1st 2 *asāra* 31 leaves defective—the bridge built—*Lanka* besieged—beginning of the flight At the end of the third leaf, on the beginning of the story of *Sita's* marriage

Another specimen of book marking

This one is of medium length, thick, old, not injured

19 No 171. Two pieces

1) *Vijaya vilasani*, composite stanzas

By *Venkaṭa rāja*

The 1st *asāra* wanting, the 2nd and 3rd complete, to the end of the work

From the amour of *Arjuna* with *Chitrāṅga* the daughter of *Citrabahu* king of *Mālur*—birth of a son named *Balarāma*—adventures thence forward to *Arjuna's* equipment with *Sahadra* sister of *Krishna* The coming of *Bala Bala* with an army of *Yaduvans*, and the amicable arrangement made of it 1—56

2) *Jadaya nambi charita*By *Nimma nāt'ha* mixed metre

A Brahmin named *Jadayāri*, living in *Tiru naralur*, had a son born named *Nambi*, and at the same time a woman named *Paramanandari* was born in the house of a pigoda prostitute. Both these births were incarnations of celestials sent down to earth, as a punishment for some fault. When *Nambi* was grown up, and at the time when he should assume the sacred thread *Sita* as *Valmīśvara*, the local god of the town, appeared, and claimed the young man, as his own son. He supported him in all abundance. At length the god granted the young man's desire of being married to the aforesaid *Paramanandari*. After some time *Nambi* with his wife, her relatives, and the king of the country, all arrived safe at *Caṭasa*, 17 leaves complete.

The book is long, of medium thickness, without boards.

20 No 201. *Sita vijayam*, an extravaganza composite metre.
Romasa maha muni to Dherma rāja.

After *Rama* had conquered *Ravana* and was crowned at *Ayodhya*, *Anastya* with others came to congratulate him; and repeated certain connected matters over again. An aerial voice then said it was a small thing to have overcome the ten faced one, but that in *Saca diopa* in the town, *Mayapuri* there was a *Satā mūcha* or one with a hundred faces. If he were killed, it would relieve the *devis*. Thereupon *Rama*, with his brother *Lacshmana*, his wife *Sita*, and an army went in that direction. They severally mounted on *Hanuman*, and went over. After some skirmishing *Satā mūcha* himself came. *Sita* taking rockets in hand launched them, and so killed him.

This feat over the party mounted once more on *Hanuman*, and came to *Caṭasa*, where *Siva* and *Parvati* sit enthroned. *Rāma* and *Sita* bowed to them in homage, and they returned the salutation. At the desire of *Sita* and *Parvati*, *Rama* shewed them his *vīśa rūpa*, or universal form. In the end, while flowers were showered down from heaven, they returned to *Ayodhya* and prospered. 37 leaves complete—at the end *Dasarat'ha satacam* 96 to 104 *truta* stanzas, praise of *Rama* as the son of *Dasarat'ha*,

21. No 215. *Janaka raghavam*By *Binta pudī Kṛṣṇayya*, *padya*s.In 5 *ashtas* complete.

Description of *Ayodhya puri*. *Dasarat'ha*, ruling there had four sons, *Rama*, *Lacshmana*, *Bharata* and *Satrugṇa*. Their mode of birth *Rama* and *Lacshmana*, by means of *Vishvāmītra*, visited *Mit'hila*—some circumstances by the way—*Parvati* came disguised as a *Curatti* (gipsy) and told *Sita* that *Rama* would be her husband. The marriage of *Rāma* with *Sita*. Their return towards *Ayodhya*. Affair with *Parasi* *Rama* who was defeated. *Rāma's* reception at home, and connected matters. leaf 168

The book is long, of medium thickness, without boards.

22 No 229 *Prasanna Raghava salacari, vrulla stanzas* 191

An epitome of the story of the *Ramayana*, from the beginning down to the end of the *purra* portion, the return of *Rama* after his conquest, 17 leaves, wanting the 11th with stanza 111 to 119

The book is long, without boards, injured

23 No. 238. *Arartarjunyam*,

By *Arishna*, composite metre.

1st and 2nd *ascakas* complete, the 3rd defective *Vyasa* to *Dharma raja* the latter directed *Arjuna* to go and do penance at *Indra kiladri* (a hill) addressed to *Siva*, for the life destroying weapon *Siva* being aware, came with *Parvati* and celestial attendants. One *Mucāsura* was doing penance to obtain *Caulas* *Siva* turned him into a boar, which he appeared to hunt *Arjuna* killed the boar with an arrow—no further here leaf 14. 199

The book is long, of medium thickness, has one board in appearance

28. No. 355. *Sita kalyāna*, marriage of *Sita*—prose, incomplete.

The celestials made a complaint against *Rāvana*, his brother *Cumbhacarna*, and others. *Vishnu* promised to become incarnate, and was born as a son of king *Dasaratha*. *Visvamisra* took *Rāma* and *Lacshmana* to the *sayamvaram* of *Sita*. An account of their great beauty. *Visvamisra* made a speech—and there the account breaks off.

21 leaves, medium length, no boards, damaged—many such bits are wanting in the E. I. II. M.SS.

29. No. 415. *Rāmāyanam*, *padyas*.

The *sundara* and *yuddha cāndams* complete.

From *Hanuman*'s first search after *Sita* down to her final rescue, and return to *Ayodhya*; leaf 1—331, but many leaves in the midst are wanting.

The book is long, very thick.

30. No. 416. *Rāmāyanam*: *padyas*.

The *yuddha cāndam*: a fragment.

The highest number is 561, but many intermediate leaves are gone, there remain 186 leaves in all. This, and the foregoing ought to be one book.

This is long, thick, and has no boards.

30½. No. 417. *Uttara Rāmāyanam*.

By *Tikkhana somayajin*: composite metre.

The birth of *Rāvana*, *Cumbhakarna* and others—their penance—*Rhemba*—birth of *Sita*—birth of *Vāli* and *Sugriva*—birth of *Hanuman*: their prowess.

After the war *Rāma*'s dismissal of *Sita* to a forest: her residence in *Valmiki*'s hermitage—birth of *Cusa* and *Lava*—*Rāma*'s horse-sacrifice—the horse caught by *Lava*—*Rāma* himself came—reconciliation effected by *Valmiki*.

The book is long, and thick.

31. No. 418. *Uttara Rāmāyanam*.

By *Kāukali pāpu rāju cavi*; *padyas*.

The 1st and 2nd *asvāsas* the 3rd defective; 5th and 6th complete, 7th defective.

Agastya's visit to *Rāma* at *Ayodhya* and subsequent discourse. The genealogy of *Rāvana* deduced from *Pulasthya*. *Rāvana*'s birth—penance—gifts acquired thereby. His war processions, with their varied results. The birth of *Hanuman*; detail of gifts received by him—protected from *Indra*'s wrath—gift afterwards received—birth of *Vāli* and *Sugriva*, and following events, inclusive of the war—*Sita* sent away to the hermitage of *Valmiki*—counsel taken as to an *astramēdha yōgam*—breaks off: leaf 1—89; 71 leaves are wanting, then 160 to 188 right, without finishing.

The book is long, thick, with an iron pin.

32. No. 419. *Bāla Rāmāyanam*, *ślōcas* with a *Telugu tica*, complete.

Three smaller leaves are prefixed, containing *ślōcas* only, from some other copy.

An epitome of the contents of the *Rāmāyanam*, intended for schools : leaf 1—21.

The book is long, without boards.

32½. No. 420. *Bāla Rāmāyanam*, *ślōcas* 105, with the meaning in Telugu.

An epitome of the *Rāmāyanam* for the use of schools.

The book is of medium length, thin, not old, yet somewhat decayed.

32¾. No. 421. *Bāla Rāmāyanam*, *ślōcas*, with *tica* in Telugu.

An epitome of the *Rāmāyanam*, for schools : 13 leaves and 4 leaves affixed, praise to *Ganēsa*, no *tica*.

The book is long, without boards, a little injured.

33. No. 422. *Vasishtha Rāmāyanam*.

Valmiki related to *Bharadwaja* the ethical instructions given to *Rāma* by *Vasishtha*—on moral deportment—and on obtaining beatification.

This is an "recommodation" of the *Rāmāyanam*—for sectarian objects : composite metre. By *Singhanārya*.

1st and 2nd *ascāsam* complete 3rd defective—leaf 56—118=62.

These leaves are taken out from some other book; and the book so made is of medium size, much injured by worms.

34. No. 423. *Mūli Rāmāyanam*

By *Retna mūli*, daughter of *Attu kuru kesama chetti*—composite metre.

An abridgement of the *Rāmāyanam*, in 6 *ascāsas*, the 3rd wants leaves 81—84 ; the 6th has 3 *ascāsas*—in all 102 leaves.

The book is long, of medium thickness, narrow leaves.

35. No. 424. *Mūli Rāmāyanam*.

By *Retna mūli*, composite metre.

Abridgement—each of the 6 *cāndams* reduced to an *ascāsam*, except the 1st one, for which there are 3 *ascāsams*. From the birth of *Rāma*, till his return to *Ayodhya*, and being crowned there : leaf 1—62.

The book is long, of medium thickness, without boards.

35½. No. 125. *Māli Rāmāyanam*.

1 *asīśam* for each of the five 1st *cāndams* : 3 *asīśams* for the *yuddha cāndam*—22 leaves.

The book is long, has no boards, is little injured.

35½. No. 426. *Rangha nāt'ha Rāmāyanam*, *dwipada* metre.

The six *cāndams*, from the opening to the close of the poem, but the leaves are wanting in the midst, and the numbering of the leaves is not always legible.

The book is long, of double thickness, old, much injured, and especially at the beginning.

36. No. 427. *Rangha nāt'ha Rāmāyanam*.

By *Rangha nāt'ha* : *dwipada* metre.

The *Bāla*—*Ayodhya*—*Aranya*—*Kishkinda*—*Sundara*—*Yuddha*, *cāndams* ; but not complete.

Birth and adventures of *Rāma*, down to *Hanuman's* going to *Sanjiv* mount, to bring away a rock, &c.

The numbering of the leaves cannot be made out, because the book is injured.

It is long, thick, old, damaged.

36½. No. 428. *Rangha nāt'ha Rāmāyanam* ; *dwipada* metre.

The *Bāla* and *Ayodhya cāndams* want some leaves ; the *Aranya*, *Kishkinda*, and *Sundara cāndams* are complete ; the *Yuddha cāndam* defective. Some of the leaves are numbered, some not—and there are 39 blank leaves—247 in all.

The book is long, very thick, near the beginning much damaged ; the remainder looks recent.

37. No. 429. *Rangha nāt'ha Rāmāyanam*.

By *Rangha nāt'ha*—*dwipada* verses 257.

1—5 *cāndams* complete, the 6th or *Yuddha cāndam* defective.

Sometimes known as the *dwipada Rāmāyanam*.

The book is long, thick, with an iron pin, in some places damaged.

38. No. 430. *Rangha nāt'ha Rāmāyanam*, *dwipada* metre.

The *Bāla*—*Ayodhya*—*Aranya*—*Kishkinda*—*Sundara cāndams* are right, the *Yuddha cāndam* defective.

Many leaves in the midst are wanting ; the deficiency at the end considerable.

The book is long, thick, old, variously injured.

other world, (as in Virgil's *Æneid*) : one penal and purifying ; the other one a happy world, *Dharma rāja* was first shown the purgatory (or Tartarus) and with surprise, saw his brothers there, in a state of suffering. *Nārada* told him the reason. *Duryōdhana* and his friends had first done some good, and the merit was first rewarded. The *Pandavas* had committed some sins, these were first punished ; after a while the case would alter, and a reverse, in either case, occur.

The book is long, doubly thick, very slightly injured.

42. No. 431. *Bhāratam* ; the *ādi parvam*.

Śaśāsas, complete, composite metre.

The version by *Nannayya bhātt*

Su'a to other *rishis* in the *Naimisara ranam*. An outline of the 18 *purāṇams*—serpent, and *Garuda*—death of *Parishuta*—the *śarpa yāgam* to kill snakes, by *Janamejaya*—*Vyasa* sent *Vaisampayana* to narrate to *Janamejaya* the various details of the *Bhāratam*—birth of *Vyasa*—of *dēvas*—of *daityas* and *danavas*—*yacshas*—*gandharbas*, &c., birth of various *būtas* or goblins—genealogical list of kings—the lunar line, and matters relating to the parentage of the *Pāṇdavas*—the devices of their enemies, under *Duryōdhana*—the deceptive house of wax—the marriage with *Drāupadi*, &c.

252 leaves, 20 leaves wanting in the midst.

The book is long, very thick, old, and much damaged

43. No. 435. *Bhāratam* ; *padhyas*.

By *Nannayya bhātt* : the *ādi parvam*, in 8 *asrāsams* ; see the next No. leaf 1—203.

The book is long, very thick, with a wooden pun.

44. No. 436. *Bhāratam*, *padhyas*.

By *Nannayya bhātt* : the *śabha parvam*. In two *asrāsams*.

The building a hall of audience in *Indraprastha*, by *Moya*—*Nārada*'s advice—the *raja śreya yāgam*—the killing of *Jarasandha* by *Bhīma*—and during the progress of the *yāgam*, the killing of *Sisupala* by *Kṛṣṇa* with his army—Afterwards *Duryōdhana* having been affronted, consulted with *Sacuni* about killing *Bhīma*—the gaming match with dice—and results—among them *Drāupadi* publicly stripped of her garments—the departure of the *Pāṇdavas* for the wilderness leaf 3—61.

The book is long, without boards, two leaves are damaged.

45 No 137 *Bharatam, padyas*

—the *Udyoga parvam* in four *asvadas*

The embassy of *Krishna* before the war, and the warlike preparations for combat

The book is of medium length, thick, neat writing

46 No 138 *Bharatam, padyas*

By *Tilkana samayajin* 3 books.

1 *Karna parvam* in three *asvadas* the 16th and 17th days fight, under *Karna* as leader

2 *Salva parvam* in 2 *asvadas* the 18th day's fight, under *Salva*, who was killed at mid day Thereupon *Duryodhana* succeeding took refuge in a water pool *Bhisma* went in, fought with him there, and killed him with his mace

3 *Sauptika parvam* in two *asvadas* Mourning for 108 sons of *Dritarashtra* *Asvadhama* made general—his plot to kill the *Pandavas*, frustrated by *Krishna*—at last he killed the sons of the *Pandavas* Fight between *Arjuna* and *Asvadhama* *Vyasa* advised to take blood from the head of *Asvadhama* as he was a *Brahman* and *chiranjivi* or immortal A rocket launched by *Asvadhama* was turned aside by *Krishna* 151 leaves in all and 6 blank

The book is long, and thick

47 No 139 *Bharatam padyas*

By *Tilkana samayajin* two books in transposed order—*Stri parvam* and *Salva parvam*

Salva parvam as above leaf 31—102

Stri parvam—grief of the women over the dead bodies of the slain As *Bhisma* had killed *Duryodhana* the latter's father formed a device to kill him by an embrace *Krishna* substituted an iron image leaf 1—35

The book is long, somewhat thick

48 No 140 *Bharatam padyas*

The *Bhisma parvam* in 3 *asvadas*

The *Drona parvam* in 5

By *Tilkana samayajin*

The battles under *Bhisma* and *Drona* leaf 1—263

The book is long and very thick

49 No. 452. *Vasishṭa rāmāyaṇam*.

By *Singhanārya*—composite metre.

In 5 avasams as if from *Valmiki* to *Bhāṭadwaja*.

1st *av.*: The birth and rearing of *Rāma*, *Viśvāmitra* came to *Ayoddhya*—*Rāma* asked, and *Viśvāmitra* replied; dissuading him from a secular life—and preferring the ascetic *vairāgyam*. Then *Vasishṭa* spoke concerning the three stages of beatification or *mū mocsham*.

2nd *av.* *Vasishṭa* related to *Rāma*, by many legends and examples, the origin of the world.

3rd *av.* *Vasishṭa* to *Rāma* the legends of *Suci* a—*Dāna*—*Bhima*—*Dācīna*—*Dīva dēsa*; by these five examples he explained the state of this present world.

4th *av.* *Vasishṭa* to *Rāma* on virtue and vice: king *Janaka*—*Bali*—*Prahlāda*—*Gāti* (father of *Viśvāmitra*) *Uddāra*—*Suraga*—*Bhasa*—*Vidāhavya*—*Ahasapatya*; by these *itḥasas* or ancient stories, he explained how any one may serve, and please the Divine Being, even in a secular state of life.

5th *av.* *Vasishṭa* to *Rāma*—legends of *Basunda*—*Deva puja*—*Chūla*—*Silāryu*—*Ajuna*—*Sata rudra*—*Vetala*—*Bhagirati*—*Sic'ha deaja*—*Kirata*—*Chintāmani*—*Goja*—*Sudali*—*Kaja*—*Mutya puruṣa*—*Brunji*—*Icshvatu*—*Vyāsa*—*Bhūmīgopa*—by these example, he explained the ascetic life of a gymnosophist.

The book is long, of medium thickness, leaves new, boards old.

50. No. 453 *Rāmāyaṇam*; *padya*s.

The *Bāla cāndam*: defective.

Description of *Ayōddhya*—*Dasaratha's* desire for a son—birth of four brothers *Viśvāmitra* having come, asked that *Rāma* and *Lacshmana* might be sent to protect their sacrifices, by driving away *racshasas* that troubled them. On receiving a refusal *Viśvāmitra* was angry—so far only here.

—2 leaves fragment—*ślōcas*—the wife of *Dilipa rāja*—amorous sports described.

—2 leaves fragment, *ślōcas*, description of *Ganga*.

—2 leaves fragment—*ślōcas*—the marriage pandal (or booth) of *Dilipa*, and the crowd of guests assembled.

The book is long, thin, recent, has no boards.

51. No 454. *Rāmāyanam, padyas*

1	<i>Bala</i>	<i>candam</i> by <i>Mallicarjuna</i>
2	<i>Ayodhya</i>	" by <i>Kṛṣṇa dera</i>
3.	<i>Aranya</i>	" by <i>Bhāscara</i> .
4	<i>Kiṣkīnda</i>	" by <i>Mallicarjuna bhāṭi</i>
5	<i>Sundara</i>	" by the same
6	<i>Yuddha</i>	" by <i>Manisuyyarya</i>

This last begins, but does not finish. the first 5 seem to be complete

Leaf 1—300, but 77, 78, and 144—163, wanting.

The book is long, of double thickness, some leaves injured.

52. No. 455. *Bhāscara Rāmāyanam*, composite metre The *Bāla Ayodhya—Aranya—Kiṣkīnda—Sundara—Yuddha cāndams*

In the *Kiṣkīnda candam* three leaves from the end are wanting

The book is long, and very thick, recent, and beautiful hand writing

53 No 361. *Prabhāvatī pradhyanam*.

By *Sura* · composite metre. leaf 1—12 defective

Indra went to *Dicāra*, to see *Kṛṣṇa*, and after salutations, told him that one *Tajranac'ha*, by the force of gifts received from *Brahma*, troubled gods, and men, *Kṛṣṇa* replied that, on completing his father's sacrifice, he would attend to this matter, thus dismissing *Indra*, and beginning the sacrifice—breaks off

The book is of medium length, and is without boards

54 No 466 *Bharatam*, composite metre · the *vintī parvam*—fragment, leaf 13—56

Kṛṣṇa and *rāhu* consoled with *Dharma raja* And *Bhishma charya* spoke on the duties of kings, and general ethics.

The book is of medium length, and much damaged

55 No 467. *Bhāratam* 18th book.

The *Srergārōhana parvam* 1st *ascam* defective, the 2nd complete

The visit of *Dharma raja*, survivor of the *Pandavas*, to the other world, and the sights seen there · c; *supra*

The book is small, and recent.

56 No 470 *Rāmāyanam, dīpala* metre—the 5th book, or *Sundara cāndam*, defective at the end

The exploring visit of *Hanuman* to *Lanka*, and following events.

The book is long, and thin without boards and damaged.

66 No 508 *Mullu Ramayanam.*

By *Mullu amma*, composite metre, extracts—some stanzas from the *Yuddha cāṇdam*—Some others from the message by *Anjada*—with the remonstrances of *Mandolani* against war.

The book is of medium length, thin, has no boards the numbers on the leaves not regular.

67. No. 518 *Rūndāyanam. padyas.*

It is called *Bhāscara Ramayanam*; though in part the work of other persons.

- | | | | |
|---|------------------|--------------------|---------------------------------------|
| 1 | <i>Bala</i> | <i>Cāṇḍam</i> , by | <i>Mallacarjuna</i> |
| 2 | <i>Ayodhya</i> | „ | by <i>Rudra deca</i> |
| 3 | <i>'Aranya</i> | „ | by <i>Bhāscara</i> 2 <i>asvāsas</i> . |
| 4 | <i>Kishkinda</i> | „ | by <i>Mallicarjuna</i> |
| 5 | <i>Sadara</i> | „ | by <i>Bhāscara</i> |

From the birth of *Rama*, down to the return of *Hanuman* from *Lanka*, with a report of the discovery of *Sita's* abode, appeasing the grief of *Rama*, and his associates

The book is long, of treble thickness, quite recent in appearance.

68 No. 552. *Hari vamsam, padyas.*

By *Iarrayya* complete

1 *pūṭa bhagam* 1—9 *asvāsas*.

2 *uttara* „ 1—10 “ as if from *Vaṣampayana* to *Janamejaya*.

The *Manuvantaras*—solar line of kings—the *Iadu vamsam*—*atataras*, especially that of *Kṛṣṇa*—his sports—his killing *Camusa*—*Naracasura*, *Sisupala*, *Jarasandha*, war with *Banasura*, and a great variety of other matters needless to detail, as the work is translated into French, leaf 1—249 21 blank leaves

The book is long, of double thickness, and in very small handwriting

69 No 535 *Bharatam padyas.*

The *Virata parvam* 1—5 *asvāsas*

The *Pāṇḍavas* in disguise were servants to the king of *Virata* *desam* for one year *Kichaka*, the king's son, coveted *Draupadi* *Bhima* took him to the fields, where *Saha deva* was tending cattle these cattle were forayed by *Duryodhana* Other adventures *Bhima* killed *Kichaka*

The book is long, of medium thickness

70 No 543 For Sect 1, see X

Sect 2 *Pandyanam—padya*

1 *Ena* *condam* leaf 239—251=12

2 *Ajodhya* „ „ 262—272

3 *Araja* „ „ 23

The book is long, without boards

71 No 546 *Uttara Rāmāyanam*, *duṣṭapada* metre By *Gudda Bhūipa*

Agastya's visit to *Rama*, and his narrating the genealogy of *Ravana* and a repulsion of the war—with the banishment of *Sita* and *Rama's* return to *Taiventha* leaf 1—123 complete

The book is long, and somewhat thick, damaged by insects, though looking recent

72 No 609 *Adiyātma Rāmāyanam*, known also as *Sita ramānujaneyal samratam*, composite metre, by *Parasurama pantula linga murti cati*

In 3 *asṭas* complete, 79 leaves

By *Parvati* to *Sita* and by *Sita* to *Hanuman*, the latter portion stated to be from the *Brahmanda puranam*

An abstract of the *Rāmāyanam* and the great benefit of reading it amplified

Hanuman, further asked concerning the *yoga nirṇayam*, or ascetic doctrine and *Sita* replies to *Anjineya* By this doctrine she praises *Rama*

[This book is sectarian, vainglorious of the popularity of the story of the *Pandava* war to teach Saṅgita matters]

It is of medium size, and has no boards

XVIII Sacri, or female energy system

[This system is mixed up with books under XVII There are only two distinct palm leaf MSS but much more scraps under the 2nd family Sanskrit MSS paper books]

1 No 172 *Rajamahēndrasyāvalamba sūtrām*, 100 *śloka* *padya*s on 16 leaves

A devotee variously praises the *Sacri* and the name *Syama* (dark colored) or *Parvati*, and invokes the aid of this power, to nullify the fruit of his enemies' devices a counter magic against malignant spells, which belong to this system

The book is long, somewhat old has no boards, and is damaged.

57. No. 471. *Rāmāyanam*: a fragment of the *Yuddha cānda* a few stanzas.

Some wild men (*Vanaras*) went, and killed *Mandōtari*, wife of *Ravana*; and destroyed the *Patala homa* or infernal fire-offering, that *Ravana* was making. Afterwards *Ravana* set his army against *Rama*—the beginning of the combat; 4 leaves only.

The book is of medium size;

58. No. 481. For Sect: 1 see XXX.

Sect. 2. *Rāmāyanam* 218 *charanas* of a kind usually chanted by women, and containing an abstract of the *Rāmāyanam* for sec. see XXXI.

The entire book is somewhat long, and thick, looks recent.

59. No. 487. *Rāmāyanam*; *padyas*.

By *Bhascara cavi*.

1 *Bālī cādam*, 1 *asvāsam*, 2 *Avoddhya c*, 1 *andāsam*, 3 *'Aranya c*, 2 *asv* 4 *Kishkīnā c*, 1 *asv* 5 *Sundara c*, 1 *asv* 6 *Yuddha c*—defective 63 blank leaves at the end.

The book is long, and very thick, with a brass pin.

60. No. 488. *Bharatam*. *padyas*.

By *Tikkana somayajin*.

The *udyōga parīam* 1st *asv*: complete.

The 2nd defective. Embassy of *Krishna*, *Duryodhana's* proceedings, preparations for war.

The book is long, thick, but $\frac{1}{2}$ is blank leaves, recent.

61. No. 489. *Bhāratam*—*padyas*

By *Tikkana somayajin*.

The *Udyōga parīam* 4 *asvāsams*.

The *Pandavas*, after quitting the wilderness, disguised themselves one year. Messages from them to *Dritarashtra*, and *vice versa*, *Duryodhana* would not listen to *Krishna*; and behaved treacherously to him. Assem¹ of troops on either side—warlike preparations—battle array: leaf 1—211.

The book is long, thick, recent.

- 62 No. 490. *Bhāratam*—*padyas*.

By *Tikkana somayajin*—3 books.

1. *Saīya parīam*, 2 *asvāsams*.

2 *Sāṃpt ca* " 2 "

3 *S'ra*, " 2 "

Inde 40 No 438, this is another copy

- 1 On the death of *Karna* the command was given to *Salya*—fight and death, great slaughter *Kiryachin*, *Asradhama*, *Kritaverma* and *Duryodhana* remaining, the latter hid himself in a pool of water—light hand to hand with *Bhima*—the *gada* of the latter prevailed After the victory *Krishna* and *Iyasa* went to *Gandari devi*, mother of *Duryodhana* to console and appease her, apprehensive of her curse The three went, and saw the body of *Duryodhana*; and *Asradhama* became general
- 2 The device of *Asradhama* to destroy the *Pandaras* by a night attack *Krishna*, knowing this device, caused the *Pandaras* to move off, their children were killed *Bhima*, *Arjuna* and *Krishna* went and took off the crown jewel from the head of *Asradhama*, *Drumapadi* was consoled in her sorrow
- 3 Visits to console *Dritarashtra*—his device to crush *Bhima* frustrated *Gandari devi* and other women uttered lamentation over the slain Dead bodies burnt *Dharmaraja* recognizing his elder brother *Karna* wept burnt his body

The book is long, of medium thickness, recent

63 No 491 *Bhāratam padyas*

The *Udyoga parvam*, 1—4 *astasams*, vide supra 61, No 489
Bhishma made general of the *Kauras*, after the rejection of all proposals towards an accommodation—war prepared

The book is long, of medium thickness, very slightly injured

64 No 492 *Bhūratam, padyas*

By *Nannayya bhatta*

The *Atiānya parvam* 1—7 *astasams*

After the gaming match, the sojourn of the *Pandaras* in the wilderness—*Bhima's* encounter with a *racshasa* named *Kurumira* and another named *Jadasura*

Arjuna's penance and procuring a deadly weapon—*Indra's* lessons, and devices *Arjuna* released *Duryodhana* from a *gandharba's* hands Many *rishis* came to condole with *Dharmaraja*, in his affliction—the episode of *Nala*—events of 12 years passed in a wilderness

The book is long, very thick, recent

65 No 505 Fragment of the *Ramajanam*, composite metre

Some circumstances in the life of *Rama*, after the war A few names of kings of the solar line leaf 110—120—possibly some admixture from the *Raghuvamsha*

The book is long old without boards damaged many leaves were found to be missing in the L 1 H MSS

2 No 464 For Sect 1, see XVI

Sect 2 Another copy of the above *salucam* 62 *sīsa* stanzas, defective—as above, the locality refers to Rajahmundry

. The book is long, and without boards

XXIX SIVA

1 No 36 *Vīra mahēśvaracharya sangraham* Rendered into Telugu by *Tilamparata mantri* from a Sanscrit work by *Nīla lāṅplha naga nat'ha* *divipada*, metre, 1—10 *asīasams*, complete

- | | | |
|----|-----|---|
| 1 | asv | excellence of cow dung ashes |
| 2 | ,, | of eleocarpus beads |
| 3 | ,, | of the five lettered charm |
| 4 | ,, | of the name <i>Hara</i> (<i>Sī a</i>) |
| 5 | ,, | of the special might of <i>Sīa</i> |
| 6 | ,, | (not examined) |
| 7 | ,, | the legend of <i>Marcanīya</i> |
| 8 | ,, | the curse of <i>Bhruṅga</i> on <i>līśa nū</i> |
| 9 | ,, | the legend of <i>Sarvaśīśa</i> |
| 10 | ,, | an account of <i>līśa nū</i> |

The whole is filled up with various tales of a *Savīa* bearing

The book is long, thick, recent

2 No 51 *Gāṅgā lālyānam*, *divipada* metre.

By *Gāṅgādharya cavi*, complete Said to be from the *scandā purānam*, and narrated by *Bhīṣma* to *Ajuna*

Gāṅgā was the creation of *Brahma* By a curse on *Brahma* *Gāṅgā* was born on earth and found in the woods by a hunter, who reared her as his daughter *Vareḍa* told *Sīa* of her beauty *Sīa* saw her, and married her, placing her on his head Going to *Carḷava* a quarrel between *Parvati* and *Gāṅgā* ensued It was made up by *Sīa* [some hieroglyphic of the moon's influence replenishing the Ganges misunderstood and turned to low sensualities]

The book is long, thin, very slightly injured

3 No 53 *Rudraesha mahatmyam*

By *Parvata raja lingayya cavi*, *divipada* metre, complete *Bhurarādya* to *Rama*

Rama going to the hermitage of *Bharadwaja* found there *Yashta*, and other *muni*s On being asked *Bharadwaja* related the excellency of the eleocarpus beads detailed in the *Padma purānam*

When *Sita* destroyed the three towns the tears that fell from his eyes caused a shrub or tree to spring up, which produced these berries, or beads. Their excellence, and legends of various persons who by their use obtained beatification. Compare page 471 *supra* 80

The book is of medium length, thin, without boards, a little damaged

- 1 No 59 *Mritanjaya vilasam*, sports of *Sita* varied metre
By *Sri eurmī nat ha carī* 1—3 *astakas*

This is a tale from the *puranas* of *Sita's* marriage with *Parātī* and *Ganga*

The mountain king had a daughter and when she grew up *Nārada* spoke to her concerning *Sita's* excellency. She went to a wilderness where *Sita* was doing penance. The celestials being afflicted by *Tuṅcasura* advised *Manmata* to attack *Sita*, seeing that if he married *Parātī* then *Shanmucha* would be born, and would destroy the *asuras*. Accordingly *Manmata* launched an arrow at *Sita*, but *Sita* burnt him up by opening his frontlet eye. On the deprecatory complaint of *Rati* her husband was restored to life, but invisible to all but herself. *Parātī* disappointed returned home. She again went into a wilderness to do penance, the object being to obtain *Sita* as a husband. A *Brahman* adopted a device in going near to *Sita* and calling him opprobrious names, by retreating when pursued, he led *Sita* on near to *Parātī*—*Sita* enquired who she was, and the design of her penance. She told him her birth, and that she wanted him as a husband. *Sita* assented, and took her to *Chidasa*. The marriage was attended by so great a concourse as to incline the mountain on one side, and *Agastya* set it right again—subsequently *Sita* became acquainted with *Ganga*, and a dispute arose between the two goddesses.

The book is long, of medium thickness, looks recent

- 5 No 60 Sect 1 adoration by a devotee in 61 prose paragraphs, each one ending with *Bhāṭaṅṅ saucara*, a name of *Parātī*, and *Sita*.

Sect 3. *Dicsha bodha*, *divipada* metre from the *Sita puranam* delivered to an assembly of people sitting, reading to them extracts, on *Sāṅga* instructions by *Basara deva*. In three *astakas* complete

The whole book is long thick, recent

- 6 No 73 *Sunanda charitra*, legend of *Sunanda* *divipada* metre—2 *astakas* complete, the 3rd wants one leaf

Sita rishi to other-*rishis*—a tale, and is such relative to XXX, but it has a special *Sūtra* bearing

Sānanda was the son of *Vimala gupta*. After some intermediate events he went to *Yama puram* (like *Æneas ad infern*) and saw there four gates with compartments; and the different punishments awarded to different sins. He asked if their sins could not be pardoned, and *Yama* replied they could not now; but that, during life-time, a little homage rendered to *Siva* would obviate such punishment. *Yama* himself repeated four tales with reference to four classes of sufferers, 1 a *Brahman*, 2 a washerman, 3 a man and woman, 4 a *kirata* hunter, or savage. As to 3 a serpent bit them both; but as the sacred ashes were on the woman's person, she was saved from death. The punishment of women detailed. These were delivered through the merit of *Sānanda*, and they were taken with him, on one ear, to, *Caṇḍasa*; he, in front, repeating the 5 lettered *saiva* spell. [Some copies have it that *Sānanda* at the stupendous sight involuntarily exclaimed *namasivayi*; and that, by the potency of this spell, all the condemned souls took flight, and left the world of *Yama*] *Yama* went to *Siva*, and complained of the loss of his prey; but *Siva* excused the matter on the ground of the great merit of *Sānanda*; and civilly dismissed *Yama* to his place

[There is a Roman Catholic legend so much resembling this one, in the outline as to cause a conjecture whence it came]

The book is long, thin, has no boards, is recent in appearance.

7. No. 82. Sect: 1. *Cālahasti lūga satacam*, 100 *śiṣa* stanzas, 23 leaves.

Sect 2. *Parvatī gajancuṣham*, 136 *vrutta* stanzas—*Siva* the only god.

For other Sections see IX.

8. No. 92. *Gaṇa stūtyamaṇa satacam*

By *Peggada nūga raju cavi*; 103 *vrutta* stanzas, complete.

A devotee of *Siva* praises the several *gaṇas* of *Siva's* world; giving to each one a stanza: *gaṇa* means a company; or host. There are 1,000 *gaṇas*, as usually reckoned, but this book reduces the number. *Mutatis mutandis* "the innumerable company of angels" is similar in meaning.

The book is of medium length, thin, recent.

9. No. 112. *Sarvīśvara satacam*.

By *Annagga* 123 *vrutta* *padya*s,

Special laud of *Siva*, complete; 13 leaves, 2 broken.

The book is long, without boards, damaged.

10. No. 117. *Sri cālahasti satacam*. 100 *śiṣa* stanzas, complete.

Praise to *Siva* with various *Saiva* matter.

The book is long, thin (30 leaves) has no boards.

11. No. 119. *Vīra bhadra salacam*, *erūṭṭa* stanzas 1—72 and 85—91; leaf 1—12, 11, 15.

A devotee praises *Vīra Bhadra* a warlike emanation from *Siva*, in general terms, and not as any local god.

The book is long, old, a little damaged.

12. No. 124. *Balhana charitra*, *dwipada* metre, by *Gangadhārya cavi*, as if told by *Suta* to *Sarunaca rishi*.

By a different author, but the same subject as 19 No. 150 *infra*.

The book is long, thin, without boards, recent.

13. No. 128. *Rāma lingēsa salacam*, in 98 *sīsa* stanzas. Praise of *Siva* founded on the legend of *Rāma* having fixed a *linga* symbol at *Rāmiseram*.

The book is long, thin, without boards.

14. No. 130. Two pieces.

- 1.) *Balhana charitra*, *dwipada* metre, defective—legend of *Balhana rāja*.

This king had two wives *Chellama* and *Mellama*. *Nāreda* reported his not refusing any request, to *Siva*; who came, as an ascetic, and asked for a chaste woman to serve him—not more; several leaves are left blank.

- 2.) *Kora rānchi*: *Parvati* as a *caratti* or gipsy fortune-teller, related in a serious, or moral manner the first formation of the foetus in the womb; with its monthly growth—birth—and some matters after birth—mixed metre.

15. No. 138. *Balhana charitra*, *dwipada* metre, 18 leaves. *Suta* to *Sarunaca*.

By *Gangadhārya cavi*, see 12 No. 124.

The book is long, old, without boards, somewhat damaged.

16. No. 141. *Pramata gana mūla*; *dwipada* metre.

A string of 1,000 names of the celestials of *Siva*'s world, applicable to himself as their lord; for recital to obtain pardon, and all other benefits; and, in the end, beatification, leaf 10—18 defective—has a probable connexion with XXXIII.

The book is long, slightly injured.

17. No. 147. Three pieces.

- 1.) *Balhana caviyam*.

Nāreda came to a very liberal king named *Balhana*, and discoursed with him on the sacred ashes. The five lettered spell, the legend of *Beuare*, and origin of the *Ganges*, the sacred herds, and the benefit of homage to

20 No 161 For Sect 1 see XXIV

For Sect 2 see XVIII

Sect 3 *Gauri kalyanam—padyas*

By *Naga bushana*

The 1st and 2nd *asrasas* wanting, the 3rd complete

The celestials of *Siva's* world putting on various appearances, danced before *Siva* Mount *Mandara* was desired, and *Siva* with *Uma* dwelt there. The celestials thinking it would be ill for them if *Siva* had a child, prayed him and he consented to do as they desired these and other matters. The marriage would, of course, occupy the sections wanting leaf 1—153—and 182—207

The entire book is long very thick, recent

21 No 189 For Sect 1 see XII For Sect 2 see XXVII

Section 3 *Somesa satacam* 111 *sata* stanzas, on 81 leaves, by *Somacari*

In various ways a devotee praises *Siva*. This piece has a relation to XVI

22 No 204 *Brahmara manohara satacam* 162 *vrutta* *padyas* on 16 leaves

A devotee in various ways praises *Siva* under the title of *Brahmara manohara* one leaf accounts some blank leaves at the end for book making

This one is long, thin without boards

23 No 213 *Soma vara mahatmyam—discipada metre* Discourse between *Isakhta* and *Nareda*

To illustrate the great benefit of the *soma vruta* [a penance to *Siva* on Mondays] a tale is told of a trader named *Dhanaphalam* and his wife *Clandramaca* who were very avaricious, and had a child without proper development of features afterwards hearing concerning this *vruta* and attending to it they had a handsome child named *Ayalu*. A *Brahmacasura* (or ogre) in that country sought for the child in order to kill and eat it. He seized it; and opening his mouth to devour the child he could not close it, by reason of this potent *vruta*. He then took the child under his arm to his den. The parents sought for a *mantra siddhi* or sorcerer, by whom accompanied the father the mother and a police man went to the place, but on seeing the ogre they were afraid. *Siva* appeared, and took the child with its parents, to *Caishasa*; very kindly adding the ogre, and the king of the town. [This piece has the appearance of a *jangama* legend].

The book is of medium size recent

21 No. 227. *Calā hasti satācam* 95 śīṣa stanzas on 23 leaves. In the midst 37 to 41th stanza wanting. A devotee in various ways, praises *Sua*. At the end 4 leaves, names of years and months.

The book is of medium length, and has no boards.

25. No. 231. Fragments.

1.) One leaf multiplication table 2.) *Calā hasti satācam* 95 *cruttā* stanzas on 12 leaves, defective, and 3 blank leaves.

- A devotee variously praises *Siva*, and implores his protection.

3) Four śīṣa stanzas on *Siva*, and his enjoyments, in the form of a dream. "I saw" says the writer, but *who* not known, leaf 1.

The book is of medium length, has no boards, slightly injured

26. No. 233. *Siva pariyātam*: mixed metre; *Siva's* paradise flower.

On the love pains and dejection of *Pariyati*, when *Sua* was with *Ganga*; and, on the other hand, the like sufferings of *Ganga*, when *Siva* had returned to *Pariyati*. *Nāreda* brought a celestial flower to *Siva* which he gave to *Pariyati*, a messenger from *Ganga* saw this gift, and reported it to her mistress. *Ganga's* jealous anger—no further, 26 leaves in confused order

The book is of medium length, old, without boards, much injured.

[The *Sairas* are very jealous of the popularity of love tales about *Kṛṣṇa* this piece is a mere imitation of a very popular episode in the last portion of the *Bhagavatam*].

27. No. 234. *Siva līlā vilāsam*, composite stanzas the 1st *asīśam* defective.

By *Timma cari*, he says *Blushma* told it to *Arjuna*.

The birth of *Ganga*, and a curse on her—hence she was reared in the house of *Sampadāyya* (a fisherman). *Nāreda* went to *Caślāsa* to salute *Siva*—so far only 15 leaves.

—Another copy 3 leaves from the beginning the rest wanting: leaf 3—18 in all.

This book is of medium length, thin, without boards, recent.

28. No. 239. *Sānanda ganeśvaram*.

By *Cari linga*; *dvipada* metre.

1, 2 *asīśas*, the 3rd not finished.

Purna ruttā's son *Sānanda*, hearing of the sufferings in *Yāma's* world, went thither; saw them; and received a recital from *Yāma*. Out of compassion he taught the sufferers the five lettered *Saiva* spell, and took them away with him to *Caślāsa*. Vide *supra* No. 73

The book is of medium length, thin, without boards.

29. No. 213. *Mṛṭanjaya ulāsam*, mixed metre, only the 3rd *asṛāsam*.

On the negotiation by *rishis* for the marriage of *Parvati*, the daughter of *Giri rāja*, to *Siva*, and the subsequent marriage : 20 leaves.

The book is long, somewhat old, and a little damaged.

30. No. 268. *Rudracsha mahima*.

By *Lingana*; *dwipada* metre, in 2 *asṛāras* complete : leaf 1—24.

Siva under the form of a *muni*, named *Sambu-bhattar*, told to *Rāma* before *Vasishtha* and others, the excellence of the *rudracsha* beads ; which *Rāma* had desired to know. The legend is that *Sivā* shed tears at the destruction made by himself ; and the tears that so fell to the ground sprang up as shrubs, and produced berries, having from one to fourteen facets. The various excellent qualities of these dried beads ; the mode of wearing them, with the benefit of so doing ; detailed by examples from various old legends.

The book is somewhat long, recent.

31. No. 270. For Sect. 1 see X.

Sect. 2. *Cāla hasti linga satacam*.

99 *sita* stanzas, leaf 3—23 defective.

A devotee praises *Siva*.

The book is long, and without boards.

32. No. 275. Two pieces.

- 1.) *Mṛṭanjaya ulāsam*, mixed metre

By *Curma nāṭha*—the 1st *ulāsam* only.

The birth of *Parvati*, as the daughter of *Parrata rāja*, and *Menaka dēvi*. *Nārada* came, and said she would marry *Siva*. He went, and did service to *Siva*. *Indra* incited *Manmata* to destroy the merit of *Siva's* penance—the assault prepared—so far only : 12 leaves.

- 2.) *Siva stuti*: praise of *Siva* 4 leaves; also *āmba stotra* praise of *Parvati*—*Kīrtanas*, songs—a few sanscrit *ślokas*, the subject that, if any one forsake his caste he ought not to be again received.

The book is long, and thin, has no boards, is recent in appearance.

33. No. 286. *Rudracsha mahatmyam*, on the excellence of the sacred beads.

Siva and *Parvati* did remembrance of homage to *Sri Rāma*, and then told him the value of these beads, which in different varieties, have a different number of facets, from two up to fourteen the reward of wearing each kind is also different. Legend of a bad son, named *Cshuna hīla*, and

f another person named *Gana karna*, who killed his elder brother—the benefit they derived from wearing the beads. Other examples of the virtues of these beads—In *duipada* metre complete

The book is long, thin, old, without boards, very much damaged

34 No 293 *Anubhava suram padyas*

On devotion, pietism, *vedanta* bearing, incomplete—it may possibly be *Siva Saiva* not certain

Book of medium length thin, injured

35 No. 322 *Panditāradhana Siva piya karma—duipada* metre 14 leaves

A woman named *Sura mambayi* asked of a man, doing penance how homage ought to be rendered to *Siva*. He told her the mode of ritual homage to *Malhearyuna* (a name of *Siva* at *Sri sailam* and at *Humpsee*) A mere fragment

The book is short, has no boards

36 No 324 Sect 1 *Gana Sautananyabyana satacam* 103 *vrutta* stanzas, 21 leaves. Praise of the companies of celestials, in *Siva's* world. See XXII

37 No 325 Four pieces

1) *yaganti varu bhusha*, *sutras* with a *lica* in Telugu. Extracts as alleged from an *upanishada*, and from the body of the *vedas*

Each extract is explained in a favorable reference to the *Saiva* system as making *Rudra* the most important agent in all things. 26 leaves. The writer's own name is not given, but *yaganti varu* implies one of the family, known as *yaga*

2) *Siva bhadra dandacam* 2 leaves

Praise of *Siva bhadra* grounded on his origin, at the sacrifice of *Dacsha* and actions consequent thereto

3) *Siva Irtana* 1 stanza on 1 leaf

4) *Sringara*, two stanzas on 1 leaf, addressed to a woman in her praise, and at the end 1½ leaves blank

38 No 329 *Kedari vruta cadha* prose

Parvati asking, *Siva* replied

A tale concerning homage to *Siva's* emblem in a wild, or forest

A *Brahman* named *Prabhadara bhott* had two daughters named *Pinjavati* and *Bhagyavati* (sicut pietas et i. pleasure). Then state below

marriage After marriage *Bhāgyavati* neglected this *nombā* or *vr̥ta* (penitential observance) and suffered in consequence. By the advice of her sister, she resumed the observance ; recovered her former position ; and prospered .

Parvatī hearing this tale praised the observance, and adopted it.

The book is of medium length, thin, without boards, damaged.

39. No. 330. Varieties.

- 1.) *Siva gīta*lu, chants reciting the homage paid to *Siva* by *Rāma*, when fixing a symbol at *Ramēnaram*.

On the personal appearance of *Siva*, with his attendants, to *Rāma* ; and various matters then transacted. The 4th *adhyāyam* defective, on 17 leaves ; other sections not here.

- 2.) *Siva stōttra*—prose, two leaves, praise of *Siva*.

- 3.) *Basava stōttra* ; *duipada*, 2 leaves.

Praise of *Siva*'s vehicle.

- 4.) *Siva kīrtana* ; 2 leaves, chants

- 5.) Stanzas ethical, and amatory ; on 9 leaves.

- 6.) *Mangala stōttra*, congratulatory stanzas, addressed to *Siva*.
2 leaves.

The book is of medium size.

40. No. 331. Three pieces.

- 1.) *Gana mala*—*duipada* metre—9 leaves.

A woman enquires of *Mallicarjuna* how the homage to *Siva* should be performed ; to which that form of *Siva* is made to reply ; directing a repetition of the names of the *ganas* or companies, 1,000 in all, with various sub-divisions. These names, if repeated, will ensure beatification.

- 2.) *Basava stōttra*,—one leaf.

Praise of *Siva*'s vehicle.

- 3.) *Bharani manōhara* : 8 parts on 8 leaves in praise of *Bharani* and her lover *Siva* ; with various homage from a devotee.

The leaves are of differing length.

41. No. 334. Three pieces.

- 1.) *Gana stavam*, 103 *vr̥tta* stanzas

By *Peggada nāṭha roju*.

A devotee specifies the names separately of the celestials of *Siva*'s world, and then panegyricises each one.

2.) *Acsharāṅkalu*, alphabetical stanzas—a stanza beginning with each one of the consonants; the subject being the praise of Śiva; complete.

3.) *Mangala* stanzas, congratulatory; praise of *Mahēśvara*. A few various Sanscrit *ślokas*: leaf 1—9 and 11—21.

The book is long, and has no boards.

42. No. 335. Two pieces.

1.) *Lingāikya vachanam*, 5 leaves only.

The mode of conducting the ritual homage by followers of the *Śiva tatva njanam*, or mystics—variously stated—not complete.

2.) *Kēdāri vṛta calpa*, prose 8 leaves.

Kēśava bhāṭa a Brahman had two daughters *Puṇyaratī* and *Bhāgyaratī*; by performing this ceremony they, who were once poor, became rich. The husband of the latter told her to take off the thread, and she put it in a bundle. She became again poor. *Puṇyaratī* continued the rite, and was prosperous. By her advice, her sister resumed, and again prospered: v: *supra* 38 No. 329

The book is of medium length, has no boards, is damaged.

43. No. 337. *Gana mālika*; *dwipada* metre

In order to remove all sins, and for the benefit of the world, a repetition of the names of the 1000 *ganas*, or companies of celestials in Śiva's world, is effectual. Such persons as recite them will obtain beatification: 13 leaves.

The book is of medium length, and has no boards.

44. No. 338. Two pieces.

1.) *Anubhava sāram*, *paṭyas*.

By *Pāla curiki śōma nāt'ha*.

On pure devotedness to Śiva, and some matters *Vedānta* in kind: 6 leaves.

2.) *Yāganti vāri kīrtanalu*; chants on the *bhakti*, or devotional mode of Śaiva homage: leaf 7—14.

The book is of medium size, 1 and 2 differ, has no boards.

45 No. 343. *Līlamṛta sarśvāra sutacam*; 48 *crutta* stanzas, 8 leaves

Praise of Śiva founded on his sixty-four amusements, as stated in the *Mādhava st'hala purāṇam*.

The book is of medium length, without boards, recent.

- 16 No 311 *Cālahasti śvara satacam* 77 *untta padya* 4
leaves, a fragment.

Praise of the form of *Śiva* nt *Cālahasti*

The book is long, has no boards

47. No 357 *Naya naragada*

By *Raṅghaya carī*, peculiar stanza

Śiva is the first cause, or author of all kinds of beings or creatures, or things, and of all the verses of the *Vedas*. The *rudraccha* beads were also formed by him. They who use these beads in homage do an act of virtuous merit. They who do not use these beads are destitute of *punya*m (moral merit)

The book is short, and thin, looks old, but is in tolerable order

- 18 No 456 *Prabhu linga lila*, *śūcīpāda* metre by (*Pedupati*)
śomayya deśaśya, son of *Basaveśvara* 1—5 *śrīśam*

The glory of *Śiva*—his excellence he is the Supreme—*Viṣṇu* and *Brahma* are his inferiors—the birth or incarnations of his followers on earth—the mode of their service—their praise—the whole in ornate description

[such is the brief abstract taken when examined] There is another work or givally Canarese by a different author and having 25 sections relating to an incarnation of part of *Śiva* as *Śiva* as *Uṣṇa* *Prabhu*, and of *Parvati* as *Maya*. *Śiva* *Sāra* in kind, see 2nd Family]

The book is long, of medium thickness without boards, recent, as copied from the Mackenzie MSS leaf 127—190

- 49 No 457. *Bālana rāja dandacam*, leaf 153—203, long chant or measured prose, subject as in 17 No 147 and 19 No 150, *supra* but differing as to author, and metre. The book is of medium size, and recent

- 49½ No 463 *Mūṅgala stuti*, *dandacam* metre, epithalamia addressed to *Śiva*

Two leaves appended on the *tāla* system of metaplay, Telugu letter Canarese language 18 leaves

The book is short, without boards, old and a little damaged

- 50 No 480 *Lcambara linga satacam*

By *Lacshmanacharya* 99 *śīśa* stanzas

Various laudatory topics with reference to the *Śaiva* symbol in the great temple of Conjeveram. There are also a few loose lines on distinct subjects seemingly as brief extracts from other books

The book is of medium length, thin, and has no boards

51. No. 516. Two pieces.

1.) *Ragada*, a kind of chant.

By *Vaishnava chaera pāni Rāgha nāl'ha*.

After having been initiated into the *Saira* creed, the author joyfully sings all that he had seen in *Carlasa*, the world of *Sua*. He appears to have been a proselyte from the *Vaishnava* creed; leaf 106—113=7 leaves, but complete in itself.

2.) Two *dandaca* chants—on the *sucti* of *Siva* known by various names

* A devotee renders his homage with praise to the feminine energy: leaf 141—151. The numbering on the leaves implies that both these pieces must have been taken out from some larger manuscript.

The book is of medium length, without boards.

52. No. 601. *Satvica brahma vidya vilasam*, prose with *ślōcas* interspersed: not complete.

A disciple asks his teacher concerning *Hari—hara*. As no homage, is now paid to *Brahma*, which of the other two claims supreme homage? as the votaries of *Vishna* and *Siva* both urge it. The book not being complete, the bearing does not appear. It is allowed to stand here, merely for comparative reference. See a full abstract of the book, Vol. 1 p. 181. 12 No 2006. See also XXX Na. 613 and 58 No. 638 *infra*.

This fragment is long, of medium thickness, somewhat old, not damaged.

53 No. 610. *Yāganti vāra bhusha*, a peculiar chant—On the supremacy of *Sua* and other *Saiva* matters, purely ethical, vide 37 No. 375. 1) *supra* • leaf 205—239.

This book is long, thin, without boards, recent.

53½. No. 615 For Sect 1 see XI. For Sect. 2 see XXXII.

Sect. 3. *Atma ashya bhōda, durpada* metro; only 5 leaves, a fragment.

A *guru* teaches a female disciple the recondite principles of *Saiva* knowledge. On her enquiry he states the *mandala-treya*, or three orbits—*sasa m*: the moon's orbit, *arca m*: the sun's circle or region, *agni m*: the orb of fire: also the *taraca lacshana*, or secret, apen, medium—three modes of meditations, or offering prayer. On the five elements, their nature, their use or benefit—descriptive properties—the deity ruling over each one, and other matters, relative to an isoteric system.

54. No. 616. *Siva yōgi āchāraṃ.*

The *uttara bhāgām*, or last part—*padyas*.

By *Ganapati dēva carī* 1—1 *ascāsas*.

A condemnation of the worship of *images*. The properties of *guru* and *sis̥ha* (teacher and disciple). On a defect, or the failure, of instruction. On the various modes of being seated in the discipline of the *yōgam*. Besides such points, there is theological matter : leaf 69—143

The book is long, of medium thickness, has no boards, recent.

55. No. 620. *Ālṇāgama sudūrnara Siva mayam* : prose with *ślōcas* and *tica*, and *sruti* or vedāic matter, in proof of the main theme, which is prose.

On the human nature, from its formation in the womb—through its several stages, and with reference to the *tātra* doctrine, giving a metaphysical bearing to members and faculties of the body. The whole is made a vehicle of praise to *Siva*, or to his glorification : leaf 1—19.

The book is of medium size, old, injured.

[It is not an ordinary book, and should be copied, or translated].

56. No. 628. Four pieces

1.) *Īḡanti vāri patas v* : *supra* 37 and 53, leaf 1—73, by one of the *yāga* family ; chiefly on the supremacy of *Siva*

2.) *Nanā kīrtana* various chants 9 leaves in praise of *Siva*.

3.) *Siva puja kramam*, 3 leaves.

Mode of preparing the ritual of *Sāṭva* worship, as practised by learned men.

4 *Īḡanti vāri patam* 33 odd leaves, not in regular order.

The leaves are of different lengths, but on the whole, medium. thick : collation needed.

57. No. 633. Two sections. 4

1.) *Manobhāda dvīpāda* metre.

By *Kāṇḍarpa*. ~

Sāṭva ethics. If the mental intoxication, caused by various evil sins do not depart, or is not relinquished then its subject cannot see the feet of the god : when *Yama's* angels seize any one, on account of faults, or crimes, no one can release from their grasp, but *Siva* ; other like matter. At the end, it is stated that *Brahma*, with all other gods, must seek for bliss at the feet of *Siva* : leaf 1—24

2.) *Kīrtana*, a chant on the recondite system of the *Sūtras* the *tātra* knowledge, at the end 7 blank leaves

58. No. 638. *Sātrīca Brahma vidhya vilāsa, nirāsanam.*

By *Perayya*—*ślōcas, pādyas, pīose.*

A rejection, or condemnation of a book entitled *Sātrīca Brahma vilāsa*. See Vol. 1 p. 181 and 52 No. 601 *supra*.

It is stated in that book that *Vishnu* has the *sātrīca* quality (gentleness) *Brahma* the *rājasa* quality (choler, passion) and *Siva* the *tāmāsa* quality (malignant): this book objects to that view, and vituperates it. That book states that *Brahma Vishnu* and *Siva* are a *Trimurti* (triple-form) this book finds fault with the statement, and condemns it. This book states that the united *Brahma, Vishnu, Siva* or *Para-Brahm* is *Siva* (that is *Siva* is the *Para-Brahm* of the *upanishadas*). Creation, preservation, destruction belong not to the triple-form, but to *Siva*. The mild disposition of *Vishnu* is herein given to *Siva*, and the evil quality of *Siva* is given to *Vishnu*. Such works as ascribe the quality of gentleness to *Vishnu* are all at fault; and that excellence properly belongs to *Siva*. The votaries of *Siva* ought to hold no intercourse with such persons as bear the marks of the, shell, discus, and trident. *Siva* is without birth, or death. *Vishnu* and *Brahma* were formed by *Siva*—*Vishnu* many times worshipped *Siva*; *Vishnu* many times said "I am *Siva*." *Siva* in many places did *Vishnu* dishonor, or defeated him—with similar matters. By these means he confutes, or condemns extracts from *Vedas*, law books, and *puranas*, that state the excellence of *Vishnu*, and asserts that *Siva* is all, and everything—filling the entire universe—and he enlarges on the glory of *Siva*: leaf 1—225.

The book is long, very thick, looks recent.

[It is a good right-out polemic, the condemned work having made the author rabid; so that he does not perceive that several of his propositions neutralize each other. It would be interesting to see translations of the two books in juxtaposition].

59. No. 639. *Siva gita, ślōcas* with a Telugu *līcā* said to be from the *padma purānam* 1st to 16th *adhyāyam*. *Siva* to *Śrī Rāma*, and as if told by *Sarunaca* to other *rishis*.

The manner of the *Sāta* ascetic homage. The mode or order as to becoming a *śāiragi*, or one renouncing secularities, or *Sannyāsi* a strict ascetic. The sight (including homage) of *Siva*, by the other gods. *Siva* gave arrows to *Rāma*. The excellence of cow-dung ashes. *Siva* shewed his *visva-rupa* (universal form) to *Rāma*.

On the human nature, or being of man, from birth—growth—and to death.

Description of the human body. A definition of the nature and qualities of the *jīvatma* or human soul—on a fixed devotedness to Deity—its excellence—the manner of that steadfastness. Description of *mocshan*

the liberation, or beatification—and on the *adhicaram*, or authority in that state (which must imply something short of entire absorption into Deity) These are some points, and there are others as to the *tattva* or true isoteric system of the *Sattas* leaf 1—124 [It would seem to merit translation]

The book is long, somewhat thick, bamboo boards slightly injured

XXX. FALLS

- 1 No 15 *Vasu charitra*, composite metre 1—6 *astapasas*, complete.

By *Rama raju*

An ornate love tale related to IX, in difficult language,* but popular

Vasu raju, by invitation from some village people, went into a wilderness accompanied by his *mantri* named *Narna*. The beauties of that paradise in the spring season. When the two were ascending a hill they heard musical strains proceeding from some *deva* females. The king sent the *mantri* forward, disguised as a *Sannyasi*.

A man formerly punished by *Vasu* became a mount, named *Kalā kalim*, and *sucti mati* was the name of a river. From these two *Girica* a woman, was preternaturally born—by gift from *Indra*. The *mantri* learning who the woman was, by desire of *Girica* called to king *Vasu* who came and he and *Girica* formed a *gandharba* marriage. After a time the king returned to his town and government, the remainder not examined. Leaf 1—70.

The book is long, of medium thickness, recent

- 2 No 16 *Vasu charitra tyakyanari*, a comment on the 2nd *astapasam* only, and this defective leaf 1—51, *supra* and also 6 No 23 *infra*

The book is long, of medium thickness, without boards, slightly injured

- 3 No 17 *Devatrimasati cadha*, prose, and some stanzas mingled

Some prefatory matter on *Vicramarca*, and on the throne given by *Indra*. By *Kalica* deity's appointment he was killed by *Saluāhana*—his throne was buried, but dug up in the days of *Bhoja raja*. The throne had thirty two images. On *Bhoja's* attempting to ascend the throne each image told him a tale of *Vicramarca's* great liberality, abashed by each of which he retired. At the close, the throne ascended to *Indra's* world. Leaf 88 —210

The book is short, and thick, in very small, and close writing

4 No. 19. *Vijaya vilāsam*—composite metreBy *Vencata raya cati*

Founded on the *Jaimuni bhāratam*. The adventures of *Arjuna* on a pilgrimage to the south. Amour with *Ulrich*. The like at *Madura* with *Chitrangada* and birth of a son. Liberation of some *apsaras* imprisoned in the bodies of alligators. Afterwards his going to *Dwāraca* in disguise, and elopement with *Subhadra* the sister of *Kṛṣṇa*: leaf 1—20 does not finish. At the end are seven odd leaves, various stanzas on moral, and other subjects; $\frac{1}{2}$ leaf, no account.

The book is long, thin, in good order.

5. No. 20. *Bilhanam*, composite metre.By *Bilhana cavi*, complete.

King *Vasantacya* and queen *Maudara mālā dēvi* had a daughter named *Yamini purna tilaca*. The king, on her coming of age wished her to be instructed in the art of poetry and a preceptor named *Bilhana* was found. But the *मंत्री* apprehending a love affair, though with a curtain between the parties, told the young woman the tutor was blind, and told the tutor the young woman was leprous. They found out the cheat, and came together. The poet poured forth verses in her praise. The king, becoming aware, ordered the tutor to be beheaded. He then sung the *aram pāttu*, beseeching mercy; and it either so pleased, or terrified the king that he reversed the sentence.

The book is somewhat long, of medium thickness, in good order.

6. No. 23. *Vasu charitra padya*.

Only the 2nd *asvāsam*, and that defective; see 1 No. 15 *supra*.

The king and his minister ascending a hill, heard musical strains from a woman and her friends—exploring visit in disguise of a *rishi*, not more. leaf 21—29.

The book is long, thin, without boards, recent as a copy

7. No. 27. *Kula sec'hara mahi pālu charitram*, composite metre.By *Raghunāt'hachārya*, son of *Vencatachārya*. 1—4 *adhyāyam*.

1st *Adhy*. A certain king of *Kukuta cūta puram* went out one day with his people to hunt. When alone, and greatly fatigued, a female deer accosted him, stating the evil of killing deer. It seems this one was the daughter of a *Brahman* imprisoned by the effects of a curse. At her desire the king set her free; that is he killed the deer, and the imprisoned spirit returned to its place.

2nd *adhy* The king having no child advised with his minister who counselled him to make an image of *Vishnu*, and do homage to it. He did so, and a son named *Kula rec'hara* was born. The life of this son, partly as an ascetic forms the main subject of the book—not requiring further abstract, as it appears to be fictitious romance.

It is long, of medium thickness, has no boards, and is somewhat injured.

[There was an *alient* of it & none in the *Akrala desam*, perhaps the romance may be found on his side]

8 No 29. Three pieces

1) *Iyaya iluvu*, composite metre

By *Vencata rāja* 1—3 *asrasas*

The pilgrimage of *Arjuna* grounded on the rule that *Drupadi* should be the wife of the five *Pandavas* one year each in succession, and that the others should not then look on her see other notices for *Arjuna's* adventures, closing by his elopement with the sister of *Krishna*. The tale rests on the authority of the *Jaimini Bharatam* leaf 1—13 leaf wanting

2) *Sura bhandistata*, *padgas*

By *Gattu prabhu*, no sections

A *Brahman* at Benares formed an illicit connexion with the wife of a vintner, and by mistake was suffocated in a liquor jar—becoming a *lingam*, broad farce leaf 44—53

For Sect 3 see XXXIII

8½. No 31 *Patiruttu mahimo* *deupada* metre, value of chaste wives

Siva's private instruction to *Parvati* overheard by a *Pramata gana* who told the same to another both came under a curse, detailed with its removal

The *mantri* or minister of *Chandra pratāpa* assumed the form of a bird owing to a curse, and was sold to a merchant named *Dhana dhatta*. His son *Curera dhatta* was a profligate. The bird by moral lessons, turned him round. They went to a town called *Puripa mayuri* where the king's son saw the wife of *Curera dhatta* when the husband was absent on trade. An illicit amour was about to begin, when the bird interposed by tales of chaste wives and detained the loose wife at home till the morning. There are 32 tales, one on *Arundhati* wife of *Vasishtha* one on *Savitri*. One on *Karagre concana* &c, some tales at the end are wanting—see notice under 2nd family leaf 1—258

The book is somewhat long very thick recent

9. No. 16. Two pieces.

1.) *Dilarám cad'ha*

A daughter of a Delhi padshah was named *Dilicám*. A son of the king of *Amarárat* formed a design to obtain her; and, with that end in view, he set out, accompanied by the son of the minister, and went to Delhi. The book contains details—from their setting out until the return of the young man with his bride—of adventures, and perils. In the end, great riches came to the king of *Amarárat*, and his son: leaf 1—103 and 43 blank leaves.

[This book was examined in 1854, and the name *Amarárat* was then taken by me to be fictitious; as it is very well adapted to be. There is something on the subject of the marriage of a daughter of a Delhi Sultan, with a Hindu prince, in the *Carnataca rajakal*. The tale is probably mere romance—but the subject may be kept in mind]

2) Tales of a parrot: 13 tales complete, the 14th not so.

Vicramárea for some cause assumed the form of a bird. It went to a town, named *éca dwipa chacram*, and was kept in the house of *Retna cara* a merchant. Discipline of that town—the king—and his son named *Nandi raja*. The merchant had occasion to go to sea in a ship. After *Nandi raja* became king, in a public procession he saw the merchant's wife, and she saw him. Both became enamoured. She was preparing at night to go to the king, when the bird interposed, with a tale—occupying her attention, till morning—and the like for successive nights—as far as 13 here: leaf 1—105.

The book is of medium length, thick, recent.

10. No. 50. *Sánanda charitra*, *dicipadā* metre; see notices under XXIX, and 14 No. 67. 1) *infra*.

The leaves are transposed without order, and so much damaged as not to be easily legible.

The book is of medium size, old, almost destroyed by insects.

11. No. 56. *Vetala cadha*, prose

Thirteen tales complete of *Vicramárea's* familiar demon. the 14th defective.

The book is long, thin, without boards, injured.

12. No. 61. *Vicramarca charitra*.

Composite metre, incomplete.

A discourse between *Náreda*, and *Nandikesvara*.

The popular tales of a *Vetala*, or familiar demon to *Vicramarca*.

At the end *kirtana* in praise of *Rāma*, with matter from the *Ramáyana*; and one stanza on *Kṛṣṇa's* use of finger signs; one stanza in praise of *Ganesa*.

The book is long, and thin, bamboo-boards, the appended matter more recent.

12¹ No 62 Three pieces

1) *Balhana raja charitram dwipada metre*

Balhana ruled in Scinde, and gave to all comers what they asked for. *Nareda* came and taught him, then went and reported his liberality to *Sita*. Who came as a mendicant, &c see other notices, *supra*

2) The same tale, but in mixed metre, complete

3) *Ira chodai cadha*, mixed metre

By *Guram capātayya*

In *Dacsha nama puram* there was a temple with a *linga* named *Bhimé vara*. The wife of *Malli nayala* named *Nanma chodu* was barren owing to the curses of some *dasis*, and on that account she went near to the procession car, and held on by it. *Sita* (with *Parvati*) looking down on her smiled. *Parvati* asked why, and *Sita* in evasion said because those *dasis* called him son in law. *Parvati* then said she would become incarnate and would do him homage, as a *dasi*. She accordingly became the daughter of *Nanma chodu* by the name of *Ira chodu*, and having been devoted to the service of the idol she attended it with chastity. One day the manager of the temple troubled her but, just then, *Sita* appeared, taking her, with her train away to *Calasa*.

[A little light thrown upon several processions and into the dark in error of a *Sanskrit* temple]

The book is of medium size, looks recent

13 No 63 Two pieces

1) *Vasu charitra*, composite stanza

By *Rama raja* 1—6 *ashtakas* complete

Vasu rája and his *mantri Narna* discovered on a hill, a female named *Girica*—the *mantri* first obtained an interview, and then introduced the king, a *gandharva* marriage—and return to the king's town, leaf 1—136

2) *Mann charitram*, composite stanzas

By *Pedanirya* 1—6 *ashtakas*

A difficult poetical work on the birth of *Varochisa manu* and lengthened details of amorous or other adventures—fictitious romance. 1 of 137—227

The book is long, of double thickness, recent

11 No 67. Three pieces

1) *Sananda charitra*

Sananda the son of *Purna vitta* and *Shadra dhatt* heard from *munis* accounts of the pains of the wicked, and wishing to see for himself

went to *Iama puri*. His coming had been announced by *Narela*. *Iama* showed the stranger the different lots of mankind in a future state, in details. *Sanaada* was touched with compassion for the miseries that he witnessed, and, by the use of the five, and six lettered spells, he delivered these imprisoned souls, and took them with him to *Carlasa*. *Iama* went to *Sira* and complained, but *Sira* civilly dismissed the appeal. leaf 1—63, complete

For Sect 2 see VIII

3) *Lacshmana prāna samraesha*

By *Linga dhura*, mixed metre

Lacshmana was struck by a weapon from *Ravana*, aimed at *Vibishna*, so consequently he swooned. *Hanuman* took up the *Drona* hill on which was the *sanjui* (or immortal) medicine. By the way he set aside the opposition of savages sent by *Ravana*, and, by the medicine of immortality, revived *Lacshmana*, and then replaced the hill on its basis, as before, with included details—wanting a little at the end. leaf 1—17 and 19—21

The book is of medium size, somewhat old, and slightly damaged

15 No 68 For Sect 1, see IX

Sect 2 *Petala cadha* prose

It differs from 12 No 61, as not being in composite verse—subject the same see 11 No 56

16 No 90 *Sarangadhara charitra*, *dupada* metre By *Samba*

Only 30 leaves, irregularly strung, and not numbered

Raja Narendra's son *Sarangadhara* was falsely accused, by his father's younger wife *Chitrangi*—the father ordered his legs, and arms to be cut off. See notices from fuller copies

The book is long without boards, worn, eaten and broken, most likely taken out from the L I H MSS

17 No 99 *Capota vacyam*

Two copies, leaf 1—13 and 1—16, in composite metre

Founded on an episode in the *Itanáyaram*. On *Sugriva's* enquiry *Rama* related the fable of a pigeon that burnt itself, on the legs of its female mate

The book is of medium length, thin, has no boards—one piece seems a more recent copy of the other

18 No 100 *Sanandopahyanam*

By *Rama lrga bhattacharya* composite metre 1st and 2nd *asrasam* complete 3rd defective

Purna uddha and *Bhakra dhatta* did penance to *Siva* for a child and a son was given, as a gift named *Sananda*. At 16 years of age he had read all the *sutras* and visited *Iama's* world. See foregoing notices* 47 leaves, and 2 extra belong to the 2nd *asrasa* of some other copy.

The book is long, of medium thickness, has no boards, is damaged

19 No 105 *Sacala niti ardhha nidanam*

A king asked a poet, concerning good kings, and in reply a detail is given as to *Vicramaditya*. Next *Vareda* going to *Bali* (of the *Iamana* *raja*) the latter enquired concerning later kings on earth, and *Vareda* told him of *Chandragupta* and others, including a notice of the trials of the 32 statues of *Vicramaditya's* throne. The inference would seem to imply a censure oblique on later kings. leaf 1-14 and 146-277

The book is short, very thick, old, a little injured.

20 No 114 *Soma vara vrata myam* *duripada* metre Dis-
course of *Nandilésa* a and *Vasistha*

Soma vara vrata the merit of a fast and other observances on Mondays directed to *Siva*. It has a relation to XXIX but is occupied with legendary tales, e. g. *Dhanapala chetti*, in *Bhucamapuram* the great benefit derived from this observance in the month *kartika* (November, December) then most effective. leaf 1-30

The book is long, looks recent

21 No 136 *Cavi Iarna rasayanam* *Mandatra daridram*—
the tale of *Mandatra* nectar to the poets ear

By *Narasimha* 1st and 2nd *asrasas* the remainder wanting

Iaranastra (young horse) a king of *Ayidhya* going out to hunt frightened a *rishi* who denounced on him as a curse that a child should be born within him. The magic fiction taking effect the said young horse died. By some means the dead body was restored to life, and when his son *Mandatra* came of age he was crowned, the father then gave him lessons on ethics of kings and afterwards on pilgrimage, and penance.

King *Mandatra* going out on a *digvijayam* or conquest expedition to the octave points encountered *Ravana*, and having overcome him planted a *jaya stambha*, or pillar of victory.

The book is long and thin has no boards a few leaves are damaged

[Whatever may be the poetical merits, its value otherwise must depend on the ethical matter inculcated, as children are sometimes taught useful truths by tales of fairies, or of enchanter].

22. No 140. *Sōma vāra mahatmyam*, *dvīpaula* metre, see 20 No. 114

In *Cāsi* (Benares) the observances of bathing in the month *Māgha* are detailed. Legends of *Capila—Canva—Agastya—Gāutama—Vasishtha*, and other *munis*. Their devotedness to *Siva*. They sat down in a *mantapa* or open porch, and *Nandihēsvara* told them tales of the past. One, of a *Chetti's* son taken away by a *racshasa*; and others intended to illustrate the benefit of fasting, &c., on Mondays, and especially in the month *kartika*: leaf 1—59 and 61—65.

The book is short, of medium thickness, has no boards, is slightly damaged

23. No 141. *Vijaya vilasa*—composite metre, complete, by *Venkata rayu*

The pilgrimage of *Arjuna* to the south; adventures with *Uluchi* daughter of a *naga* king—adventure at *Madura*—birth of *Papirarāhana*—visit in disguise to *Dwaraca*—*Subhadra's* eloping with him—wrath of *Bala bhadra*—mildness of *Krishna*—their going together to *Indraprest'ha*—marriage of *Arjuna* with *Subhadra*. (Founded on the *Jaimini bhāratam*)

The book is long, of medium thickness, has no boards, injured

24. No 152. *Nandavara charitra*.

By *Pāpamu*, in 2 *asvāsas* complete

A king, named *Nandana chaciaverti* ruled in a town, named *Nandavaram*. An ascetic of distinction having come, taught him a *mantra* or spell termed *manōvēga sanjūsamana yōga vāya*; and slippers corresponding were given. By their aid he could travel fast as thought. He went to *Cāsi* without his neighbours perceiving; and, as it would seem, taking his wife with him. One day he held intercourse with her, when she was unclean. The *rishis* there removed that *dāsham*. He promised them an *agraharam* in his town. He came back, and taught his minister royal ethics; and told him sundry tales. By reason of a famine at *Cāsi* the *rishis* with their gods, as witnesses, came, and took possession of the said *agraharam*. After awhile *Duc'ha Appayya* disputed with them, and, on their refusal to take his two sons and adopt them, he, in despite, burnt himself alive.

The book is long, of medium thickness, without boards, recent.

[A specimen of the mode in which a Hindu can falsify a series of facts, yet preserving the outline. It is apparent that the above Nandan was *Pratapa rudra* of Warangkala. Vide report on the Elliot Marbles chap. 5]

211 No 155 *Balhana charitram.*

By Gan, a *dharmya caru, dicitada metre*

Sira having heard from Nareda that *Balhana raja* gave to all whatever they asked came in disguise as a religious mendicant, and asked for a chaste woman. As no one such could be found in the town, the king surrendered his younger wife. Sira charged himself into an infant in her lap, then took herself and her husband to *Calasa*. 56 leaves, complete.

The book is of medium size, has no boards, is recent

25 No 159 *Sarangadhara charitram*

By Samba *dicitada metre*

Narendra king of Mahendra in consequence of his second wife's false accusations ordered his son to be mutilated &c, &c other notices, *supra* and *passim*. 68 leaves

The book is of medium size, without boards, recent

254 No 163 Three pieces

1) *Verucala cora ranchi*, 28 leaves

By *Pusari jiggayya* mixed metre

See 32 No 203 1) *infra*

2) *Naga paripala salacani*

3 leaves, 88 *kanda padhyas* defective

Praise of *Iskhu* relates to XVI, or XXXI

3) *Verucala cora ranchi*

By *Jaganat la* *Isarasam*, mixed metre

See 32 No 203 2) *infra*

The book is long, of medium thickness without boards, a recent copy.

26 No 168 *Raja sechara vilasani*

By *Kuchi manchi timmazyya* In composite metre, 3 *asrasas* complete

The tale of *Balhana raja* and his two wives. Composition more labored but the subject as in the *dh. pada* poem *supra* 241 No 155 et *passim*

27 No 176 *Dharmangadī charitra*By *Narasinha*—*dwipada* metre

Gautama rishi reproved his wife *Ahalya*, by narrating this tale of a woman faithful to a low caste husband

Dharma raja had as offspring a snake (*naga* the name of a *paria* race) which was kept in a box *Retnangada* another king fallaciously affianced his daughter to this snake On coming to age she asked for her husband, and was told the truth She took the box and carried it through various countries feeding the snake with milk At length she came to the *Brahma gunda* river, in which, when bathing the serpent, it assumed a human form and she then returned with her husband to her mother's house In the end he came with pomp to his father's court and the marriage was celebrated 35 leaves, defective

The book is of medium size has no bounds is slightly injured

28 No 184 *Surabhandesana*.By *Gattu prabhu*, composite metrePrefaced by 1 leaf *Amba lutana*

On *Sarunaca* enquiring how *Brahmans* are turned into gods at *Benries Suta* replied by a tale, of an ascetic, who became enamoured of a *publican's* wife and visited her during her husband's absence One day the husband unexpectedly returned, when the woman put her lover into a toddy jar, closing the top He was suffocated, and his body turned into a *lingam* which, in process of time the people began to worship 28 leaves complete At the end 3 leaves containing praise of *Vishnu*, and *Siva*, *mangalam* chants to *Siva*

The book is of medium length thin without bounds slightly damaged

29 No 186 *Nirancushopakhyaṇa*By *Rudrayya* composite metre*Palaha muni* to *Dharma sūta rāja*

In *Manica puram* a *Brahman* by favor of *Vishnu* obtained a son, whom he named *Nirancusha* (uncontrolled) He taught his son all sciences but the son, heedless of his wife and children's counsel gave himself up to lewd women and, after wasting his wealth upon them they drove him away He going to a forest saw an old temple in ruins, and there played at dice with the image and conquered *Siva* appeared and gave him *Rhemba* as the pledge, or stakes While the two were living together, *Narada* reported *Rhemba* to *Indra* her master The god said let her become a sone but *Nirancusha* skillfully eluded the evil by a device

Indra appeared and approved his skill. He enabled him to drive away a *Drakma varshasa* that troubled the king of the country, and the king bestowed on him wealth with which he and *Rhemba* lived prosperously, 60 leaves

The book is long, of medium thickness, has no boards, one leaf is broken

30 No 191 *Dharmangada charitra*

By *Narasinha divipada* metre

Gautama rishi to his wife *Ahalya*

Tal- of a young woman, faithful to a snake of a husband—*supra*
27 No 176 et alibi 46 leaves complete

The book is long of medium thickness without boards, worn by use

31 No 193 *Dharmangada charitra*

By *Narasinha, divipada* metre

Gautama in reply to *Ahalya's* enquiry if there were any wives more chaste than *Draupadi*, *Sita*, or *Tara*, *ut supra*, 9 leaves defective

The book is long old without boards, injured

314 No 199 *Tijaya vilasam*

By *Vencata rupa* composite metre

1, 2 *astusas* complete the 3rd defective See other notices *supra*

48 leaves, and 3 leaves affixed, a grant of land

The book is long, of medium thickness, without boards, old, damaged

32 No 203 Two pieces

1) *Ferigala cora tanchi*—mixed metre

By *Jaggayya*

An allegory on the principle of "Cupid and Psyche" The birth of *Jiva* (the soul) its nurture—its desire of *mukti* or liberation. On that account its meditating on the *guru* (god). By his favor *Jiva* assumed the form of a *Curatti* (gipsy) and the *Mula prairiti* (original matter used for) *Brahma* came in the form of a *Curata* (mule gipsy) and both going together to *Kaivalyam* (hand possession or) a superior world they were there united together another mode of expressing the *arkyam* of *Saivas* or *mocsham* of other classes. On these outlines various allegorical and moral instructions are engrafted, leaf 1—57

2) *Chodikan cadha*, mixed metrieBy *Jaganāt'ham*

One *Chodikan* (being a *curata*) went to seek his wife (a *curatti*) ; and having found her, gave her various moral instructions. He afterward brought her home to his house, (in result similar to the above) leaf 58—71

These sexual allegories may please the people from whom intended, but the vehicle is doubtful

The book is of medium size, has no boards, looks recent

33 No 206 *Dhermagada charitra*By *Narasinha dwipada* metre.*Gāutama* *rishi* to his wife *Ahalya*

Dhermagada a king ruled in *Kanala puram* (gold town) he had a serpent for a son. By contrivance of his *mantri* this snake was given in marriage to the daughter of *Retnangada*. At the proper time she learned the true state of the case, and took a box, which contained her husband, to various fanes, and bathing pools. Coming to *Brahma gunda* she bathed the snake in the river, on which it became a man. She returned with him to her father and mother's house. After some time she proceeded with an army to assert his rights. An aerial voice made known the truth, that this was the king's son. She gave her husband the name of *Chitranguda*, and caused him to be crowned, 53 leaves complete

At the beginning are two leaves, on the length of life in man, and various animals

The book is long, of medium thickness, has one leaf broken

33½ No 207 *Shad chaciaceri charitram*By *Rama chandra*, composite metre

Tales of six special rulers, *Harischandra* not here, the first 50 leaves being wanting. *Nala*, from his going to visit *Damayanti*, to the end of the tale

<i>Pururuesha</i>	} The life and acts of these rulers, given in detail, these are complete
<i>Pururais</i>	
<i>Sagara</i>	
<i>Kartarirya</i>	

The book is long, of medium thickness, without boards, a little worn by use

34. No 209 *Dhermagada charitra*By *Narasinha—dwipada* metre

Gāutama's reproof to *Ahalya* by the tale of the daughter of *Retnangada*, who was faithful to a snake, as above, 91 leaves complete

The book is of medium size, injured

35 No 216 *Krishna, Arjuna, samvadam*

By *Casturi rangha cala* composite metre

5 *astahas* complete

Krishna, on some expedition, sat down by some water for his ablutions. A *gandharba* named *Cayya* (or *Cun*) passing over head, dropped spittle into *Krishna's* hair is unawares. *Krishna* incensed swore to take away the bird's life. The *gandharba*, after various other applications took refuge with *Arjuna*. Negotiation ended in a single combat. *Brahma*, and other gods came interfered and reconciled the two combatants. *Cayya* was preserved. *Hari-hara* came to *Dharmaraja*, bestowed gifts, and departed, 108 laves complete.

The book is of medium length, somewhat thick, has no boards, is slightly injured.

36 No 220 *Two pieces*

1) *Manu charitra*

By *Peddanarya* composite metre

In six *astahas*, complete

Legend of *Starochisa manu*

From the union of a *gandharba* with a female on the *Nimalyas*, named *Varutinni* a child was born known as *Starochisa raja*, who, by a *gandharba* woman had a son who came to be the above *Starochisa manu*. His life and adventures (fabulous of course) are related in the poem. See other notices. [*Starochisa* according to the *puranas* was second after *Seayambhuta manu* or *Adam*, corresponding therefore with *Seti* or *Faol* of the Hebrew chronology]

2) *Raghva pandarjam*

By *Surayya*, composite metre

The title of the *Nayanam* and the *Uhasatam* in double meaning words. See former notices. The leaves are not regularly strung, some are lost, some injured.

The book is long, thick, old, leaves broken, and others damaged by white ants.

37 No 223 *Dharmangula charitram*

By *Narasimha* *divipada* metre

See 33 No 20, 31 No 200 and other notices *supra*. Complete in 38 leaves, and one leaf, containing praise of the 9 planets.

The book is long, of medium thickness, has no boards, is slightly injured.

38. No. 224. *Surā bhāndesvara.*

By *Ghattu prabhu*, as if told by *Suta* to *rishis* in the *Naimisar-tanam*.

Story of a *Brahman* who, in an illicit amour, was put into a liquor jar; suffocated, and turned into a *lingam*. See former, and fuller notices: 15 leaves.

The book is long, and without boards.

39. No. 237. *Dharmangda charitram*

By *Narasinha*: *dwipada* metre.

Ahalya having been cursed to become a stone, recovered her proper form by homage paid to *Rama*; and *Gāutama*, her husband lectured her with a tale of a woman faithful to a snake. See former notices, 28 leaves complete.

The book is long, without boards, and slightly injured

40. No. 245. *Bhōju rājiyam*: original prose, a few stanzas in the midst for ornament.

Bhōju asked, and *Sarpa siddha* replied. A long tissue of tales, the one arising out of another, in the oriental fashion

The value of giving food—excellence of chaste wives Tale of *Satya vanta*—another of *Yāga bucha*—another of *Retnamandana*—tale of a tiger and a cow—tale of *Madana rekhi*—and various others: strung as above indicated. The leaves are falsely numbered 1—56, as the beginning is wanting, and also leaves 16, 17, 50.

The book is long, of medium thickness, slightly damaged.

41. No. 246. *Maitrāvana charitra.*

Agastya to *Rama* in praise of *Hanumān* *dwipada* metre, and some prose.

On *Hanumān's* going to *Patāla* and conquering *Maitravana*, bringing away spoil. See other, and fuller notices, 51 leaves

The book is of medium size, recent copy, from Mackenzie M.SS

42. No. 261. *Capōta vacyam.*

Prefaced by *stōttras*, or lauds directed to *Vishnu*, *Sarasvati*; and *Vinayaca*.

Rāma to *Sugriva* a tale of a pigeon that burnt itself—on losing its mate; in reply to a remonstrance against entertaining *Vibishina*, the brother of *Rāvana*; 32 leaves.

The book is of medium size, without boards, recent.

40 No 271 *Sarangadhara charita.*

By *Samba* *dhruvada* metre

A fragment of seven leaves written, the remainder blank leaves

The play of *Sarangadhara* at tennis with a companion and throwing up a pigeon—not further

The *book* is of medium length, has no boards, recent

41 No 279 *Bhāṭa Nārāyaṇa vilāsaṁ*

By *Rangācharya* mixed metre

A fictitious tale of a promise of marriage solemnly made in the *manṭra* called *Bhāṭa Nārāyaṇa* in *Nandura pūrī*, from which the father of the young woman afterwards receded and denied the engagement Pilgrimage of *Govinda* the male party to Benares, and thence bringing gods and men, as witnesses In the end the marriage was solemnized.

The book is short, of medium thickness, leaf 4—18 and the 3 first leaves broken into small bits, no boards

45 No 290 *Govācya charitra*, prose

The popular legend of a cow fed by a *Brahman* at *Gokarna* in the *Concan*. It strayed, and was met by a tiger. The cow pleaded an exemption on account of its calf, and asked leave to go and return. The cow kept its promise of returning, in order to be eaten, but both cow and tiger were transported to another world. 14 leaves

Four *śloka* stanzas to the effect that *Rama* before his exaltation, dreamed that he was crowned. And—24 blank leaves

The book is short, and thin

46 No 311 *Bēṭala panchāṁṣam*, prose

Five of the tales of the familiar of *Vicramāditya*, these are complete

The book is long, thin, without boards, recent

47 No 112 *Kālā purnodiyam*

By *Sūrya caṇḍī*, composite stanzas, not complete

Reference to the *Jadu* race, to the genealogy of *Kṛṣṇa*—his amours with 16 000 women—water sports—females described *Nareda*'s visit and his surprise—*Nareda* made a report to *Indra*, which excited the curiosity of *Rhemba*—she wished to go and see *Kṛṣṇa*—her person described, certain conditions connected with the worship of *Calā*, and with human sacrifices *Rhemba*'s visit—her praise of *Kṛṣṇa* and taking leave in six *padalams*, leaf 1—106 regular book left unfinished

The book is long somewhat thick, has no boards in part recent, the other part not old

56 No 545 *Pariyatapahāranam*Composite metre 1—5 *asīśasams*, complete

While *Kṛishna* was amusing himself with his many concubines, and his eight wives *Nareda* one day brought the *pariyata* flower from *Indra's* world, and gave it to *Kṛishna* who bestowed it on *Lucmini*. *Nareda* then went to *Satyabhauma*, and stirred up her jealousy, so that, she would not speak with, nor look at *Kṛishna*. He promised her the tree itself, went, and fought with *Indra*, brought away the tree, and planted it in *Satyabhauma's* garden. [This tale wonderfully pleases grown up children]

• The book is long, thin, old, injured

57 No 657, *Caru Iarna rasayanam mādhatṛi charitra*
composite metre

By *Narasinha asīśas* 1—3, 5, 6 The 5th defective at the beginning

Sec 21 No 136 *supra* for the two first sections

After planting the pillar of victory *Mandhatṛi* married a daughter of the ruler of *Kuntala desam*. Anon, he was taught by his *guru Vasishtha* many ethical lessons and the glory of *Vishnu*. He made a severe penance to *Vishnu*, at the *Sariya nadi tulla*. The celestials sent *apsara* women from *Indra's* world, to break the penance, but they did not succeed. *Vishnu* came, and granted the desired boon. The king returned to his town, and continued his reign. leaf 1—91 but 45—62 are wanting

The book is long, of medium thickness

[By this latter part it is seen to have a reference to the next heading]

XXXI VAISHNAVA

1 No 11 *Amukta malyadu*

By *Allasāna piddana* but inscribed to his patron *Kṛishna rāya*
composite metre, 1—6 *asīśas*

A highly poetical, and very difficult account of *Vishnu chit*, one of the *almar*, and his polemic proceedings at *Villiputtur* and *Madura*.
See following and fuller notices

The book is long, of medium thickness, a little old and damaged

2 No 12 *Amukta malya iyolhyānam* A comment on the preceding poem by *Gatti palli Srinivasa caru* 1—9 *asīśas* 93 leaves

On the proceedings of *Vishnu chit*. The original is not readable without the aid of a comment

The book is long of medium thickness recent copying

3. No 22. Sect. 1 *Vishnu chitiam*, or *Amukta mā'a* : composite metre

By *Allasana peddana*—6 *ashtas*

Sci alliputtur was the town of *Vishnu chit* the *ālu ar*—the book treats of his disputes with the *Pandiyann*. The subject is briefly, and contemptuously noticed in the *Madura sthala puranam*.

The book is long, thick, recent copy.

4. No 24. *Ananta vrūtopakhyanam*

By *Tirumala raya* : composite stanzas ; 1^o—5 *ashtas*. It refers to an observance in honor of *Vishnu*, on the 14th day, bright half of the lunation in *Bhadra pada* month

It proceeds on the narrative of the *Bhāratam*. The *Pāndav* is being resident in a wilderness, *Krishna* came, and consoled with them. He then told to *Dharmarāja* the great value of the *ananta vruta* with the moderate performance. The greatness of *Vishnu* the lord of that *pranava* is exemplified in tales e. g. a *Brahman* had two wives and a daughter by the first one. This daughter observed the *pranava* and was disturbed by her husband, who in consequence became poor and poverty. On repenting, and seeking forgiveness, from *Vishnu*, he was complied with her requests, and restored her former wealth. See p. 109

The book is long, of medium thickness, has no boards, is a little damaged.

5. No. 74. *'Amukta mā'a* ; composite metre, 1—7 *ashtas*, so far complete, but only 1 to 3 *ashtas* were examined.

Concerning *Vishnu chit* or *nam ālu ar*—account of a *Pandyan* king—some disciples were instructed by *nam ālu ar* the mode of their becoming *Vaishnavas* preceptors—their fame, and excellence—*Vishnu* is the only supreme—his praise.

1st *ast* : *Vishnu chit* removed secular concerns, and began to give food to followers of *Vishnu*.

2nd *ast* : On the southern *Madura*, and its adjuncts—*Pandiyas* kings from *Mahya dwaja* downwards. *Vishnu* sent *nam ālu ar* thither

3rd *ast* : By favor of *Vishnu* he came to *Madura*, and instructed king, how to obtain beatification—so far examined.

[A great uproar was occasioned by the innovation on the *Saivas*. The *Vaishnavas* cause there has always been in a state of deprecation].

The book is long, of medium thickness, old, slightly injured.

6. No. 104. Three poems.

1.) *Prasannava rāghava satacam*, *vṛtta* stanzas—incomplete, leaf 147—238.

On the birth of *Rāma* and to the close of events in the *Rāmīyanam*, with the *astarīdha yāgam*—brief epitome, with praise of *Rāma*'s equity as a ruler.

2.) *Bhadra girisa satacam*, 102 *vṛtta* stanzas, on 7 leaves, complete.

By *Krishna dasa cari*.

A devotee of *Vishnu* praises *Rama*, his shrine being on the *Bhadra* hill.

3.) *Vencatēsvara satacam*—6 *śiṣa* stanzas, fragment of 1 leaf. Praise of *Vishnu* at *Tirupatī*, or *Tripetty*.

The book is long, thin, recent.

7. No. 120. *Dasavotara charitram*.

By *Rāma montri*, composite metre.

1—10 *avāsas*, a great poem, not of the most difficult class, but intermediate. It contains a poetical account of the ten *avatāras* appearances, or manifestations of *Vishnu*: "incarnation" though very commonly used is not strictly correct, as for instances in a fish, tortoise, boar.

[The historical reference of these manifestations seems likely to be solved; though this is not the place. See *Taishnara* in the introduction].

The book is long, of double the usual thickness, very slightly injured.

8. No. 126. *Dharōjagatnayaca satacam*.
110 *vṛtta* stanzas. 18 leaves.

By *Ancandra cari*—complete.

Devotees praise *Jaganātha* as the true god, and protector of the world; as the god of the *Calī yuga*, &c.

The book is small, without boards, a little injured.

9. No. 127. *Varayanti vilāsam*, composite metre: 5 *avāsas*.
By *Tanmayabhi dāna cari*.

It relates to *Vipra Nārāyaṇa*, or the *Tondi reddi podi Aluvār*—the trick played on him by a pagoda prostitute, leading him to steal a gold utensil—and the god appearing to set all right, as to the honesty of his votary. See other, and fuller notices; as 12 No. 165 *infra*.

The book is of medium size, has no boards, is very slightly injured.

9¹ Duplicate No 132 *Janaki pati satacam*

117 stanzas, complete On the ten avatars of *Vishnu* whom he protected, and whom he slew, applied in praise of *Rama*

—1 leaf—matters *sac't* in kind as to *Parvati*

—1 leaf—arithmetical table, Telugu figure~

The book is long thin, without boards.

10 No 146 *Dasavatara charitra*

By *Rama mantri* composite metre

1—10 *asvasas* complete

The *matsya*, *curma* and other manifestations of *Vishnu*—from what cause, how begun and carried on—and with what results—stated at length *vide supra*

The book is long, very thick

11 No 162 *Amulita mala, tica*

Only the 7th *asvasam*

Vishnu *chit* visited various temples, bathed in pools, came to the *chola* *desa*, bathed in the *Catera* river, used the *asha marushana* spell—rendered homage to *Vishnu* at *Sri rangham* leaf 243—273, taken out damaging some other book

This one is long thin, without boards, looks recent

12 No 163 *Ipra Narayana charitra* mixed metre—leaf 1—25 complete

On the islet of *Sri rangham* near Trichinopoly, and in an alms house lived a *Brahman's* son named *Ipra Narayana*. As a devotee he attended to a garden so as to supply flowers for the image, and while he was so occupied *All ten* and *Deva deis* two *dasis* returning with presents, after having visited the *chola* king saw him. The two sisters spoke about him, one saying he could not be conquered. *Deva deis*, the younger of the two laid a wager that she would accomplish the feat. By assuming a disguise, and by a variety of skilful devices she attracted the notice of the young *Brahman*, and brought him round to her object. gaining her wager she took him to her dwelling, and he repeated his visits but, after some time the mother of the girl seeing he brought nothing in hand, drove him away. The god *Vishnu* compassionating his distress assumed the shape of a young celestial *Brahman* brought and gave him a golden vessel one out of five which he bestowed on his temple. Next day the vessel was missing and on being found with the *das*, the name of theft was put on *Ipra Narayana*. When

he was just about to be punished, the god of *Sri-rangham* visibly appeared, stated the whole truth, and delivered his votary This is a prose tale, 9—No 127, *supra* is poetical, styling the woman *victrix*, and enlogizing her skill

The book is long, thin, has no boards, looks recent

[A tale akin to this is told of two *belles* of the French revolution, who laid a wager, and one of them seduced an officer to leave his company, and dirty, when on a march Being degraded, he went mad, and his seductress had to take charge of him as his keeper]

13 No 174 *Bushana vicasa satacam* 101 *sisa* stanzas, on 50 leaves

. A devotee of *Vishnu*, from a variety of common places, praises the manlion *avatāra* of *Vishnu*

The book is of medium size, without boards, looks recent

14 No 183 Two poems

1) *Sita kalyanam*, mixed metre

Birth of *Davarat'ha's* nominal son *Rama*—*Kausilya* preserved from danger—*Vasushta* finished his sacrifice—The curse on *Ahalya* removed When *Sita* was doubtful, as to accepting the hand of *Rama*, the latter changed his shape, and assumed that of a gipsy—he went to *Sita*, and told her, *Rama* was to be her husband—the combat of *Rāma* with *Parasu Rama*—the crowning of *Rama* leaf 1—51 complete

2) *Capōta racyam*—mixed metre

leaf 52—89 *vide supra* XXX 42 No. 261 and 17 No 99 *et alibi*

The book is of medium length, somewhat thick

15 No 192 '*Amul ta mala* with *tica*

Part of the 5th *asīsam*, not ending

Vishnu chit one day met with a deserted female child, which he reared and devoted to the service of *Vishnu* On coming of age the girl became enamoured of the god, composing chants to his praise A description of the seasons is included 34 leaves

The book is long, of medium thickness, bamboo boards

16 No 202 '*Amukta mala* composite metre

The 1st *asvāsam* only.

Description of *Sri villiputtur*—a *brakman* named *Vishnu chit*, lived there—he is praised He relinquished all secular concerns—gave food and other necessities to votaries of *Vishnu*—in his house always meditated on the wonders ascribed to *Narāyana*, and like topics, 12 leaves

The book is long, and looks recent

17 No 211 Three pieces

1) *Gol' vesha cat' ka*—mixed prose and verse—7 leaves a fragment See IX No 251 1)

Tale of a cowherdess—a lullaby—her milk superior, and her caste superior to other castes because *Krishna* was born in it &c

2) *Samudra ratana*

On the churning of the milk sea, in the *Curmuratara*—6 leaves without beginning or ending

3) Stanzas on the sports of *Krishna*—love songs addressed to him—and some *stittas*—this seems complete

Medium length thin no boards

* 18 No 225 *Narasimha satagam*

By *Sesa lala* 110 *sira* stanzas, on 21 leaves, complete

Various praise of *Arjuna detya*, the million form and appeals for protection

The book is short, without board

19 No 237 Two sections

1) *Iscatesa satagam* 28 *sira* stanzas, on 12 leaves defective

Various praises of *Idnu* at Tripettir, according to the actions ascribed to him

2) Praise of *Vishnu* and of his vehicle *Garuda*

Six *sira* stanzas on 6 leaves

The book is long, without boards damaged

20 No 241 *Amukta mala* with a *tira*

The 5th and 6th *estivas* on 195 leaves

Idnu chit reared a founding which acquired the name in Tamil of *Chudi lolita rathayar* or in Telugu *Amukta mala* She and the god became mutually enamoured—the god went to *Villputtir* and married her See other notices *supra*

The book is of medium length very thick but on narrow leaves recent.

21 No 248 *Gola blana vesha cat' ka*, mixed metre

Gola blana (a cowherdess) when going out to sell butter milk insists that god and men are all alike of the *yada* (or cowherd) tribe She praises that cattle as being the highest was not *Krishna* born in it? She begins to tell the legend of the churning the milk sea as far as to the vomiting of venom by the serpent *Vasuki*—breaks off—93 leaves are written and 14 other are blank

The book is long without boards recent compare 17 No 211 *supra*

22. No. 254. *Bāla gopāla satacam.*

110 śīsa stanzas, on 19 leaves complete.

By *Bāla krishna dāsa.*

Various praises of *Harī*, as *Venkatēsa* or lord of Tripoty.

At the end are two leaves—a fragment, remedies for diseases of cattle.

The book is long, thin, somewhat old, has no boards.

23. No. 259. *Lacshmi nārāyaṇa satacam.*

By *Sara carī* · 103 *vrutṭa* stanzas.

In various ways *Vishnu* is praised.

This passage occurs.

"Low caste is nothing · if any one be a sincere, and devout worshipper, he will obtain *Kauṭalyan* (*Vaiconṭha*). Therefore O! *Nārāyaṇa*, the chief thing required is devotedness to thee," 19 leaves.

The book is somewhat long, has no boards, looks recent.

24. No. 261 *Kṛṣṇa harnamṛita · ślocas*, and to each ślōcas a Telugu *padya*.

Prefixed one leaf praise of *Rāma*, and one leaf praise of *Venkatēsa*.

The chief piece has 109 *ślocas* and as many *padyas*. The sports of *Kṛṣṇa* described, and praised; very popular: leaf 1—32 not finished.

The book is rather long, without boards

25. No. 323. Three sections.

1.) *Janakī nāyaca satacam*, 37 *vrutṭa* stanzas.

Praise of *Rāma* as lord of the daughter of *Janaca*, 4 leaves. A few stanzas follow on amorous subjects, and women.

2.) *Bhāgaratam*—the 10th book, a fragment of 1½ leaf—*Suca yogi* to *Paricshita*.

3.) See X.

The book is long, thin, recent.

26. No. 332. Three sections.

1.) *Narasimha dandacam*, 12 leaves, not complete: Praise of the manlion appearance of *Vishna*.2.) *Hanumat dandacam*, 15 leaves not regular, not complete. Praise of *Hanumān*.

3.) See IX.

The book is long, thin, without boards, damaged.

27. No 348 *Narasinha satacam*. 106 *vrutta* stanzas. By *Narasinha cati*.

A devotee addresses the man-lion form of *Vishnu*, with praise; and, asking for protection, 11 leaves

The book is long, and without boards

28 No. 349. *Rāma dhāraca satacam*.

108 *sisā* stanzas; fragment of 9 leaves

A devotee praise *Rāma*, asking from him protection and favor.

This book is long, without boards, 1 leaf damaged.

29 No 350 *Venkatēsa satacam* 50 *sisā* stanzas on 16 leaves, defective.

Praise of the god at *Tripetty*, and of the town wherein his consort is supposed to reside. Appended are eight leaves *dwipada*, and 4 leaves *padyas*, *mangala stuti*, or praise by *Timma cati* of the author of the *Basava puranani*

The book is long, without boards, recent.

30. No 353 For Sect. 1, see X.

Sect 2. *Kṛishna satacam*.

Praise, by a devotee of *Kṛishna*

Defective, and leaves in irregular order, no boards, damaged

31. 354. *Bhāscara satacam*.

22 stanzas on 7 leaves defective

Praise of *Vishnu* as the sun—a sort of school book—long, without boards

32 No 356 *Chitra chitra prabhāsa satacam*, 98 *sisā* stanzas, on 28 leaves

On the 10 *avatāras* or manifestation of *Vishnu* and praying for protection, even as votaries were protected, in those appearances

[The three first were protective, in the fourth the protection is veiled, lest it should discover the origin of the *Brahmans*]

The book is long, without boards, recent.

33 No 383 Five sections

1) *Rāma dandacam* —9 leaves

Praise of *Rāma* founded on the *Rāmāyanam*.

2) See X.

3) *Garudāchalam*, mixed metre, fragment of four leaves

The amour of *Narasimha* with a gipsy (or *Curatti*) on the hill termed *Garuda*, the people of that tribe followed him home, in tumult *Lacshmi* appeased them, and, money being given, they went away

It is not certain if this incident pertains to the man lion avatar, or to a chief named *Narasimha* the latter seems probable

4) *Vishnu stottram*, one *mangala* chant, on two leaves, one or two ethical5) *Rāma Iritana*, 10½ *charanas* or feet, on two leaves, complete

• Languyric on a very brief summary of the *Ramayana*

The book is of medium length, thin, old, without boards, partially damaged

31 No 419 Two pieces

1) *Ruciruni parinayam*, from the end of 1st part, 10th book of the *Bhagavatam*, fragment of 8 leaves The marriage is herein stated (as in other copies) to have been brought about by a *Brahman*, a point on which different copies vary

2) Praise of *Vishnu*, *Siva*, *Brahma*, *Parvati*, *Lacshmi*, *Sarasvati*, *Mamata*, and other gods or goddesses all on one leaf, prose

This book is long without boards

35 No 479 Two pieces

1) *Rāmanuja satacam*, *vrutta* stanzas stanza 40—81 and 94—113 on 11 leaves

Praise of *Yempramanar* the *aluvar* of *Sri Permatlu*

2) Fragment leaf 42—44, 7 stanzas

Vishnu devotees are culpable if they do not praise *Rama*

Another book without boards

36 No 515 *Sangātana*, prose

By *Krishnamacharya*

A gold-smith dying, his widow wished to burn with the body She paid her respects to *Krishnamacharya* and he gave his blessing, by the virtue of which the body was re-animated, and he superadded all enjoyments to both of them with the possession of *Vaicontlu* after death

The way of a pilgrim on the road to *Vaicontlu* is described—soil—trees—the soul—*mantapa*, and description of the place after getting there, a sort of pilgrim's progress allegory

The book is of medium length, thin, old, no boards.

36½ No 602 *Mu micsha jana calpam*, *sisa* stanzas, 12 *praka-
ranas* complete

The book is long of medium thickness, no boards

37 No 603 Two pieces

1) *Mu micsha jana calpam* *sisa* stanzas 70 leaves 1—4 wanting—
12 chapters, the 1st and 12th defective

On the formation of the universe, its state afterwards—to remove various evils in its after state *Vishnu* assumed various manifestations of himself. In the end, that the people of the world might not forget him he gave various instructions—and also caused the *Bhashacara* (linguist: *the Rama-
nija*) to be born. From his birth and forwards many wonderful things were accomplished. Account of polemical controversies. The reasons why *Rama-
nuja* taught some other *alutars*. His beatification. For the rest the topics are the modes of worship, or homage proper or peculiar to the *Faishnavas*. [The numbers on the leaves are not regular, some are left out, or were placed else where heretofore]

2) *Chuttu slokas* 9 leaves

Praise of the *alutár* of *Vishnu*, by a devotee. One leaf contains the month, and lunar day on which each of the *alutar* was born.

The book is somewhat long of medium thickness 1) old and much damaged

38 No 613 *Sáttvica Brahma vilasam*, prose defective

A disciple asks a teacher, concerning *Brahma Vishnu* and *Siva*—and on the clashing dogmas of the respective votaries of *Vishnu* and *Siva*—asks for guidance which the teacher professes to give—and discourses on the *sattvica*, *rajasa* and *támasa* dispositions as ascribed to the *Trimurti*. As the book is not complete, the full bearing does not appear. See a full outline Vol 1 page 181. It is likely that XXI 52 No 601, and this fragment, are parts of the same book.

The book is long, thin has no boards, looks recent

39 No 621 Two pieces

1) *Tattva treya saram* prose with some *slokas* mingled

Nam alutar (*Vishnu* *clit*) taught a devotee who approached his feet—concerning the five senses—and on other matters by the operation of which *Vishnu* is supposed to act in various *yamjha* d.

2) *Puncha samasāra p'halam*, prose and some *slocas*

Such persons as wear on their bodies the marks of *Viṣṇu* do what is very meritorious. But it is wrong to converse with such as do not use such marks. It is needful to praise, and worship *Viṣṇu*. If this be not done, and if people walk in the fashion of this world *Naraca* is their portion. If *Siva*, *Brahma*, *Indra* &c., are worshipped they are not able to give beatification. Various proofs of the respective positions are professedly given from *Vedas* and *puranas*.

The same is ostensibly stated as being a discourse of the *aluar* among themselves.

To such persons as obtain beatitude *jati bhédam* (difference of caste) is as nothing, 84 leaves, yet not complete.

The book is of medium size, and looks recent.

40 No 635 *Mu mucsā jana calpam*, *sūta* stanzas—11 *pralāna*-*nas*, not complete

After the creation of the world, many evils, sorrows and sufferings occurred. To remove these *Srī Naraṇa* assumed various *avata*ras or manifestations of deity. But as these still left much behind *Ramaṇuṇa* was born to remedy them. His proselytism, many His actions, miracles and conduct, from birth to death are stated. Some notice of other *aluar* and an account of the manner of *Ramaṇuṇa*'s death—and details as to *Varṇa*vara homage leaf 1—92 regular. Compare 37 No 603 *supra*.

The book is long, of medium thickness somewhat old, and slightly damaged.

XXXII VEDANTA

1 No 481 For Sect 1 see LXX For Sect 2 see LXVII

Sect 3 *Uttara gita*, *dvipada* metre, 3 *adhyāyas* from the latter part of the *Bhagavat gita*. The whole *gita* is classed under ethical, but as that looks like a later interpolation of the *Bhāratam*, so the latter part from the 12th section looks like a still later addition, to teach the main principles of the *Vidanta* system. The first 11 sections are highly poetical, and imaginative, the remainder is abstract, and metaphysical, as if from a different mind. There is also another excerpt sometimes termed *uttara gita*, the ethical lessons of *Bhishma* to the *Pandaras*.

2 No 605 Two pieces

1) *Vedanta vartica*m prose with *slocas* quoted in proof

A *Brahman* in return for very devout homage to the *guru* (here meaning deity) asked a gift, and the nature of the gift, being demanded the

other replied giving instruction in the meaning of the *Vedānta Śrī Nārāyaṇa* complied with the request by copious details on the subject, herein stated, and, subsequently gave to his pupil beatification : 88 leaves.

2.) *Sat guru bōdha ; dīpāda metre.*

Discourse between a teacher and disciple. The latter asks the teacher to remove his ignorance ; and to teach him the *tatva* or internal faculties on the soul also ; and whence they proceed. The teacher gives instruction on the five elements, five senses, and like matter, in detail. This is not exclusively *Vedāntic* ; but seems hooked on to the former piece.

The book is of medium length, thick, recent.

3. No. 606. Four pieces. *

1.) *Nīza ar'ha tatva mananam.*

By *Ellapa mantri* : some extracts from *vedas* and *purāṇas* in proof.

The principle, or essence of all the sacred books plainly stated in prose : not finished, 20 leaves only.

2.) *Sātana chatuṣṭhyam ;* prose with *ślokas* in exemplification.

The quadripartite knowledge is mystic, and they who possess the knowledge of it will obtain beatification. It seems to be

—*anyā, anyā vāta vīcāra*, a discrimination of finite, and eternal things

—rejection and hatred of all worldly things.

—knowledge of six interior properties.

—*ma muṣhatram*, a leisure of obtaining beatification

He who possesses the above is *tatva vīcāra adhīcāra*, lord of the true wisdom.

This wisdom is amplified, and described ; 7 leaves 4th and 5th wanting [Such a piece is as remote from the vulgar idolatry, as can well be imagined].

3.) Fragment of 6 leaves, from the *uttara gīta*, metaphysical.

4.) Comment on the *uttara gīta* : 13 leaves.

The book is long, of medium thickness, old, without boards, damaged.

4. No. 608. Four pieces.

1.) *'Atma bōdha prakāraṇam, mūlam and tīca* : 68 *ślokas* with meaning in Telugu.

Sancaīācārya having examined the *Vedas* reduced their essence down to the comprehension of the unlearned, and obtuse in intellect. He gave the subject of the *Veda*, as the *vedānta* in 68 *ślokas*. There are three

ways tending to beatification, that is *tapas* penitence, *mantram* prayer, *yogam* ascetic renunciation of the world, yet *ghanam* knowledge is better than they and especially conduces to beatitude, without this wisdom, the others are comparatively unavailing. Illustration, as various common articles of food would be almost useless without the aid of fire, so are those three without *ghanam*, or wisdom.

There are other illustrations, considered to be proofs complete

2) *Uttara gita, slokas* with 2 *tica* in Telugu

Three *adhyayas*, these complete

—metaphysical part of the *Bhagavat gita*

3) *Paramananda bodha pral arana*

By *Dasa goraya*, prose complete

The nature of the soul—the nature of *maya* or matter. Though soul and body are joined yet there is no affinity, or agreement between them, and various like matters of the *vedanta* philosophy

4) *Maha vacya aitham* prose

Meaning of the *veda*. A disciple asks how a family man may escape entanglements and get safe to heaven. His teacher by an explanation of the *vedas* shows that the union of the human soul with the divine Being is *moksham*, and proves the dogma by various authorities. The disciple asks further explanation on this abstruse point, which is given with further amplification.

The book is long, of medium thickness, somewhat old, has no boards

§ No 615 For Sect 1 see XI

Sect 2 *Jignana pradipika* lamp of special wisdom, by *Parayya caru*, composite metre in four *avasthas*, complete

Addressed to all learned men. The knowledge of the soul is difficult to be acquired. It will be known to those who are acquainted with the *vedanta*. As also to those who use the *ashthananga yoga* or discipline of eight members, and to those that know the meaning of *mantras* and *tantras* and to devotees of *Siva* and *Vishnu*. All these aforesaid will understand the excellency of this wisdom.

Details of *atma gnanam*, literally true knowledge, but applied to metaphysics of bodily faculties. Mode of formation of the fetus *in utero* and subsequent details. The rights proper to the four castes. On the duties, or charities of life. Mode of using the above octo form devotion.

Nature or properties of beatitud. These, and like matters amplified 21 leaves [It is remote from vulgar idolatry and might deserve translation these 10 eric systems are little known]

1 or Sect 3 see XXXIX

The whole book is long thin, and has no boards

6 No 625 *Atmarkya bodha*, *duripada* metre

A woman came to a *guru* and asked for instruction in metaphysical subject. The teacher replies by details on the *vedanta* knowledge—on the illusive nature of worldly things—on the difference between body and soul, and with *veda* extracts here and there, 7 leaves [Seemingly an attempt to insinuate and gain influence for the system among a class in creation not usually over fond of metaphysics]

The book is long without boards

7 No 626 *Vasudeva mananam*, prose with some *slokas*—2 *pralaranas* or chapters—others wanting—dialogue form

Chap 1 *Sarira treya* p chap 2 *adaya ropaba* p

The unreality of all visible things otherwise than as an illusive perception of the senses nominalism

He who believes there is no reality in the visible world beyond his own self, will obtain beatification some *veda* extracts *giast* in proof 117 leaves

The book is somewhat long, and thick, old, partially damaged

[The above Remarks somewhat remarks that the Indians had these metaphysical dogmas before Malebranche and Descartes were born. The above may be proof. The first principle of the Cartesian system was to doubt of every thing save one's own existence *Cogito ergo sum*]

XXXIII VETERINARY

1 No 29 For Sect 1, 2, see XXV

Sect 3 *Haya lacshana vilasa*

By *Manu manchidhatta*, *padjas*

The 4th *asthisas* right, the 5th defective

- asa pramāṇa* excellence of the horse
- lakuṣṭha lacśanam* marks or curls
- daśa cśhetra vibhagaṁ* curls on ten special places
- rāyo gñāna* knowledge of age
- cśhetra pramāṇam*, rules as to good places for curls
- varṇa lacśanam* colors result from them.
- gunra lacśanam* spots or marks
- gīvara lacśanam* sounds from the limbs of paces
- pranāsa* of disease the curable and incurable and its prognosis
- uttama asca lacśanam* properties of an excellent horse

Also various notices of diseases of horses, with the suitable remedies leaf 51—78

The entire book is long, of medium thickness, partially damaged

2 No. 491 For Sect 1, 2, see XXI

Sect. 3 *Asa sastram*, composite metre, defective—the fragment describes the qualities of horses This piece is old, and quite different in appearance from the other two sections

3. No. 833 *Goru sastra* composite metre, it complete

The book treats of diseases of oxen or cows,—flea—swellings on neck rejection of food—and a variety of other maladies, incident to horned cattle, with the proper treatment or remedies

The book is long, thin, without boards

XXXIV. VIRA SIVA.

1 No. 4 *Vira Mahesvara āchāra saṅgraham*.

By *Lingam* *dicipada* metre

In 10 *āsāṣas*, but defective in the midst—glory of cow dung in her—and cloacarpus beads—excellency of the five lettered spell—of the name *Hara*—of the *Siva ratra* or night commemorating *Siva*'s illness, through wine Legend of *Sida*'s having formed the *chank* and *chaera*—Legend of *Mareundeya*—*Bhṛṅga*'s curse on *Vishnu*—glory of its removal by *Siva*. When *Vishnu* as a manlion was lying drunk with the blood of *Hiranyacāsi* *Siva* assumed the form of a *Sarabha* and striking *Vishnu*'s skull with beak, or horn, took out from it the cause of intoxication Glory of this act

Vyasa praising *Vishnu*, as supreme, raised his hands over his head, in adoration *Siva* fixed them so, to teach him better, so that he could not let them down Hence called *Vyasa bhujā stambhanam*

There are illustrations, by extracts, from other books, as *utkasa* &c.

Leaf 1—210 but 32—40 wanting, from the end of the 1st *asra* *sa*, and beginning of the 2nd 21 blank leaves at the end

The book is long, thick, has narrow leaves, and small writing, slightly injured

[It is violently *Saua* but that it is of the *Jayama* class is not perfectly clear]

2 No. 8 *Prabhu linga lila*, *dwipada* metre.

By *Somayya cavi* In 5 *āsāṣas*, complete

The adventures of *Allama prabhu* on earth, from quitting *Calasa* down to the exhibition of supernatural powers, when seated on a *sunya pit ha* or magic throne

6 No 39 1) *Prabhu linga lila duipada*, fragment of 11th
 varga, and part of 12th with 35 blank leaves

2) *Calahasti satacam*, 120 *vrutta* stanzas, on 14 leaves

3) *Virshabha satacam*, 101 *sardula* stanzas

. Praise of *Basava*—concerning the *Jangamas* and their worship
 —benefit of homage to *Basava*

The whole book is long of medium thickness, a little old.

7. No 40 *Dussha bódha, duipada*

By *Padda parti Basavistara*

In 3 *avasthas*, complete.

Each section is termed *du-sha*—a 1 *sona* 1 *ogye* d 2 *ipama* d 3 *irra* i d 4
svastu *vrut* i d 5 *casal* *bhuta* d 6 *linjana* d 7 *artja* *nila* d 8 *in* *igri* i d
 9 *ra* *sara* d 10 *cacara* d 11 *samaya* d 12 *panca* *ridra* *arpan* i d 13 *lata* d
 14 *laga* *n* *ja* d 15 *ra* *ol* *ja* d This sacrifice of family solitary asceticism sacrifices of
 the five senses &c. etc. is very reasonably in the *du-sha* 1 ss of mind unity The *gita* s
 isoteric instruction to a disciple is detailed leaf 1—73

Compare XXX 5 No 60 3)

The book is of medium size, old, and much injured

8 No 45 Four pieces

1) *Prabhu linga lila, duipada* metre

In 3 *avasthas* complete

By *Padda parti soma natha*

Siva paid great attention to *Allama prabhu* exciting *Parvati's* curiosi-
 ty, and leading on to a series of temptations in which *Allama's* conti-
 nence always came off victorious 5 *gadas* to each *avastha*

2) *Virshaba satacam*, complete

Praise of *Basava*, leader of the *Jangamas* or “moving deities

3) *Gurja satacam* 25 stanzas only

Praise of *Parvati*, mountain born

4) *Sauva matantara vishayam*, 15 leaves

On the entire *Sauva* way, including pinnacles of *Siva's* amuse-
 ments

The book is long, of medium thickness, old, injured

9 No 66 Two poems

1) *Basava purana, duipada* metre

Complete in 5 *avasthas* i *supra et alibi*

2) *Sananda charitra, discipada metre*

Complete in 3 *aswasas* See XXIV, XXX.

The book is long, thick, old, injured, in some places the leaves are broken

10 No 80 Three pieces

1) a fragment of 3 leaves on the *lingadharis* *locas* with meaning in Telugu The law, or rule of the *Jangamas* 66 families left *Sri Sailam*

The *Dottiya* tribe were once votaries of *Vishnu*—some cut off their hair-lock—a few others came to the south and associated with *Niyogi Brahmins* A synod held at *Madras* rejected the customs, as to ceremonial uncleanness The *Pandáras* are *Jangamas* The *linga* and the use of the *gayatri* do not consist—one of the two must be rejected, he who rejects all old observances of the Hindus, the *gayatri* included, is termed a *Sira Saira*

2) *Maya dei charitra* on the trial by *Parratis* of *Allama prabhu's* continence *Maya* when mature was asked for in marriage, by a king, but he was rejected, because a *Vaishnata* In the end *Allama prabhu*, notwithstanding advances, and solicitations, rejected *Maya*

3) Two leaves genealogy, and tribes of *Vaisyas* or *cometies*, and *Nambana charitra* Concerning a child lost in the *Careri* river, and restored by invoking *Sira* It seems to be some legend of the *Jangamas*

The book is long of medium thickness recent, 1) is curious, and should be translated

11 No 88 *Prabhu linga lila*

By *Kocharla kota Ramayya*

In 5 *aswasas* and 25 *gadas*

Allama's visit to *Sira* *Parratis* curiosity, and becoming incarnate as *Maya* the daughter of *Mamakara* She saw *Allama prabhu*, sent him messages, &c A variety of legends *Allama's* narrative to *Basava* The result is to magnify *Allama* as a divinity, though he was the probable inciter of *Basava's* conspiracy as a regicide 1—211 leaves

A fuller abstract will probably occur under the 2nd Family *infra*

The book is long, very thick, and recent

12 No 122 Six piece

1 *Chenna malla stotra* 32 *sisa* stanzas

On the *chad sthala* or six places, the *Bhakti Malesvara*—*prasada*—*pranalinga*—*charana*—*aiyya sthalas* elsewhere explained, see Vol 1

2.) *Gana málíkà, dūipada metre.*

A list of names of *Siva ganas*, or celestials of *Carlasa*. quasi "thrones, dominions, principalities, powers," or similar in reference (*mut. mutandis*)

3.) *Nava pushpa malikà, 9 śīsa stanzas*,—a garland of nine flowers, a devotee praises *Siva*.4.) *Sarīśvara stōttram*, 120 *uttu* stanzas—praise of *Siva*, as the universal lord.5.) *Basava stōttram*, peculiar verse.

Wearers of the *linga* praise *Basava*

6.) *Basava linga satacam*—6 śīsa stanzas

Praise of *Basava*.

Leaves 1) 6, 2) 6, 3) 2, 4) 12, 5) 2, 6) 2=30

The book is long, has no boards

13. No. 132 (See duplicate 132 under XXXI)'

Three subjects.

1.) *Balhana charitra, dūipadī metre*

By Gangadhara, fragment of 6 leaves

Only as far as to *Nāreda's* visit to *Balhana* See fuller notices

supra XXX 33 blank leaves follow.

2.) *Basava purāṇam dūipada metre.*

By *Pāla curikā sōma nāt'ha*

Asavas 1, 2, part of 3rd wanting 4—7

Legends of *Bēḍa māha dēvi*—*Goḍa guchi*—*Dīpada*—*Kahgur*—*Nattiya nimittandi*—*Kanapa*—*Siva Tondari*, and many others see notices *supra*, and especially abstract under 2nd Family, *infra*

3.) *Guru gita saram*—composito metre

By *Narapa*—Some *slokas* quoted

1—3 *asīśas* complete.

Siva is represented as describing to *Parvati* the excellence of some *guru*, not named—the mode of doing him homage—his zeal—his meritorious actions—his command over the five senses—his *satva*, and other good dispositions

[*Basava* was styled the *guru* The piece may be a paraphrase on that part of the *Trabāḷa linga hla*, in which *Siva* is represented as telling *Parvati* the excellency of *Allamaḷ rabhu* also known as *guru*]

The book is long, very thick, recent

11 No 135 *Srujya vidhi dipadi*

By *Panditayya* complete

It describes the mode of performing ritual homage to the *Saiva* symbol, according to the custom of *Tambirans*, or *Jangama* guides *caeco* *viam*

The book is long thin, without boards, a little damaged

15 No 143 Four subjects

1) *Calahasti linga satacam* 31 stanzas on 5 leaves praise of the symbol at *Calahasti*

2) *Vrsladipa satacam* 5 leaves, complete

By *Soria nat ha*

Praise of the lord of bulls, i.e. *Basara*

3) *Siddha Rāra satacam* 99 stanzas

By *Siddha Rama*, on 16 leaves.

Details of the *Vira Saiva* system by a distinguished devotee

4) *Chandasu*—composite metre

By *Lacshmi pati caru*, 3 leaves

On the art of composing composite stanzas

The book is long thin, recent,

16 No 148 *Vrisha lipa satacam*, 109 stanzas on 25 leaves

Praise of *Basara* as endowed with qualities equal to those of *Siva*

The book is of medium length, thin

17 No 154 *Basava puranani*

By *Pala Curika s ma nat ha*, *dwipada*

1, 2 *ashtas* right 3 defective 4—7 wanting The big book of the *Vira saivas* see other notices *passim* 41 leaves

The book is long, of medium thickness, recent

18 No 189 I or Sect 1 see XII

Sect 2 *Basava mahimamriti vidhara*—mixed metre

A *Brahman* named *Matamba* had a son called *Basava*—he rejected the caste thread—*Baladeva* gave his daughter *Gangimbi* to him in marriage. Afterwards he took his own sister *Nidamrbi* and his wife and went to a town known as *Kapadi*. He was upheld by *Siva* and *Parvati* and he supported many disciples. In course of time he became headmaster of *stano* at *Kalyana puram*. He was leader of the *Vira Saivas*. King *Bhjala* gave his sister *Nidamrbi* to him as a second wife. He his sister and his two wives, were united to the god (or beatified) at *Kapadi Samamastara* 55 leaves

For Sect 3 see XXIX

19. No. 198. *Basava puranam*.

A fragment from the middle, such as is wanting in 17. No 151 *supra* with which it corresponds in length.

The book is long, recent.

20. No. 217. *Nija linga chickayya charitram* mixed metre, complete.

Vide 25 No. 291. *infra et alibi*.

A thief, turned devotee, was falsely accused, beheaded, resuscitated, beatified.

The book is long, thin, without boards.

21. No. 219. Five pieces

1.) *Basava satacam* 109 *vrutta* stanzas.

By *Pála curiki sóma nāt'ha*.

Various praise of *Basavéśvara*, complete, 15 leaves

2.) *Cālahasti linga satacam*, 49 *sīsa* stanzas

Praise and details as to the symbol at *Cālahasti*: leaf 16—26.

3.) *Chitta sóra satacam*, 11 *sīsa* stanzas.

Siva is represented as discoursing in a jocular manner with the "little adulteress"—*Ganga dévi*: leaf 26—29 defective.

4.) *Siva stuti*; praise of *Siva*.

Seemingly intended as a preface; one leaf, and 7 blank leaves.

5.) Sundries—a woman's pains—one ethical stanza—a few stanzas on the *mahanavami* festival—one, on symbolic ritual.

The book is long, of medium thickness, without boards, recent.

22 No. 226. Two poems

1.) *Cālahasti satacam* 34 *vrutta* stanzas, 5 leaves, various praise of *Siva*.2.) *Basava satacam*, 109 *vrutta* stanzas

By *Páli curiki sóma nāt'ha*, 9 leaves.

Basavéśa is variously praised, and the devotee asks his protection.

The book is somewhat, long, has no boards

23 No. 251. Four pieces.

1.) *Anubhava sūtram*; composite metre.

By *Pála curiki sóma*; 28 leaves, blank 6.

Wholly on recondite, and quasi "experimental" topics. It professes to proceed on *veda*s and *purāṇa*s. The *Jangamas* found some arguments on the internal happiness caused by their enthusiasm.

27. No. 351. Two pieces.

1.) *Prishabhāḍīpa satacam*, 52 *vrutta* stanzas, defective: a devotee praises the lord of bulls, or bull-chief; that is *Basava*.

2.) *Bhavāni vachanam*, prose.

Praise assumed to be offered to *Siva* by his consort, in her milder form. The book is short, 9 leaves, no boards.

28. No. 411. *Basavēsa līṅga satacam*.

113 *vrutta* stanzas, on 5 leaves complete.

A devotee praises *Siva* and also *Basava*. Some matters on the mat̐rio-metaphysical system, called *tatva-gṇānam*.

The book is long, without boards, injured.

29. No. 509. *Basava purānam*.

—a fragment leaf 183--195 *padya*s.

v. 13 No. 132. 2) *supra*.

The book is long, without boards.

30. No. 617. Six pieces.

1) *Panchicāra nāmsala, ślōcas*, with a *tīca*, in Telugu

The origin of the five elements—description of them—the three *gunas* or mild, hasty, malignant dispositions. The *dhermas* or moral duties—the deities presiding over them named. Five *ganas* are reckoned to each element, in all twenty-five varieties. They who understand these matters are *tatva gṇānis*. The ten pulses—their places, their *dhermas*—*haruna*—presiding gods. There are eight souls in the human body—these, and like matters, 9 leaves.

2.) The same subject—*ślōcas* with *tīca*.

4 leaves not regular, but in subject, agreeing with the last four leaves of 1).

3.) *Vivēca chintāmani*—prose.

A *guru's* instructions on the *Vira Saiva* way: 6 is a special number, as *Cartikēya* has six faces.

There are 6 places, 6 members, 6 *hastas* or mental faculties; such as thought, skill, sensation, perception, apprehension, imagination, 6 *aikya*s unions, 6 *saktis* mothers, 6 *lingas*, 6 *caṣṭas* qualities of mind, 6 *muc'has* (faces) as eyes, tongue, flesh, &c, 6 *padar'has* or *ganda*, *ruha*, *rupa*, *subda*, *smarisa*, *parinama*, 6 *bhaktis*, fiducial attachments. He who understands all these, and has relinquished all worldly attachments, is *maha gṇāni*, or a great sage.

Some *ślōcas* on the six places, 42 in all; others in praise of *Siva* 7 leaves.

1) *Caśike rachana* prose

Brahma pata, or *moctham*, if desired to be understood it may be learned by a *kinga vuru*, there are three modes of acquiring the said knowledge, 1 *saṅgaya* ritual with prayer, 2 *taracam* meditation, 3 *amanasara* mental absorption viz. ion, trance.

One stanza, 1 chant in praise of *Siva*

5) *Sūlha Rama satocam* 14 *sūta* stanzas 2 leaves, mystic, defective

6) *Chenna mala sūlu*, 32 stanzas

By *Soma nā ha caru*

On the above six places 3) to each one an unequal number of stanzas 22 leaves in all.

The book is long, without board, the sections are of different parts.

31 No 618 *Skad sthala gnanam* prose knowledge of the six places

1 *Bhakti sthala* 2 *Mahāvāra sthala* 3 *Prasada sthala*, 4 *Pravāṅga sthala* 5 *sarana sthala*, 6 *aikya sthala*

These six places if in right order agree with the elements of *Siva*'s body and lead to *aikya* or union with him.

[These have their representative in the human body and they also denote stages of ascent through inner world's to the *guṇa* "seventh heaven"]

32 No 631 *Mīṣarpanam* or *sthal sthala nirṇāma* being *Jangama* specialties, prose

On the five senses of the body, and then the six places—*acharya gurur Sival jangama prasaṅga* and *māla lūga* Homage to the ten's to beatification with *Para Brahma*, 3 leaves, and 1 leaf at the end praise of *Siva*

The book is somewhat long has no boards, is damaged by insects

33 No 637 *Soma rat ha bhāṣyam*

By *Pala curiki soma rat ha*, author of the *Baṣa purāṇam*, slokas with *lūga*

In 26 *prakāraṇas* or chapters. How the name of *Barava* was given rejection of the gods of other devotees—it is needful to avoid the company conversation or sight even of the votaries of any other god. The glory of cow dung ashes—of sacred beads—of wearing the *lūga*. Mode of ritual homage to this symbol—excellence of that homage. Value of the water that has washed the feet of the god. Merit of eating the *prasāda* or food that

has been offered to *Siva*. The curse on *Vishnu* denounced by *Bhingu nishi* was removed by *Siva*—value of that removal—the glory of the *Saiva* mode of ritual; the duty of a *guru*, or preceptor—on the sacrifice of *Darsha*—rejection, or destruction of that sacrifice. It is not right to worship the sun as a symbol, or as the dwelling of *Vishnu*—the chank and *chaera* marks on the body should not be worn. It is a duty to reject all trust in *Narāyana* as a god. The *udhra* or *nāmam* mark on the forehead is to be rejected. It is needful to reject all discussions as to *du murti* or *tri murti*, or duality or triplicity in the godhead; and also to reject the notion of eight *murtis* (*Bhairavas*?) as held by some *Saivas*. It is needful to reject all sacrifices, and all hetero-rituals. How the word *Bhagarat* was produced—*Bharga* (a name of *Siva*) its sound defined—the like as to *Pasupati*—*Mahadeva*—*Para Brahm*; implying the meaning of those terms. These, and like matters peculiar to *Vira Saivas*, leaf 1—273. The book is long, of medium thickness, with a brass pin.

C. MALAYALAM language, and letter.

I. ASTROLOGY.

No. 1968. *Mādhaviyam*, prose.

By *Mādhara*.

Influence of the several months—and of the zodiacal signs, the *phala sruti* as in almanacs.

The book is of medium size, thin, on talipat leaves, without boards.

II. ASTRONOMY.

No. 1967. *Ganita sāstram*, sutras with prose version, or *tīka*.

On the *vācya* system of Southern India, which is solar; as distinguished from the *siddhantam*, or northern system, which uses lunar months.

Various tables, and astronomical calculations. Rules for calculation as to the heavenly bodies; it does not appear to contain astrology.

The book is of medium size, on talipat leaves neatly written

III. HISTORICAL.

No. 1969. *Vira Pāndiya churitam*.

On his birth—reign—especially on his great prowess. Also on his horses; and occasion is taken to introduce the *asta sāstram*, or tokens by which to judge of horses as to colors, and especially hair-curls, and other marks.

The book is of medium length, thin, on talipat leaves, without boards.

SECOND FAMILY.

MANUSCRIPT PAPER BOOKS

B. CANARESE language and letter

I GRAMMAR.

1 No 341 For Sect 1—3 see IX

Sect 4 *Chandasu sastram*, prose.

By *Naga verma*, or alias *Appayya Cala*

On grammatical matter, but especially concerning Prosody On the *vr̥ta* metre, or rounded stanzas—the *yeti*, pause or cesura—*ganam* class letters, of great consequence in Telugu and Canarese poetry, the special or suitable places—examples of use.

A 4to volume, on country paper

II JAINA

1 No 553. *Ti shasti lacshana purāṇam*

By, *Chamunda raya*, prose

Sixty three tales, or legends

Reference to a work entitled *adi puranam* An account of *Ajita Tirt-hacara*, of *Sambhara Tirt hacara*, of *Abinandana*, of *Sumati bhakarata*, of *Padmaprabhu Tirt hacara*, of *Suparsia Tirt hacara*, and so on, down to the last of twenty four, named *Vartamana svami*

The *Jainas* have no moderation in their chronology, but, from the paucity of *Jaina* books, this one becomes valuable. In transcribing this book from the *McKenzie* collection the title has been altered It is therein termed *chaturvimsati puranam* or ‘legend of the twenty-four’ that is *Tirt hacaras*

The former owner remarks

“The *Trishasti lacshana puranam* also called *Chamunda raya grantham* It is a *Jaina* chronicle This was transcribed from a palm leaf volume in the *McKenzie* collection, a volume written on large palm leaves. This transcript is in a clear, plain hand, but the original is, in some places, nearly illegible, and this has caused errors, but these have been rectified in a careful revival”

The book is a folio of medium thickness, French paper, half bound in cloth and calf, lettered

III HISTORICAL

1 No 363 *Mysur rāja purābhagam*

Details of kings of Mysore from A D 1327 to 1654

A pencilled note inside the binding of the book

‘Nugger Pootta Pundit’s book is the title by which Wilks cites this volume, but he cites only the Persian translation of it’

‘In the preface of Wilks Mysore p XI, he mentions a Canarese M S telling the succession of the kings of Mysore It was translated into Persian

‘The original Canarese book, in the two volumes there described in course of time was sent to the East India House with many hundred other volumes There they lay for more than forty years unknown

‘At last I effected their transmission to the College at Madras in September 1844

Among them I discovered the above said record it is in two volumes No 1781 and No 1926

‘The present volume contains a transcript of them, made at my desire

C P B August 1847

‘Wilks shows that this record was composed in A D 1713’

This volume begins at A D 1326 (SS 1248) and ends at A D 1653 (SS 1575)

The book is a large folio very thin good wove paper and with paper boards

It may be as well to observe that the East India House MSS above adverted to as having been brought to Madras in 1844 are those catalogued in the first volume of the present work The examination commenced with those MSS as it was understood that the Court of Directors were desirous of gaining some knowledge of their contents In addition to the Leyden MSS as a nucleus they also probably contain a large donation made to the Museum of the India House by the family of the late Col Reid who preceded Sir John Munro, as Commissioner in the Ceded districts

IV PAURANICAL

I No 359 *Linga purānam* prose, translated by *Kallala nampi raja*

Purāṇa and *uttara bhagam* or 1st and 2nd part 1st part 1—97 and 103—108 *adhyayam*

2nd 1—50 *adhyayam*

A *purānam* of the *Sāra* class

Nature of *Parāṇa*, as *alingana*, or without visible form

Origin of the *Linga*, or visible *Sūtra* symbol of the masculine energy

Yuga kala nirṇayam, description of the great, and lesser ages—form of the world, as to *dvīpas* and seas

Origin of various *Rudras* or forms of *Sūtra*, with destruction of the three towns, and other worldly acts

Yoga siddhis modes of penance directed to *Sūtra* with various legendary tales, in exemplification

The book is a thick folio, good wove paper, half bound in calf, and lettered

V PROPHETIC

I No 344 Two pieces

Sect 1 *Sarāgna kāla gnānam*

By *Sarāgna* 'Time wisdom or foreknowledge of time Some part would appear to be written at the time of events and some affect to be predictive of the future as in the close of some *purāṇas* SS 1461 A D 1539 is the date given for *kaṣṭha māṣṭa* or a great famine Some astrological causes for the same are stated Kings and head men assembled, and devised means for the preservation of the people On *achāram* or local customs, and manners A description of *kaṣṭha lingam*, or the preferred symbol Some ethical matters, and others prophetic of great calamities in the distant future

For Sect 2 see VIII

VI ROMANCE historical

1 No 358 *Jaimini caryāṇa, padjas*

By *Jaimini* 1—26 and this complete

A free version of the *Asramédha* ¹*pariam* of the *bharatam* in which the pilgrimage of *Arjuna* to the south, adventures with *Ulchi* with *Chitrangada* at *Madura*, and other adventures, including a fight with his son *Papiraiahana*, and other apocryphal additions, are contained and these have obtained currency in the South. The work, from the elegance of the language is a Canaresse classic.

The book is a quarto of medium thickness, French paper, half bound in strong paper and sheep skin.

VII SATVA

1 No 315 *Bhairava isvara cariyam*

1—20 *sandhi*, prose

Glory of *Bhairavenura*, a name, or form of *Siva*. Gifts by *Chola* *rajas*, as supposed to a temple of that god.

Jangama *sthala* or place where *Siva* dwells in the living human body. *Siva*'s conquest of various *asuras*, as *Shumba*, *Nishumba* and others.

The legend of seeking for the head and feet of *Siva*, without finding them—implying immensity, and similar matters.

Pencilled note

' Copied from a volume in the McKenzie library numbered 50) 487, there is another volume 53) 703 "

The book is a thin quarto, very good paper, half bound in cloth and calf.

2 No 354 *Zarana lila amritam*, mixed metre 3—8 *sandhis*, does not end.

Praise of *Siva* and further on glory of *Basava*, the general subject is homage to *Sua*.

The book is a royal quarto thin, on good French paper, a little stained, boards, the back broken.

3 No 357 *Parvata nagale*, long stanzas

By *Bhuna* or *Mulhna*

1—16 and 1—4 *sthalas*, or 20 sections

Legends of sixty three special votaries of *Siva*. The Tamil version of this work is entitled *Periya purana*.

Note " This book is transcribed from one of the MSS in the McKenzie library, lodged in the Madras College.

' These MSS are chiefly written on perishable native paper, which the worms are rapidly destroying. The binding also is wretched and many volumes are falling to pieces.

The book is a thin folio, on good French paper bound in cloth and lettered.

4 No 362. Three pieces.

1) *Sivadhikya puranam, slokas and padyas 1—11 sandhis*

By Visuacharya

Siva is creator and Supreme—his glory declared

2) *Bichhadana charitra, padyas*

Legend of Siva cutting off one of Brahma's heads becoming in consequence a *Brahmahatti* (possessed, or insane) he roamed about as a beggar to expiate the crime. It is taken from the *puranas*, and as a single legend is complete

3) *Parasati gayancusa karavali*

An elephant book to opposer

By *Vaṭṭa saṅgata* adapted to musical recitation

Para Brahm is one, but he is manifested in different forms, as in creation, preservation destruction. The piece does not seem to be peculiarly *Saiva* as the two preceding are, and it seems to maintain the unity of God in a way not usual. 2) Is headed by pencilled note

'Copied from Melkenzie MS No 15) 505 *Sivadhikya puranam*, to which volume this one is appended. Both 1) and 2) are so copied

VIII. Tamil

1 No 311 Four pieces

1) *Nala charitra palya cariyari*

By *Clintara* 1—9 sandhis

A version of the entire tale

2) *Harischandra raja, catla palya*

1—13 sandhis, complete

The integrity of *Harischandra*—his loss and restoration to kingly authority

3) *Suryadhara charitra prose*

By *Saṭṭa* complete

Supposed to be a version from the Telugu, to which language the tale properly belongs. 1st Sect 1841

The book is a quarto of medium thickness coverry paper, half bound at 1841

- 2 No 342 *Harischandrapāyanam*, *padya*s 1—13 *sandhis*, complete

The tale of *Harischandra*, as above, see also former, and fuller notices

The book is a thin folio, blue French paper, half bound in sheep, and lettered

- 3 No 343 Two pieces

- 1) *Sārangadhara charitram*

By *Sambayya* prose, complete

- 2) *Nala charitram*, *padya* *cariyam*

1—9 *sandhi* complete

Pencil date "30th July 1852" which is probably that of being copied from McKenzic MSS

The book is in thin folio on good paper, half bound in calf, and lettered

- 4 No 351 For Sect 1 see V

Sect 2 *Ch'hora cat ha padya*s

The romance of *Soma sec'hara* and *Chitra sec'hara* two brothers, who set out on an expedition, in part predatory, in part amatory By the way they sung the *Subhagini soni*, seemingly an abstract from a poem of that title In their plunder, and love adventures, magic is introduced as a vehicle, hence, in improbabilities, it resembles nursery tales of enchanters

The whole book is a thin folio, good paper, half bound in calf and lettered

- 5 No 356 Three pieces

- 1) *Nala charitram*, stanzas

By *Chenna raya* 1—9 *sandhis* complete

The story of *Nala* and *Damayanti* see 341 1)

- 2) *Sarangadhara charitram*

By *Sambayya* complete, mixed metre

- 3) *Byjala charitram*—stanzas

1—12 *sandhis* complete

An account of *Byjala* a king of *Katayana* (the Galian of Greek writers), and of the elder *Basava* as his minister of state, strange proceed

ings, treachery, killing *Byjala* by means of a assassin, and the following overthrow of the *Jainas*, by the *Vira Saivas*

The book is a thin folio, on good French paper, half bound in calf and embossed paper, lettered

IX VIRA SAIVA

1 No 346 *Prabhulinga lila*, *padyas* 1,000

1—25 *sandhis*, complete

Description of *Carlasa* mountain—details as to wearing the *lingam*—description of a *Jangama*—on *Maja sakti* Some gods have *saktis*, some not—details as to *ishta lingam* A difference between *Siva* and *Parvati*, which was composed by *Parvati* sending her *tamasa guna* to earth, to ensnare *Allama prabhu*, whose continence had been lauded by *Siva* Details of the various devices practised and their failure whence is deduced the virtue of *Allama prabhu*, and excellence of the *Vira Saiva* system

‘ The former owner remarks

“The *Prabhu linga lila*, being the principle work in support of the *lingadhari* creed, professed by the *Jangamas*, or followers of *Basava*

Note ‘ various copies of this book differ widely from one another And the different copies, prepared for me, are transcribed from different MSS

Many various readings are written between the lines of this copy

The book is a thin folio, on French paper, cloth bound, and lettered

2 No 347 *Prabhu linga lila* 1,000 *padyas*

1—25 *sandhis*

“Note —Various manuscripts of this book differ widely from one another, and I have taken a copy of each The present volume is transcribed from a copy in the India House, No 149 of MSS in the Cananah language

The book is a thin folio good paper, cloth bound, and lettered

3 No 348 *Prabhu linga lila*, 1,000 *padyas*

1—25 *sandhis*, complete

‘ *Prabhu linga lila* in the original Cananese, received from

C Soobariyya at Mysore on the 24th February 1842 by Lang

The book is a thin folio, on strong paper, half bound in cloth and calf, lettered

4 No 349 Two pieces

1) *Prabhu linga lila*, 1,000 *padhyas* ~

1—25 *sandhis*

"This was transcribed for me by Nelluri Naram Rao, who also writes English. The original in 104 palm leaves, was sent to me from Bellary on 22 (1) 42 or 22nd January 1842"

2) *Shad linga uvaram*

The *maha linga*, or great symbol, was born in six different forms, as— .

1 *achaya l* 2 *guru l* 3 *siva l* 4 *jangama l* 5 *prasada l*
6 *mahat l*

"This is a treatise on a *yoga sastra*, written in prose. It is almost pure Sanscrit

The entire book is a thin folio, on strong paper, half bound in cloth and lettered

5 No 350 *Basava puranam*

By *Bhima cari*, 3,618 *padhyas*

1—60 *sandhis* complete

This work has been collated, and printed, in Mysore, but is not yet translated. Occasion will occur to give a full abstract from a Telugu version, by *Palu curiki soma nat ha*

The book is a folio, of medium thickness, on superior French paper, bound in calf and lettered

6 No 351 *Basava puranam*

By *Bima cari* 1—60 *sandhis*, 3,618 *padhyas* complete. Another copy, matter the same, the hand writing is larger, and the pages less full

The book is a somewhat thick folio good French paper, half bound in cloth and calf

7 No 352. *Ohenna Basava puranam*

By *Vira Bhadracharya*, 2,891 *padhyas*

1—63 *sandhis* complete

This work appears to have been subsequent, and supplementary to the foregoing and somewhat larger *puranam*, so styled because it is customary for every sect and every temple to have its *puranam*. It is composed much in the like spirit of hostility to *Lachnaras*, *Saivas* and *Jainas* and to

all *Brahmans* of whatever class Arguments against the *Paishnavas*, such as natives only could conceive, are given treating them with little ceremony, and much contempt A vein, of ridicule, and ludicrous sarcasm, runs through the different sections The book was written after the *Vira Saivas* had come to power and had slaughtered their victims

The late owner writes

"The *Chenna basava purāṇam* or *Jangama* legend—*Chenna basava* was one of the earliest followers of *Basava* the deified teacher of the *Jangamas*

"This is a most amusing set of comic stories There is an English summary of it in my Telugu collection Vol 1, p 304, and also in the Telugu version which has been well edited by *Vira Bhadraya*

"This is copied from a palm leaf, volume, in the McKenzie library, No. 1623

"The various readings in this book are copied from a bound volume in the McKenzie library, marked No 9/ 12 or 44 That copy contains only 12 chapters

"A third MS was afterwards received from Bellary "

By 'amusing' in the foregoing extract may be meant a placing *Brahmans* in places and positions, as unsuited to their character, as Davus Field at the early nor his placed in a parson's Tiwackem Supple A lame and Trulliber A tendency so to treat the *Brahmans* runs through the lighter literature of the Hindus Prof Wilson in his notes on the *Mr ch Akshati* etc ther did not perceive this, because mild in the expression or else he left it to his readers to form their own perception The *Sarabhandāras* of frequent occurrence in this collection, is a gross instance of what is here indicated

The book in question is a narrow, but thick folio, French paper, bound in cloth and lettered, the binding worn, and damaged

S No 355. Two pieces

1) *Prabhu linga lila*, 1,000 *padhyas*

1—25 *sandhis*, complete

2) *Biyyala raja charitram*, stanzas

1—12 *sandhis*, complete

S W of Meru was *Kalyana pīram* 12 *lādās* (120 miles) in dimension (which is *alancaram* for a large town)

Adi Biyyala ruled there &c See *supra* VIII 5 No 356 3)

The former owner's note

"This was copied from Mr Elliot's MS and contains much that is evidently interpolated "

The book is a thin folio good French paper, boards, back broken,

9 No 360 *Ashlu rama tilacam*

1—13 *sandhis padya caryam*

Excellence of the *guru* or teacher (applied specially to *Basava*) excellence of the *Saiva* symbol, and of the *Jangama* or living exemplification of deity, legendary tales as to the *linga* and as to its superiority over symbols of other sects. A detailed account of the *Vira Saiva* system. Legendary tales of individuals, such as *Dharmaguna* and *Prabhadayga*, and *Sushila* and others.

The book is a thin folio, good wove paper, bound in calf, and lettered, binding worn.

10 No 361 *Bhura chinta retnam*

By *Mullanuchuri*, *stócas*, and *padyas*, with a *tica* to both annexed.

About 11 *praláranas*, or chapters. The author states that he gave the narration to *Satyéndra chola rája*, which is a fictitious name. *Jangama rvara mahima*—glory of the *Vira Saiva* god—duty of constant meditation on him—he imparts spiritual knowledge, and bestows beatification.

Vira Saiva acádra nirupanam a description of the rites and ceremonies in use among this class of votaries.

Legendary tales, grossly distorted of *Chola* and *Pandiya* kings are interspersed.

The former owner writes

"This was transcribed for me from a copy in the McKenzie library at Madras. The original MS is on perishable native paper, and fills three bulky volumes, containing 213 leaves or 406 octavo pages."

[From an English translation of these three volumes. Professor Wilson in his sketch of the *Pandya* History transported Madura to *Kalya n*, near Goa, because the native author took a legend from the Madura *St hola p ra am* and made the site to be near *Kalyana puram*.]

The book is a thin folio, good wove paper, bound in calf, and lettered.

11 No 367 *Chenna basava pranam*

1—63 *sandhis*, 2891 *padyas*

Vide supra 7 No 352

The late owner's note

The present copy was sent me from Bellary, in 1847 "

The book is a thin folio, good wove paper, bound in country calf, a little worn.

C SECOND FAMILY.

MANUSCRIPT PAPER BOOKS

Tfing language and letter

I ART of POETRY

- 1 No 203 For Sections 1 2 see XII.

Sect 3 *Ragada lacshanam*

Rules, and proprieties as to a kind of chant in lengthened lines.

- 2 No 206 Sect 1 *Kulalayūnanda pracāsica*, a comment on a Sanscrit work, which is a comment on the *Chandria loca*.

1- 3 *ghattam, padya cūṭyam*.

Appayya dieśhada's comment on the work of *Calidasa* has been much criticised, the present comment appears to be merely an elucidation in a spoken language

For Sect 2 see XXI

- 3 No 207 Sect 1 *Cāvyalancāra chūdamanī*

The jewel of poetical rhetoric

18 *ulusams, padyas*, complete

Sect 2 *Appa cūṭyam, padya cūṭyam*

A comment on a work by *Nannaya Bhatt* This comment is in part rhetorical, in part grammatical. Another copy will be ranged under the latter heading—and with a brief abstract given

For Sect. 3 4 see VII

The book is a broad, thin folio, China paper, sheep bound

- 4 No 252 *Cāvyalancāra chūdamanī*.

1—8 *ulāsams* complete *padyas*

" Copied at Guntoor July 18, 1831 by *Chettu Rāmācharlu Maṭṭalari seshayya* "

A work on the rhetoric of poetry

The book is a medium sized quarto, half bound and lettered, used

- 5 No 314 For Sections 1, 2, 3 see VII

Sect 4 *Lacshana dīpica*

On faults in poems, praise of suitable letters in proper places, and censure of bad, or wrong letters Properties of poems—order of *varnas*, or classes of letters, and the like

The book is a medium sized folio

II. CHRISTIAN.

1. No 327. Christian *veda grant'ha cat'ha saneshepam*, an epitome of the story of the Christian Bible

The former owner writes thus.

"Summary of the Old Testament history. This is the first volume; and beginning with the book of Genesis, it goes as far as 1 Samuel chapter 8"

"This is somewhat abridged; it is written in easy plain Telugu, though not very elegant style. It appears to have been translated by the Roman Catholic Missionaries, about the year A. D. 1790. All mention of circumcision is excluded."

Marginal notes by the same.

"An account of the supposed method of creation—creation of the world 2nd day, 3rd day, Gen 7, 2. Gen 8, 5. Gen 8, 12 Gen 3, 19 On Cain and Abel Sermon 3 from the creation to the deluge. Sermon 4 on the Deluge."

"Tower of Babel—calling of Abraham"

[I doubt if Roman Catholic Missionaries were in the north so early as 1720, but the "Lettres Edifiantes" might settle the question. They certainly followed M. Bussy; and by reason of his temporary successes, and influence made many nominal proselytes. Still I hesitate to class this book as Roman Catholic, because it is not customary with such to reduce any part of scripture into a vulgar tongue. Moreover I see that the decalogue is given correctly, the 2nd commandment and the 10th commandment without omission, or alteration, which is not Roman Catholic usage. The missionary DesGranges at Vizagapatnam had in employ a *Brahman*, named *Ananda raya*, who was born in the Tamil country, and may have composed this book, with the help of the Tranquebar Tamil translation. In that case 1807 would be a likelier date than 1727]

The book is a folio of medium thickness, French paper, cloth bound, lettered "Old Testament history."

2. No. 328. "A translation of the Acts of the Apostles, by C. P. Brown 1840," prose, complete

[The translator made versions of various part of Scripture—St Luke's gospel especially; for the use of the Madras Auxiliary Bible Society. They went into the hands of Telugu Scholars, and though it does not appear, that the Society printed any one such version entire; yet the Reverend J Reid of Bellary, acknowledged aid received, by hints and models, especially as to the use of *sandals*, on which point, other scholars have since differed from Mr Reid]

This book is a thin folio, foolscap, half bound in country calf

III CORRESPONDENCE

1 No 301 A miscellaneous collection of letters in Telugu for the use of learners "collected by C P B, Madras 1832"

Some headings and notes, as to the subject, and quality of composition are written, here and there, in the book

It is a folio, of medium thickness, foolscap, full bound in sheep

2 No 304 Various letters, and other papers

"This book contains miscellaneous papers collected as specimens of the colloquial Telugu, used in business and I propose to add a translation"

"C P B Ag Judge of Rajahmundry

Various notes of official entries A translation afterwards of some of the early papers

The book is a broad thin folio, country paper, bound in red sheep

3 No 308 "Copies and translations of Telugu letters, petitions, &c, compiled by C P Brown Esq, 1833, for the use of students, and to assist native Translators into English

Translations are on opposite pages, to the extent of ten or twelve pages

Beyond is an index to the contents of the *Sinhasana dvatrimsat*, in 12 books, by *Gopa raja*, but only to the end of the 2nd tale One page with meaning defective, is filled up with flourishings of the Telugu letters for *sri* and *ye, ya*, ille at the best The natives sometimes transposed the initials into P C B

The book is a broad folio their country paper, bound in red sheep, lettered

4 No 340 Telugu letters

The site to which they are referable is Masulipatam Some relate to the cutting a water course for irrigation, others to appeals to the Provincial Court with a variety of other matters selected, as supposed for use in examination by the College Board

The book is a thin folio foolscap half bound and lettered.

5 No 391 A collection of letters.

"Prepared for use of students, or, students' miscellany, commenced in 1840"

At page 107 is a list of subjects, occupying 6 pages

The book is a folio of medium thickness, foolscap, full bound in country calf, lettered

IV EROTIC

1 No 2 *Anuruddha charitram*

1—5 *ashtasas, padyas.*

Tale of the grandson of *Krishna*, considered to be *Cama* redivivus. His amour with ' *Usha* daughter of *Banasura*—the war, and subsequent marriage of *Anuruddha* and ' *Usha*

The book is a small thin quarto, good paper, bound in calf, and lettered

2 No 3 Two pieces

1) *Pariyata pariharam*

1—5 *ashtasams*

The legend of *Krishna* going to *Indra's* world, and bringing away the tree with flowers of paradise, to appease the jealous anger of *Satya* *Bhama*

2) *Sacotala parinayam*

Avadharica 1 and 3 *ashtasas*

The tale of the drama, put into the form of a narrative poem.

3 No 4 For Sect 1 see V

Sect 2 *Radhā Madhava samvrtam*

1—3 *ashtasams—padyas*

A dispute between *Radhā* and *Krishna*. It seems to be otherwise known as the ' *Na deviyam*, and will come under further notice *infra*

The book is a small, thin, quarto, good paper, bound in calf, and lettered

4 No 5 Three pieces

1) *Rasabharanam*, the jewel of the poetical *rasas*, sentiments or emotions, with reference to the passion of love

1—4 *ashtasams, padyas*

2) *Rasa manjeri*, the garland of passions

1—3 *guchams* or flower bunches, like in subject. It occurs among the palm leaf MSS *supra*

3) *Śringara rasita palam*1—3 *asṛasas, padyas*

The place, or region of amorous emotions, or sentiments of various kind, experienced by lovers, painful and vengeful included

The book is a small quarto, of medium thickness, good paper, bound in calf, and lettered

5 No 6 *Radhica sruntanam*1—4 *asṛasas complete, padyas*

This is the tale of *Ila deti* and various copies occur among these books complete, or otherwise, but having varying titles with some object, not at once apparent. The subject will be noted further on

The book is a small thin quarto, good paper, bound in calf, and lettered

6 No 8 Two pieces

1) *Sunanda parinayam, padjas*1—5 *asṛasas*

A tale of betrothal, and marriage.

2) *Sita Lalayana*—mixed verse

A poem founded on the marriage of *Rama* with *Sita*, the daughter of *Janaka*

‘Sheets misplaced C P B’

The book is a small quarto, on good paper, of medium thickness, half bound in calf and lettered

7 No 9 *Turasa sunkhya uyayam*By *Jencata pati cavi*Vol 1 1—3 *asṛasas, padyas*Vol 2, 4, 5—*asṛasas*

This is a very free version of the *puranic* legend concerning the birth of *Budha* and the war that was a consequence or connected with it

The 1st Vol is a small thin quarto, good paper, bound in calf and lettered the 2nd Vol similar, but thicker both volumes are worn as to the binding

8 No 10 Five pieces

1) *Lalanya satacam, a cento*2) *Kalirayi satacam, do,*

3) *Kont'ho lamo satocam do*

4) *Bhalira larnelpu satocam*

By *Vaidoisa Appayya cavi*

"Four sets of amorous verses, and songs"

5) *Cori chandoppa satocam*

"Satirical, and humorous verses"

The former owner's note —

'This copy contains the various readings found in several M SS collated at Trichinopoly, Madras and Masulipatam From these compared texts, I have caused the new edition of these books to be prepared, which was completed in 1832 and printed in 1839"

I have heard from various natives—and recently from a literary man, at Vizagapatam—that Hindu literates considered themselves indebted to the said Editor, for his numerous reprints of Telugu works

The book is a small thin quarto, good paper, bound in calf and lettered

9 No 15 *Chandira rekha vilasam,*

1—3 *asthasam* complete, *padyas*

A love tale, relative to a female named *Chandra rekha* or "moon line," if both words are Sanscrit only It denotes a curve line on the body of females, and is of frequent use, as a name in love romances see 42 No 152 *1 fia*

The book is a small quarto Trench paper, full bound in calf, lettered, the binding worn

10 No 16 *Ahalya sanerandam*

By *Vencata Krishna*, *padyas*

1—3 *asthasas* complete

Saneranda appears here to be a name of *Indra* A tale founded on the puranic account of *Indra* and the wife of *Gautama* There are various copies, and poems of two kinds one giving the puranic tale, and another of a different, and libertine character

The book is a small and thin quarto, delicate paper, full bound and lettered

11. No 17 *Bilhanyam*, *padyas*,

1—3 *asthasas*

The Hindu Heloise and Abelard, a tale often before abstracted the love tale of the daughter of a king and her tutor The latter praises her in person in this poem

The book is a small, and thin quarto, good paper, bound in calf, and lettered the binding worn

12 No 23 Two pieces

1) *Karnamritalu*—melodies

1 st *hapacam*—*padyas*

2) *Krishna Karnamritani*

3 st *hapacams*

The love adventures of *Krishna*, adapted to singing and public recital

The book is a small quarto wove paper, half bound and lettered

13 No 32 Two pieces

1) *Ahalya cati* a from the *padma puranam*

By *Singana* son of *Ayyalu bhatt*

The crafty device of *Indra* to deceive *Ahalya* the wife of *Gautama*, and his consequent punishment nothibertine

2) *Nilaparinayam*

By *Cuchimanchi cati timmana*

The betrothal and marriage of *Nilā*

The two pieces are written in Telugu on the left hand page and there is a begun translation in English for some distance on the right hand page both unfinished

The book is an octavo volume good paper, old date 1825 &c bound in sheep

14 No 37 *Ahalya sancanda vilasam* from the *Dasavataram* book 7

The amour of *Indra* with *Ahalya* wife of *Gautama* a medium account.

Partly translated on the right hand pages

The book is in octavo good paper old bound in sheep, worn

15 No 39 *Tarasa saric hya vijayam*

By *Kundala Vicalapati*

In 3 volumes 1—3 *asrusas* but only 1 part of the 3rd

19 No 44 *Bilhana caṇḍya*, otherwise *Bilhanījam*1—3 *asṛasams*

Often abstracted from preceding copies

The former owners no e

This is the Telugu translation from a celebrated Sanscrit original. The poem is rare, and does not occur, even in the McKenzie collection, in either language.

The Telugu version is celebrated for its beauty. It is rather diffuse. This is still more rare than the Sanscrit. The present copy was originally made from a MS found at Cuddapah, and completed by a comparison with other copies discovered at Trichinopoly and Conjeveram.

The introduction and the termination were only in a single copy. In each MS whole passages of 20 to 50 lines were missing, but the whole is, I trust, now complete. * * * * *

After all the verses are in a very confused order, and a comparison with the original shows that, both in the Sanscrit and Telugu copies, many stanzas are spurious.

There is a Persian poem named the *Mibr o Mushtiri*, which exactly parallels this story.

In addition to former abstracts it may be stated that on the king discovering the amour between the tutor and his own daughter, he ordered *Bilhana* to be killed who delivered himself by narrating instances of kings, that had acted in like manner, to their own ultimate destruction.

The book is a royal 8vo, good paper, bound in sheep and lettered.

20 No 45 *Satyabhāmasaṅgatanāṭi*1—1 *asṛasams*

Satyabhāma was at the head of *Kṛṣṇa*'s inferior wives. On her private intercourse with him fictitiously *su, posed and made public*.

The book is a quarto, Europe paper, bound in calf and lettered.

21 No 89 Three pieces

1) *Sringara dāṣaṇa*, love cord, or wreath1—2 *asṛasams*

2) *Sringara śīlha samudra purna chaitrodayam* the rising of the full moon of the pure sea of amorous poetry.

1—1 *asṛasams*

3) *Vaijayanti vilāsam.*1—1 *asāsams*, complete.

The tale of *Tonda podi reddi*, conquered by a dancing girl at *Srirangham*, and brought under suspicion of sacrilege. The tale has been more than once abstracted.

The book is a folio, of medium thickness, country paper, half bound in calf, and lettered, somewhat injured.

22. No. 102. *Rāsica jana manóbbhiramam.*1—6 *asāsams*.

Description of the *Chenji* savages—names of beasts—and of birds—beauty of women who attend in kings courts, or do them service—the splendor of a king, as to garments, as to jewels, as to equipage. His amours. His mode of hunting; its pleasures, visits to pleasure grounds, or wilds. Manner of a king setting out to hunt. The hounds or dogs used—on the king's killing beasts—and like matters; to please the tastes of native chiefs.

The book is a folio of medium thickness, good paper, half bound in country calf, used.

23. No. 103. *Rāsica jana manóbbhiramam.*1—6 *asāsams*.

Another and older copy, with various readings interlined; the foregoing is possibly the corrected copy.

24. No. 104. Two pieces.

1.) *Rāsica jana manóbbhiramam,*1—6 *asāsams*

This is an old copy without any variations.

2.) *Chamatara manjeri,*1—3 *asāsams*.

Varnam, or description of the eight wives of *Kṛṣṇa* 1 *Rucmini*, 2 *Kalindi*, 3 *Satyabhama*, 4 *Bhadra*, 5 *Mitra dundia*, 6 *Jambuvati*, 7 *Sulanta*, 8 *caroti*.

Kṛṣṇa vilāsam: his amusements with his wives—tale by *Rucmini*, concerning *Kṛṣṇa*. A discourse of *Kṛṣṇa* to his younger sister, and hers to him.

On *Lacshmi devi* (apparently the 8th wife)

Praise of *Kṛṣṇa*, by *Saneha*; conduct of the amour by a bird messenger. *Kṛṣṇa's* message to *Lacshmi devi*. Other matters panegyrical of *Kṛṣṇa*.

The former owners note

"This poem is useless, it is composed in a bad pedantic style; and is in many places nearly unintelligible Yet it is much admired by some learned Telugus The subject of the poem is the marriage of *Krishna*, which is the theme of at least twenty Telugu poems"

The book is a folio of medium thickness, country paper, bound in sheep

- 25 No 103 *Padmāvatī parinayam*, or *Bhanumad vijayam*
By *Valagapudi Krishnayya carī*
1—5 *asvāsas* "1075 *padyas* or 4,000 lines"

A romance on the loves of *Bhanuma*, and *Padmāvatī* a female, including, as it would appear, full details, in native taste, as to sexual intercourse

Any one who would wish to have some knowledge of this atheistic system may gain it from the *Karicas*, as translated by Prof Wilson

The book is a folio of medium thickness, French paper, embossed paper covers, broken off

- 26 No 106 *Bhanumad vijayam*

1—5 *asvāsams* another copy, prepared for the press A summary in English, at the end, discreetly cut out

The book is a folio, of medium thickness, various, but good paper, boards, lettered

- 27 No 107. *Bhanumad vijayam*

1—5 *asvāsams* with a *tīca* or *vyaḷyanam*, that is comment

The former owner remarks

"This is a learned, and useful commentary, and sufficient as regards the more difficult passages but the easier pages are omitted The minute commentary on the transcendental philosophy (*sāṅkhya*) contained in the 5th canto is placed in another volume 'See XIV, 11 No 143, 2) *infra*

The book is a thin folio, thin French paper, half bound in cloth, and lettered

- 28 No 108 Sect 1 *Bhanumad vijayam*
1—5 *asvāsams*

A clear and correct copy, looking recent.

For Section 2, see XX.

The book is a folio, of medium thickness.

29. No. 109 Sect. 1, *Bhanumad vijayam*.

1—5 *asvāsams* with a *tīca* or comment, another copy.

For Sect 2 see IX. For Sect. 3 see VIII.

Sect 4. *Rūdha Kṛṣṇa vilāsam*.

1—3 *asvāsams*.

Another copy of a piece, elsewhere entitled *Rūdha Mādhava samvātam*.

An imitation, I believe, of the *Gita Govinda* by Jyāi Dēva ; translated by Sir W. Jones.

30 No. 112. *Vāsu dēva manamam*.

1—13 *varnacams, padyas*.

Another poem on the amours of *Kṛṣṇa*.

The book is a thin folio, good French paper, half bound in cloth and lettered.

31. No. 119. *Pārtha Sāradi vijayam*.

Subject from the *Bhāgavatam* and *Jaimini Bharatam*. The "triumph of the car-driver of the Parthian ;" that is to say of *Kṛṣṇa* who drove the "*rheda*" of *Arjuna*, when *Subhadra* eloped with him.

By *Kuppana cavi* : mixed metre.

1—26 Sections.

The former owner's note :

This is a *musical* version of the popular tale of *Kṛṣṇa* : relating his various amours, in the style of the *Bhāgavatam* and framed as melodies. The work is complete.

The book is a folio, of medium thickness, good French paper, half bound and lettered.

32. No 126. Three poems.

1.) *Prabhāvatī Pradhyumna*.

1—5 *asvāsams*, or sections.

By *Pingala suri*.

On an amour of *Kṛṣṇa's* son.

2) *Nagna chitti parinayam*By *Valluri narasimha* 1—3 *ashtasams*

Description of *Nagna chitti*—and of the *sudra* class of people—of *resyalu*, or prostitutes—of women who sell buttermilk, and chant the praises of their tribe, as that of *Krishna*. Description of *Vensala raja*, birth of *Nagna chitti*—youth, a parrot messenger. Description of spring, and other seasons. Homage to *Manmata* (Eros). *Krishna* came to the *srayam raram* of *Nagna chitti*—putting on the marriage bracelets complete to the end of marriage.

3) *Krishnabhyudayam*1—5 *ashtasams*, incompleteParentage, birth, life, and adventures of *Krishna*

The book is a folio, of medium thickness, good paper, bound in country calf, and lettered

33 No 127 Five poems.

1) *Chandra banu charitram*By *Tani gopula mallana mantri Cavi*1—5 *ashtasams*

Intercourse between *Krishna* and *Satjabhanma* they had a son named *Chandra banu*. *Nareda* came to *Krishna*. *Pradhyumna* (son of *Rucmini*) and *Chandra banu* learnt singing from *Nareda*. A *Siddha* (magician) visited *Chandra banu* and discovered to him the beauty of a daughter of *Rucoma bahu*, called *Kumudini*. Her beauty described. The tale does not seem to finish.

2) *Calijana ranjanam*By *Suranna aditya sarya cavi*1—3 *ashtasams*

More than one subject. On the marriage of *Vijaya lokiniki* and a daughter of *Anurindan*. Praise of *Harielandra maha raja* and *Clandra mati*—their pouring corn over each other's heads at the marriage ceremony.

3) *Raja vakana vijayam*By '*Aditya surya cavi*

There was an extensive forest or wilderness called *Kandilyam*. The hero *Raja vakana* entered therein. Various details of his amusements with women there. The daughter of a king named *Manasara* was married to *Raja vakana*. He tied the *bottu* or marriage token on her neck (scent ring on finger).

4.) *Gadhéyopákyanam.*

Visvamitra told a story concerning *Satamanda* son of *Gautama*. Narrative of the passion of *Menaca*, a courtesan of *Indra's* world, for *Visvamitra*. He bathed in a pool named *cási hámali*. On the penance of *Visvamitra*.

5.) *Tapati varnam.*

1—5 *asvāsams*, complete.

There was a town called *Adancki*. One named *Savarnudu* was enamoured of *Tapati* female. *Tapati* paid homage to *Manmata* (Eros), *Savarnudu* made professions of love towards her. *Tapati* accepted his proposals of marriage; and they reciprocally poured corn over each others heads, in the marriage ceremony.

The book is a folio, of medium thickness, good paper, bound in calf, and lettered.

34. No. 131. *Kalā pūrnodayam.*

1—7 *asvāsams*, sub-divided into 35 smaller portions. The full rising of *kalā*; which is either a personified goddess of 16 forms, on the *sacti* system, or else may mean sexual intercourse. There is much about *Krishna* as usual; but it includes a tale, with some reference to human sacrifices to *Cali*. See a former notice under the 1st family MSS. also *infra* 64, No. 333.

The book is a folio, of medium thickness, good paper, 31 copy books, unbound, and tied by a string.

35. No. 132. *Rádha mádhaba samvátam.*

1—3 *asvāsams*, *padya cávyam* with a *tica*.

The loves of *Krishna* with *Rádha*, *Ilā*, *Rucmini*, and others.

An English title page is given; thus:

"The *Rádha Mádhaba samvátam*, or the loves of *Rádha* and *Crishma*, an original Telugu poem by *Veludandi Tiruvengalaya*, a critical edition illustrated with an ample commentary, prepared under the direction of Charles Philip Brown, by *P. Venkatsarsu*, 1829."

The book is a thin folio, full bound, and lettered.

36. No. 133. Sect. 1. *Rádha mádhaba samvátam.*

1—3 *asvāsams* *padya cávyam*.

This is a rough copy, taken for further use.

The former owner's note.

"This is copied from a Manuscript in the McMenzie library the poem is extremely rare;" was rare might be written; for so many

copies have been taken from that one, as to make the poem somewhat common

For other Sections, see VIII

The book is a folio, of medium thickness

37 No 134 Two pieces

1) *Satyabhāmasāntam* Vide 20, No 48, *supra*

1—4 *asṛāsams*

A tale of *Kṛṣṇa*'s amour with *Satyabhāma* *Kṛṣṇa* s going to *Indra*'s world for the paradise flower Afterwards the quarrel with *Dandāma*. The love pangs of *Kṛṣṇa*, on account of *Satyabhāma* . falling at her feet, and the like Praise of the *Caṇṇa* raja or poet.

2) *Bahulasya charitram*

1—5 *asṛāsams*

One portion relates to *Kṛṣṇa* and his amour with *Satyabhāma*, and various sportings in water with others *Bahulasyudā* (great dancer) was a king who hearing that *Kṛṣṇa* was coming to his house, went out to meet him Mere fictitious scaffolding for love tales Some matters concerning *Lacshmana*; and *Rama*'s marriage with *Sita* Tale of *Kalanadī* a man, and *Manahajyoti* a female *Kalanadī* gave all his money to *Manahajyoti* She then drove him away He went very sorrowfully to a temple, and the god returned to him the amount he had lost

The book is a folio, thick, common paper, half bound and lettered the binding damaged.

38 No 135 Sect. 1 *Chandrangada charitram*

1—6 *asṛāsams*

By *Paidi marri Venkatapati*

It is also known as the *Paidi marri prabandham*.

Chandrangada was the son of *Indrasena* and his wife *Camala*—his infancy—youth—love of a forest nymph—love pangs—difficulties—marriage—a war and conquest, &c &c

Sect. 2 '*Usha parinayam*

1—5 *asṛāsams*

The clandestine amour of *Aniruddha* grand son of *Kṛṣṇa*, with '*Usha*, daughter of *Banasura*, imprisonment of *Aniruddha*—consequent war other romantic adventures, ending in the public marriage of the pair

Other sections come under various headings.

The book is a thick folio, bound in flowered paper. An English abstract of Sect. 1, is at the end of the book, see 40, No. 150, there inserted, as a fuller specimen of such love tales.

39. No. 136. *Tārāsa sane'ha vijayam.*

1—6 *asvāsams*; *paāya cavyam*, with *chacora vyakhyānam*.

The legend of a furtive amour between *Tārā* the wife of *Vrihaspati*, and *Chandra* the son of *'Atri*, whence originated the *Chandra vamsam*, or lunar line; *Budha* being the offspring of the said amour. As *Tārā* means the zodiac with its stars, *Vrihaspati* the planet Jupiter, as *Chandra* is the moon, and *Budha* the planet Mercury, so an astronomical *enigma* has been, by some supposed. This poet, however, makes his personages flesh and blood. It is an extremely censurable detail of a middle aged woman seducing a young man. A war ensued; and a double claim to the parentage of *Budha* occurring, the celestials adjudged him to be the son of *Chandra*.

This copy is ornamented with a title page by him—thus: “The adventures of Tara or Stella, and the Genius, a celebrated fairy tale, written in Telugu verse, and illustrated with a comentary, composed under the directions of C. P. Brown, by the learned Narsima Charu, in the year A. D. 1828.” “In the present copy the volaminōus dedications, prefaces, &c., are omitted 1843.”

The book is a folio, of medium thickness, good paper, half bound in cloth and calf, lettered, used.

40. No. 150. *Chandrangada charitram*, otherwise known as *Paidi marri cavyam*. 1—6 *asvāsams*.

By *Paidi marri Vencatapati*.

The book is a thin folio, good paper, bound in cloth, and lettered, used.

An English abstract, by the late owner, is here inserted:

CONTENTS OF THE PAIDI-MARRI CAVYAM.

OR,

CHANDRANGADA CHARITRA.

CANTO. I PREFACE. The poet alludes to various stories in the Rāmāyan, which are briefly summed up 21—48, *Shashti antalu*, verse 56—57. Here the new rekooning begins. *Pura varnanam*. The army 37.

The city of *Nishadha* (*Nala's* realm) was ruled by prince *Indrasena*, whose wife was *Camala* 62. He was childless, and holds a consultation

with his wife. They resolve to apply to Vishnu for aid (* see note written below). At last Vishnu appears in visible form and gives the prince a garland for his wife which is to grant her offspring. 118 she becomes pregnant. She bore a son named *Chândrangada*.

CANTO II Account of his infancy—children's sports 28 Description of summer, winter and spring. A forester appears before the king. Description of his savage appearance 56 His speech in the savage dialect. Description of the forest, and the wild beasts 78. The king goes to hunt 85 Description of the hunt. In the forest he hears the tinkling of women's jewels and perceives their perfumes 146 Which they trace to a grove where they find a troop of wood nymphs dancing. Their charms. Among these the prince perceived a bright damsel whose loveliness filled him with admiration 164—180 Description of the prince's appearance—he falls in love with him—her feminine expressions 189

CANTO III The prince's amorous fever, and his eager expressions. He asks the girls who they were, and whose daughter this beauty was. They replied that her father was *Chitrasenu* that he had many sons, but no daughter, till, in answer to his prayers (as he wished to bestow a daughter on a brahmin) this lovely girl was born. That it was foretold that she should live 10 000 years, but her husband was to suffer a great affliction (*gandam*) in the fourteenth year of her age. The prince was shocked at hearing this. He consulted an astrologer, as to the best means of averting this curse and was assured that it might be done away. Then to obtain the fulfilment of what he had predicted—he addressed his prayers to *Parvati*, as usual. *Indra* was jealous of this, and sent *Cupid* to disturb his heart from prayer †. Then *Venaca*, the Hebe of Olympus was sent to him, accompanied by *Cupid*, at the permission of *Rati*. On arriving at the hermitage, *Cupid* is accosted by *Vermineus*. Description of the hermitage. *Cupid* beholds the saint. Then *Menaca* begins to stroll about in the saint's presence, and salutes him, she grieves to find he will not regard her. *Cupid* weeps with her. The hermit now perceived them, and asked what they wanted. At last *Venus* (*sic*) and *Cupid* retire disappointed.

Indra was now much alarmed and as he was about to be turned out, he went and complained to *Siva* and *Parvati*. Hereupon *Parvati* pays a visit to the hermit, who offers her land and states that what he wishes to obtain, is the gift of predicting and obtaining the fulfilment of his prediction. Then *Parvati* took the shape of a red breast 176 and went to the prince, and told him. He was much pleased. The bird predicted the marriage. The prince then went home.

* This meant on of childlessness and successful prayer as preliminary to the birth of the hero, is a favorite mode of commencing a Hindu poem.

† This is the usual routine in Hindu romances. The gods envy and disturb the happiness of men and strive to baff. them in every various action.

CANTO. IV. The prince's amorous grief. Description of the rains and clouds and spring. He talks about his love to his friend *Narmasakha*. The heroine's grief at being separated from the prince. One of the dames of honor asked her why she was crying. They tried to comfort her. With them she goes on a rural jaunt, 300. The ladies came to a lake : they bathe, and dress. They worship Cupid. The princess's mother *Vimala* tries to console her, and to find out with whom she is in love. Their grief at his absence.

CANTO. V. *Chitrarekha*, an ambassadress, obtains a picture of the hero. Evening is described, and Night, and the rising of the moon. The grief of the heroine. *Chandra dushana*, *Manmatha dushana*—Morning.

CANTO. VI. The marriage is determined on. The princess comes forth as bride. *Chitrarekha* introduces all the lords to her : the last of all being our hero : over whose neck she casts her garland. He is bathed, and adorned. She is bathed, 21. Nuptials, and the usual ceremonies. Her father gives her good advice 58, and she goes home with her husband *Chândrângada*.

Then there happens a war—and all fight in the usual style. The prince sends his father a despatch, describing the victory. The prince and his wife return home.

Here the poem terminates—Throughout this poem there is manifested great vigour, and originality of poetry. It has excited the applause of those scholars who have read it ; and, when published, will certainly become popular. There is a *divipada* version of this story called *Sōma vāsa mahatmyam*.

41. No. 151. *Chandra rekha vilāsam*

The *pūrva* and *uttara bhāgams* complete ; *padya caryam* : see the following ; which has a *tica* or comment.

The book is a thin folio, country paper, bound in sheep, and worn.

42. No. 152. *Chandra rekha vilāsam*.

1—3 *asvāsams*, *padhyas* with *tica*

Niladri rāja (blue-mountain king) became enamoured with *Chandra rekha* (crescent curve) she being a *dāsī* or *pagoda* servant, aged 36 years ; their amours satirically described.

The book is a folio, of medium thickness, country paper, bound in sheep, and worn.

43. No. 153. Two volumes, *'Ila dēriyam*.

The 1st vol. has 1, 2 *asvāsams*. } with *tica*.
2nd „ 3, 4 „ }

By *Velli dandi taru Vencutayya*.

This is a rough copy as taken from a McKenzie MS. Copies are multiplied, under this title, and as *Radhā madhava samratam* in 3 *asrasams*, and as *Rūdhasrantam* or *Radhica siantanam*, in 4 *asrasams* and as *Radhā Kṛṣṇa vilasam* in 3 *asrasams*, to what good purpose, is not clearly apparent.

Although the name of a male author is given, yet the tale seems really to have been written by a female at Tanjore, named *Mudda phalan*, and one of the mistresses kept by a king of Tanjore. He appears to be indirectly designated under the name of *Kṛṣṇa*.

Radhā the mistress of *Kṛṣṇa* had an adopted daughter named *Ilā*. This child is described as being expressly prepared for *Kṛṣṇa*, by *Radhā*, who afterwards is painted in the extremity of rage and jealousy, at the success of her own work.

"This is the rough copy from which a fair copy has been taken. See 154, 155.

44 No 154 *Ilā deriyam*, or *Radhica siantanam*

1—4 *asrasams* *padyas* without *tica* fair copy

A thin folio good French paper, bound in country calf and lettered, the binding much worn.

45 No 155 *Ilā deriyam*

1—4 *asrasams* *padyas*, with *tica*

A fair copy, on good foolscap, neatly written. The book is a folio, of medium thickness, half bound in cloth and calf, lettered used.

46 *Atta bhagavatam*, or *Satyabhāuma vesha catka*

A portion of the *Bhagavatam* adapted to the stage, the hero and heroine being *Kṛṣṇa* and *Satyabhāuma*. *deipada* verse and a mixture of other measures—songs *uditalu* and *atta talam* technical terms for measure of verse, a few rounded *stanas*.

On the amour of *Kṛṣṇa* and *Satyabhāuma*

Among other matters the *koravanchi*, that is, when *Kṛṣṇa* lili himself in sport *Satyabhāuma* went about every where seeking him and at last found him—their meeting represented, with like matters, adapted to the taste of an Indian audience.

The book is a thin folio, country paper bound in rough calf.

47. No. 168. Sect. 3. *Rādhicasvantanam*.

1—4 *asvāsams*—tale of *Rādhica*, or 'Ila.

"*Rādhicasvantam*, or the molting soul of *Rādhica*, adopted daughter of *Rādha*, the favorite mistress of *Kṛṣṇa*.

"An amatory poem written by *Palani* a dancing girl, mistress to the rajah of Tanjore, named *Vira Pratāpa sinha*.

"This poem is exceedingly rare. Three MSS. were obtained, all imperfect; but, in different places, set right by *Vencalanarsu*. The lady herself did not compose the whole; parts display much learning. The names of relatives are *Mahratta*, not *Telugu*. Her tutor *Ragharā-chari* probably aided her. Parts show a female hand. These are in changing metres; the easiest and lowest rhymes."

See various notices *supra* of preceding copies.

The piece is the third out of five, in a folio book.

For the other sections see XIV.

48. No. 169. *Purūruvas charitram*

By *Utti rāja Manōranjānam* 1—5 *asvāsams*.

The tale is founded on pauranic legends, and the time is the earliest antiquity, at the beginning of the *chandra vamsa*, or lunar line; but it is made a vehicle of matters, which even the filthy Voltaire might have hesitated to write in his own name.

Nāreda was a king for performance on the rina or lute. *Kundini purom* a town is described. *Brahmans* in it are described: the king, his courtiers, and his courtezans, and also *taisyas* or merchants of the place, described. Account of *Purūruvas chaeracerti*. *Nāreda* paid a visit to *Purūctas*. *Nāreda* taught ethics to *Purūruvas*, and *Purūruvas* discoursed with *Nāreda* on *tairāgyam*, or renunciation of the world. *Nāreda* then went to *Śterga*, *Indra's* world described. On the dancing of *cezyas* or courtezans. *Indra* discoursed with *Nāreda*. Hence *Nāreda* is represented as narrating to *Indra*, in the hearing of the courtezans, concerning the birth, lineage, and valor of *Purūruvas*.

Chandra loved *Tāra* the wife of *Vīṣkaspati*, and took her to his town. *Budha* was born to them. Birth of 'Ila; but as *Sudhyumna* a male *Sudhyumna* went out to hunt—hunters described. He trespassed on the *vana vivāha* or privacy of *Siva* and *Parvati*, and became a woman. A curse rested on the wilderness that, if any man entered it, he should change his sex. The female bore the name of 'Ilarati. She and *Budha* become mutually enamoured. As the result of their intercourse, *Pūrūruvas* was born. *Siva* appeared to *Nāreda muni*, *Siva* gave to 'Ilarati the gift of being one month a man, and another month a woman, *Sudhyumna* thus ruled, both as a man

and a woman, *Vasishtha* taught *Pururvas* when he was of sufficient age, *Sudhyumna* caused him to be crowned, and himself retreated to a life of penitential austerity. The rule of *Pururvas*. His wars with the people of *saca despa* (Scythians). The ruler of that country fled away. *Pururvas* proceeding, conquered in the eight regions; that is in all directions. These wars *Nareda*, as a minstrel, described to *Indra*. The courtesans *Rhemba* and *Urcasi* became enamoured of *Pururvas* on hearing of his heroic actions. The person of *Urian* described. She loved *Pururvas*. *Nareda* returned to his place. One named *Marutu*, a regent of wind, took away *Urcasi*—she was comforted by her nurse or female companion. Her abuse of *Manvata* the god of love. She entered the aforesaid *Vana vivaha* wilderness. Information was conveyed to *Pururvas*, he rescued her, and thenceforward their amours are particularly detailed. In the sequel *Urcasi* returned to *Indra's* world. The latter portion is the subject of *Calidasa's* drama which is more delicately managed, and with other variations. The earlier portion is puranic. Ovid has a legend about *Tiresias*, whose sex had been changed. The legend seems to be a hieroglyphic for a revolution of religious opinion of the greatest following consequences, continuing to the present day. But poets lay hold of such figures, and, by hunting down the metaphor, spoil every thing they touch.

The book is a thin folio, of medium thickness, French paper, bound in country calf, and lettered, the binding worn.

49 No 171 *Cavakarnasayanam*, or *Mandhatacharitra*, *padya catyam*

By *Narasinha cavak*. 1—6 astusams

Iuranesa was a king of the *Surya* ramsa or solar line. He carried an egg to the hermitage of a *rishi*. It fell and broke, and the hermit cursed him. In some mystical way the egg entered the womb of the king's wife. At the dictate of *Vasishtha*, the king made a sacrifice, with a view to obtain a son. On a son being born the king died. His wife thought on *Indra*, who said the aforesaid curse was the cause and gave the king life again. The child was named *Mandhata*. He was crowned, and anointed, and he conquered all kings. He ruled over the conquered countries. All kings did him homage. Afterwards there was war between *Mandhata* and *Ravana*. *Siva* appeared to them both. *Siva* praising the courage of *Mandhata* gave a gift to him. *Mandhata* conquered *Ravana*. *Indra* came to *Mandhata* and praised him for his prowess. There was a king of *Kontala desan*, named *Kontalendrudu* who had a daughter named *Vimalangi*. In order to get her married he sent her portrait in various directions. *Mandhata* sent his portrait to *Vimalangi*. She seeing the portrait loved him. Their marriage took place, & , &c. *Mandhata* came to *Ayodhya*. He performed penance.

Vishnu appeared, *Mandhata* worshipped him. After many praises rendered, *Vishnu* said "There is no one greater than I am," and gave to the king beatification, in consequence of his having ruled with great devotedness to *Vishnu*. There is one, or more than one notice of this tale, under the 1st family, with which this one may be compared.

* The late owner refers to the *Vishnu purāṇam*, Telugu V-107 *Bhagavatam* IX, sect 6, 7—wherein the tale of *Mandhata* is given. This copy contains variations from four MSS, lacunæ supplied by another MS from Guntur. "*Mandhata* was son of *Intanasta* a descendant of the *Surya* race of kings."

* The book is a folio, of medium thickness, various papers, various readings, bound in country calf, and lettered, worn, and the back damaged.

50 No 172 Another copy

This is a fair copy, written on one page only, the other one blank, no corrections.

The book is a folio, of medium thickness, good French paper bound in sheep, used.

51 No 173 Sect 1 *Bahúlasya charitram* 1—5 *asvasams* vide *supra* 37, No 134, Sect 2

A tale of a king *Bahulasya* or *Bahulasayudu* and *Kirishna*, and various matters of connected bearing. 1 or Sect 2, see XIX.

The book is a folio, medium thickness, French paper, bound in paper, worn and injured.

52 No 174 *Vasu charitram satyalayanam*. The tale of *Vasu* with a commentary. By *Bhatta murti*, 1—6 *astāsas*.

This piece though considered to be a first rate classical poem is so difficult that no one, however learned in these matters, could read it without a glossary, or comment. The paraphrase here given, is also, not easily intelligible. It is merely a fictitious love tale, with abundance of scenic descriptions interwoven. Brief notices have heretofore been given, from foregoing copies.

The comment is by *Soma kṛta Vidrojana Rājanī*, and this was carefully copied out for his own use, by *Zalluri Appayya Pandit*, the employ of the late owner, who observes—"This is the older commentary, composed about 1750 A D."

The book is a thick folio, foolscap looking old done up in country pasteboard, and worn.

53 No 175 *Bala Rina chaitani*, 1—6 asrasas S e the next following No

The book is a folio, of medium thickness old foolscap, half bound, calf and marble paper, lettered, used

54 No 176 *Bala Rama charitram* 1—6 asrasas

Parikshit of *Hastinapur* enquired concerning the lives of *Bala Rama* and *Recati* and how *Recati* came to be obtained in marriage In reply a description is given of a flower garland—a description of *Valigarati* a female *Bala Rama* described *Narada* came and told him the news of the country, giving him a description of *Recati* *Indra* came to her residence A description of *Rhemba* a courtesan of *Indra*'s world, is introduced, with the usual connected indelicacies *Recati* sent a talking bird (*maina*) to *Bala Rama* He talked with it and the bird came back, and talked with *Recati* It again went to *Bala Rama*, and described *Recati* A female messenger came to *Recati*, and told her the pains he was suffering on her account The result was an interview *Recati* was astonished Again she sent her nurse with power of *mantras* to him *Bala Rama* visited *Recati*, who cried for joy She put a garland on his neck with praises The consequent marriage described *Bala Rama* put *konkanari* on *Recati*'s forehead, and tied marriage bracelets around her wrists The marriage symbol was tied on the neck of the bride Praises or epithalamium by relatives Then *Recati* went with *Bala Rama* when he returned to *Dwaravati* *Recati* lived in the same house as his wife &c In this way the inquiries by the ruler at *Hastinapur* were answered

The book is a folio of medium thickness, common French paper, edges uncut, country paste boards, covers

55 No 177 *Anuruddha charitram*

1—5 asrasas

"With a commentary written at the desire of C P Brown (Esq) by *Pandita Jencalnarsu* 1831 *Caupati Appaigya*, the author of this poem, also wrote the tale of *Parururas*

The subject, in the general outline corresponds with the *Usha parinayam*, only the heroine therein takes precedence

There is an English abstract at the end of the book but it is too licentious to be here copied The following may suffice

Dara described *Anuruddha* was son of *Pradhyumna* (son of *Krishna*) by *Rati*, he was betrothed to *Ricomalschana* whose person is described *Dara* pleased *Sa* by means of music His daughter *Usha*

was lovely. She went on a formal gypay party. She fell asleep in the woods, and dreamt of a fine youth. On awaking, her grief was very great. Her portrait was sent out for inspection. Portraits of young men were called. At length a portrait of *Aniruddha* reached her, and she recognized in him the youth she had dreamt of. A variety of poetical common places follows. *Chitra-rekha* a handmaid, was sent in search. She found *Aniruddha* and took him by stealth to *'Usha*. She hid him in a closet. Much indelicate matter. At length suspicions arising, *Aniruddha* was caught, and was imprisoned, by *Bânâsura*. *Nâreda* came and told the news to *Krishna*, who set out for war. The town of *Bânâsura* was besieged. *Krishna* fought with *Siva*. At length *Cotari* the mother of *Bânâsura* interposed; but in vain. The battle described. *Krishna* cut off *Bânâsura's* thousand arms, two excepted. He ordered the pair of lovers to be produced. They were placed in a chariot, and he thus returned with them to *Dwaraka*. The town; the splendor of the pair described. *'Usha* had a son named *Vajrudu* (diamond one). He grew up. *Nâreda* came to a sacrifice made by *Aniruddha* and praised his son *Aniruddha's* great felicity. Singularly enough, reflections on the vanity, and folly of human kind, close the piece.

The book is a thin folio, two kinds of paper, bound in calf, lettered, worn.

56. No. 178. *Aniruddha charitram*.

1—5 *asvasams*, *padya caryam*.

This has the original only, without any other comment, than a few various readings, and marks of reference.

The book is a thin folio, extra foolscap, half bound, and lettered, worn.

57. No. 217. For Sect 1, see XV.

Sect. 2 *Bhadra parinayam*.

By *Peddana cavi*. 1—3 *asvasams*, *padya caryam*, without glossary, or various readings. A fictitious poem on the ordinary common-places of love, and marriage.

Bhadra was one of *Krishna's* inferior wives. The entire book is a folio of medium thickness.

58. No. 218 *Bhanumad vijayam*.

1—5 *asvasams* r. 27, No. 107, *supra*.

"The *Bhanumad Vijayam*, or adventures of *Bhanumad*, written by *Velagapudi Krishnayya*, is a modern poem, written about A. D. 1700."

The book is a royal 8vo of medium thickness, country paper, bound with flowered paper, and lettered.

59. No 265. *Kanaka ranjita sic'hāmani parinayam—padya cariyam*
By *Zakiletti Venkata rāma*.

1—6 *asvāsams*, the 6th defective.

A fictitious poem, similar in kind to 57.

The book is a thin folio, good paper, half bound in cloth and calf, and lettered.

- 60 No 266 *Abhimanya vitūha*, the marriage of the son of *Arjuna*

By *Chenna Bhattāchārya*

1—5 *asvāsams*, *dupada*—metre

The late owner's note :

"This M.S. belonged to a *Brahman* named *Tattāchārya*, who took away the original, in the end two other copies were met with. This is one of the most agreeable poems in the Telugu language. Its plan is Braminical; yet all the gods and gooddresses, and heroes and heroines, are described as ordinary folks; behaving in an easy, natural manner. The style of language is pure, free, and beautiful"

It has a few English notes, in half margin at the end

The book is a folio, of medium thickness, good paper, half bound in calf, and lettered

61. No 268 *Chātu dhasa padyālu* various stanzas 1st and 3rd *asvāsams*, the 2nd wanting

"Anthology, and other short compositions in verse"

"These verses I collected, either on account of their beauty, the celebrity of composers, or their utility in illustrating the language. Many are from oral tradition alone. Such short compositions often have more real poetical merit than those which, being larger, are turgid and lifeless."

The book is a thin quarto, old, paper of peculiar fabric, bound in rough calf, injured.

- 62 No 283. *Kokosastiam*, or *Kalā sastiam*

1—3 *asvāsams*

An *ars amoris* Classification of women in four divisions. Indications as to agreement, or disagreement of sexes, from form, features and the like. Temperaments of women. fanciful classification of the female sex, from divine, human, &c, down to assine, monkey like and devilish. Modes of feminine endearments. Dispositions of women of various countries, as

portions of India. Indications of love, indifference, or dislike; and grosser matters, needless to be specified.

Brief marginal notes by the late owner, here and there occur.

The book is a thin folio, good paper, half bound, damaged

63. No. 290. *Kṛṣṇa līlā vilāsam*.

1—3 *asvāsams*.

The sports of *Kṛṣṇa*. Description of *Mat'hura*. Birth of *Kṛṣṇa*, his boyish play in stealing butter, and the like. Description of *Rādhā* his aunt. His going to her house—and details of their amour—*Kṛṣṇa* a player on the pipe. Hot winds described. Description of *Rucmini* his future wife, &c.

The book is a narrow thin folio, country paper, bound in rough calf.

64. No. 333. *Kalā pūrnodayam*, the rising of the full lust (moon).

By *Surayya* (sun-squire).

1—3 wanting, 4—8 *asvāsams* the end.

The personal appearance of *Rhemba* described. Her interview with *Nāreda*, who told her *Kṛṣṇa*'s sports, and actions. Certain conditions were stated as to his bringing about an interview, as a pander. These were connected with the worship of *Cāli* or the *Sacti puja*. They go to *Kṛṣṇa*'s quarters and instruct *Satyabhauma*.

The book is a folio, of medium thickness, country paper, one board remains, one gone.

65. No 334. *Gōpālā līlā suddhāla hari padyalu*; or stanzas concerning a chief named "*Hari*, fully exemplifying the sports of *Kṛṣṇa*."

1—3 *asvāsams padyas*.

The name is a fiction; but whether it is a lampoon of some one who would be recognized, or straightforward, to please vicious tastes, does not appear. The said chief saw a female named *Gāuri* (fair one, a name of *Parvati*) and fell in love with her. Their amorous intercourse is fully, and particularly described. Besides, that chief had other women in keeping, who were accustomed to sport, and bathe in his *Nandivanam* or pleasure grounds. The people of the neighboring town were accustomed to steal into the gardens, and to bathe, and sport with those women. This was done by agreement, and set contrivance, especially on Fridays. Hence the idea of a possible lampoon.

The book is a thin quarto, country paper, without binding, the outer paper damaged.

. 66 No 335 *Abhimanyu maham*

By *Chinna Bhattaracudu*, *dupada* metre, *vide* 60, No 266,
supra Compare XIV 30, No 317, 6 *infra*

Sashirekha (moon line) a female was married to *Abhimanyu*. The marriage was celebrated with pomp, and extraordinary rejoicing, with the attendance of many persons. The bridegroom was *Arjuna's* son, by *Subadhra*, sister of *Krishna*. He was very skilful. From the womb he was taught a *mantra* called *chacata yugam*, for killing enemies. He was born of full age. He was taught the use of *Danur banam* (rocket?) with *mantra*, to give it effect. He was skilful in archery, brave clever, and the like.

The high estimate of the former owner is given above.

The book is a thin folio, foolscap, bound in flowered paper, and lettered.

67 No 337 Two pieces

1) *Ahalya sancranda vilasam*

By *Sangamésvara cavi*, 1—5 *asvāsams*

This piece is not by the same author as in either of two former poems—the one by *Venkata Krishna*, the other by *Singana cavi*. A danseuse and a king take the place of *Gautama's* wife, and *Indra*. Dancing performances described, &c.

2) *Abhimanyu parinayam*

1—4 *asvāsams*, *padya cavyam*

By *Lacshmi pati*

The title, and the author, differ from the foregoing.

Abhimanyu was of the *Pandu* race of *Hastinapur*. Details of his splendor—leading on to the marriage. The examination was only cursory.

The book is a quarto, of medium thickness, foolscap paper flowered paper binding, lettered.

V ETHICAL

1 No Sect 1 *Kuchilo vyakanam*.

1—3 *asvāsams*, *padyas*

Kuchil was a fellow scholar with *Krishna* or an early companion. His lot was different, as he was in great poverty and had many children. His wife urged him to go, and visit *Krishna*. A vehicle is thus formed for

many remarks on riches, and poverty, somewhat in the style of "the Two Dogs" of Burns, only more refined

For Sect 2 see IV

2 No 11 *Sumati salacam*, 150 *padhyas*, with *vyakhyānam*, or *ṛtica* to each apothegm

"*Sumati*" means "good sense," and it seems to have been given as an epithet to an author unknown. Ethical stanzas adapted to schools. Many of them are translated into English in the book

It is a small thin quarto, good paper, bound in sheep, and lettered.

3 No 24 *Kuchalaropakyaṇam*

"The preface is mutilated, the book begins at page 4, and is complete"

"Regarding this fable, see Penny Cyclopædia in Sanscrit, page 398 'C P B'

Vide supra 1. No 4

The book is a small quarto, good wove paper, half bound, and lettered

4 No 27 *Vemana padyaṇu*

1—3 *asiusas*, known as *Dherma pura*, *Narasimha salacam*

The former owner states

"This is a new edition of *Vemana* 1842"

"A new edition enlarged and corrected by the aid of numerous MSS. This edition seems to contain all that is worth printing. About 2,000 verses remain, which are unworthy of publication. They are chiefly on mystical subjects"

The book is a small quarto, good paper, bound in calf, and lettered

5 No 29 *Vemana, padyas*

3 *asiusams* and part of 4th

"The verses of *Vemana* new edition 1842. In this edition the text has been carefully revised by a learned Telugu poet. The arrangement is also somewhat changed. Those verses which appear spurious, being placed at the end of the volume. The volume contains 1165 stanzas, selected out of——"

The book is a small quarto, good paper, bound in calf, and lettered

- .6. No 31 *Vemana* in four volumes, and a fifth as a supplement.

These volumes seem to be the early copies from which the first edition of *Vemana's* ethics were printed at the College, Madras, in 1829, a thin 8vo volume with $\frac{1}{2}$ pages Telugu and English translation at the foot of each page. In the MS volume, the Telugu is on the left hand page, and the English version on the right hand. The 5th vol or supplement, appears to contain obscene matter, which unhappily mingles with all native ethics; and, as such, was considered to be unfit to meet the public eye. There were also verses styled *Ganapati* of like kind, probably picked out from *scots* books, which cover such things, under the name *Ganapati*.

Octavo volumes, old but good paper, bound in sheep, with paper labels

- 7 No 34. *Brihana rajanyam*

By *Kotta Lanca Mitranayan*.

In three volumes

The Sanscrit original by *Brihannagadi* translation by the above

The subject's on duties and observances which may be deemed religious, similar to the *Dharmottara* parts of some *purāṇas*, so licent the practical after the legendary, or doctrinal portions. Abstract of course is needless.

Long octavos, thick China paper, bound in sheep, a little worn.

- 8 No 35 *Sulacshana sāram*, or the essence of good qualities

An invocation to *Kṛishna* is prefixed, which is no very good indication

Native ethics

The book is a long 8vo, thick China paper, bound in sheep

- 9 No 98 Six pieces

For Sect 1, see XX For Sect 2—4, see XIII

Sect. 5 *Vemana padya'u*

, 6 *Penasta samana safacam*

Both on native morals

The whole book is a thick folio, board

- 10 No 141 Three pieces.

- 1) *Parama yoga tilasam*

1—5 *asrasam*, *divipada* metre, incomplete, exercise, duties and discipline of one who separates from the world

2) *Samira Uumara vijayam*
1—7 *asvasams*, *padya cāvayam*

3) *Vemana padyālu* 1—961 stanzas
"This is transcribed from T. T. 361, being the M.S. referred to in letter C."

The book is a folio, of medium thickness, good paper, half bound, and lettered

11. No. 179. For Sect 1, see XX.

Sect. 2 *Vemana padyālu*
Bendamuri Lunca prati, 116 *padyas*

The book is a royal 4to, of medium thickness, half bound, and lettered

12. No 182 *Bhagarat gita padyas*
1—4 *asvasams* 1—218 *adhyayams*

It appears to be a complete copy of this intercalary chant of *Krishna* in the *Bhagavatam*, requiring no further notice

Some native, it is presumed, has put into the book a sort of genealogical tree, issuing from three roots, the *sātvica*, *rajasa* and *tamasa gunas*, leading to a stem formed of the five elements represented by small circles, and these branching out to larger ovals, representing various *sactis*, or mothers. There are three pages of explanation of these symbols. *Brahma*, *Vishnu* and *Siva* are recognized, but are represented by very small circles, the *sactis* are larger ovals variously colored. It is intended possibly to give an illustration of the mystic portion of the chant, and is apparently of that class of *sactis*, who, without excluding the male energy, give to the female energy the predominance

13 No 263 Four piece

For Sect 1, 2, see XV. Sect 3, see XIX.

Sect 4 *Vemana padyālu*.

1—4 *asvasams*, 115½ stanzas

At the end is an index of metres, and words exemplifying them

The whole book is a folio of medium thickness

14. No 270 Four pieces

For Sect 1, 3, see VIII. Sect 2, see XIX

Sect 1 *Vemana padyālu*, 1116 stanzas with a verbal index prefixed

The book is a folio, of medium thickness

15 No 277 *Vemana padya*

' A collation of MSS intended for a new edition of *Vemana*
2834

Various readings alphabetically arranged, new epigrams (sententious maxims) added

The 1st edition of *Vemana*, with English translation, Madras, 1829, was merely a selection. The 2nd edition in 1839 only an extended selection the text occasionally amended

1st edition 623 verses 2nd edition 1 164 verses

' A final edition to be prepared in this volume 2 300 to 3,000, from more than 40 MSS '

Compare 5, No 29, s 1 ra

The book is royal 4to thick French paper, with many slips interleaved half bound in sheep and lettered *Vemana* 1834

16 No 278 *Vemana*, Book 4th ' on mystic devotion

"A supplement of extracts with an English interlined translation of each sentiment, or distich

The book is a long thin folio French paper, bound in flowered paper, lettered

17 No 279 Sect 1 *Vemana padya*

3 *astakams* no renderings

For Sect 2 see VIII

The whole book is a thick folio boards

18 No 280 Two pieces

1) *Sriyati salacani* 150 stanzas with *tica* a school book

2) *Bhaseara salacani* 111 stanzas with *tica* like in subject and in use

The book is a narrow folio, of medium thickness bound in rough calf, used

VI TABLES

1 No 79 *Parichaitra* five devices

In two volumes

Vol 1 contains 1 *Mitra bh* la i, or the art of dividing friends, complete

Vol 2, contains 2 *Sukṛta labham*, return for good done

3 *Zanti vīgraha*, treacherous simulation of friendship

4 *Labda nasam*, loss of property.

5 *Asamprécsham*, danger of hasty, or rash proceedings

Folios, good paper, bound in country calf, lettered, recent

2 No. 80 *Pancha tantriam*, 2 vols

Vol. 1 *Mitṛa bhadam* and *Sukṛta labham*

Vol 2 *Zanti vīgram*, *Labda nāsam*, *Asamprécsha Iariyam*

• This seems to be a rough copy, and earlier than the preceding one It is in smaller handwriting

The book is a thin folio, good paper, bound in calf and lettered the binding worn

• No 81 *Pancha tantriam*

The five devices as above a complete, and fair copy, corrected edition

The book is a folio, of medium thickness, good paper, bound in calf, and lettered binding worn

4 No 82 *Pancha tantriam*

The five devices, complete, with various readings

The book is a thick folio, good paper, half bound and lettered the binding injured

VII GRAMMAR

1. No 38 *Bhūmana chandasa*

"A treatise on Prosody, translated on opposite pages, with various remarks by C P B "

The book is a long octavo, old, but good paper, bound in sheep, worn

2 No 107 Three treatises

1 *Nannayya Bhattajam*

The earliest Telugu grammar extant

It has five divisions following the order of Sanscrit grammar, and it has contributed in a leading degree, to strain the Telugu language to a conformity with Sanscrit

1 *Śiṅgya paricīṭeda* orthography

2 *Saṁdī* " calculation

3 *Atīta* " review

4 *Helen* " exponents

A " verb and tense

2) *Bala sarasvatyam*, a comment on the foregoing piece, also in five chapters, brief as to 1—4, but much fuller on the 5th or Verbs, and their derivation

3) *Ahobala panitiam*, or otherwise termed *Carasiro bhushanam* a voluminous commentary, in Sanscrit, on the *Nannayya Bhattiyam*

The book is a royal folio, of medium thickness, best paper, half bound in sheep and marbled paper.

A page of writing dated September 1827 by the late owner is copied and inserted

"The Telugu Grammar written by Nannaya Bhatt, which stands first in this volume, is deservedly celebrated for its great learning and exactitude. It is, however, extremely difficult. The acknowledged intricacy of the language is here very much increased by the plan of the work, which is entirely unintelligible to such as are not already expert in the language. A very extensive command of Sanscrit grammar is likewise requisite. Even those who have these advantages will find the axioms given in an inverted order, that greatly tends to render the whole unintelligible.

Thus the changes formed by elision, &c, in the cases and tenses are described before either of these subjects is defined, and exceptions to rules are placed before the rules themselves. The fundamental principle is placed at the close of each subject rather than at the beginning, and the whole is, as far as possible, made to assume a resemblance to Sanscrit, a language, the grammar of which is utterly dissimilar, in almost every part, to Telugu.

It is much to be wished that a plain grammar were written in Telugu for the use of the Natives, among whom grammar is now fallen into a degree of undeserved neglect, for which the circumstances above stated will account.

The present volume is in the handwriting of a very sound scholar, who thoroughly understood his subject, and yet, in every page, we find irregularities in orthography, from which his learning ought to have secured him. He is a Bramin named Boddapati Subbanna.

The *Bala Sarasvatyam*, or first comment on these Grammatical canons is not exhibited uniformly in all the copies—some manuscripts adding considerable details under certain heads."

3 No 199 *Appa ceriyam*.

1—5 *ascasams*

A chapter, or table of contents, is prefixed and a translation of that table by the late owner is here given.

ADIC CAHYAM SUCCHIC.

TRANSLATION OF THE ABOVE TABLE OF
CONTENTS.

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The book is a folio, of medium thickness two kinds of paper,
 bound and lettered, but damaged

1 No 204 Sect 1 *Irāḥra caṁṁudi, paḍya caryari*, incomplete
 See other notices of this work

For sections 2, 3, see XX

Part of a comment on the *Andhra caṁṁudi*, by Buchayya, Mr.
 Brown's moonshee, is appended

The book is royal 8vo, best paper, uncut edges, boards, worn

5 No 205 *Iḍṛita chandrica*

This work, though mixed up with Telugu books, is more pro-
 perly Sanscrit It is on the subject of genders

It is a thin folio, country paper, half bound and lettered worn

6 No 314 Sect 1 *Carṣṣirob'ushanani*.

By *Ahobalaje paḍit*

A comment on the grammar by *Nannayya bhāṭṭ* which appears to be
 also known as the *Chintamani* On *varṇa—gurutam*, letters—*sandhi*, vowels,
 consonants verbs

For sect 2, 3, see XII for sect 1 see I

The book is a folio, of medium thickness, good paper half bound,
 but damaged

VIII HISTORICAL

1 No 109 Four pieces

For sect 1, 1, see IV, for sect 2, see IV

Sect 3 *Kāṭerā raja cl aritram*

Copied from a McKenzie MS

An account of a war between two local chiefs, one at *Nallar*
 (or Nellore) and another named *Kaṭama* who would seem to have been
 a ruler at *Amravati* The Nellore chief is termed a *Clola* Other
 notices will occur

The entire book is a thin folio, half bound

2. No. 133 For sect. 1, see IV.

Sect. 2. *Bobbili cat'ha*.

The local wars in which Monsr. Bussy was concerned, and *Vijaya rāma*, *raja* of *Bobhalli* on the other part. Preliminary details; with the final and general slaughter

"*Bobbili*, a little N. W. of *Chicacole*, mentioned by Orme."

The account by Mr. Orme is somewhat full and circumstantial: native accounts vary in so re particulars.

For section. 3, see XX.

Sect. 4, *Kāmamma cat'ha*

The husband of *Kāmamma*, who was named *Marayya*, was head servant to the Marquis Cornwallis, for six years.

Details of incidents which then occurred. The Marquis was taken ill on the road; went home (?) and died.

Sections 2, 3, 4, were taken down from the mouth of a travelling minstrel; who sung popular ballads. He was employed for a month to recite what he knew; and the particulars were written down from his dictation.

Sect 5. Account of the *Vēma reddiyālū*, including notices of *Chola rājas*, and the *Kakateyas*, kings of *Warankal*, especially on their gifts to different temples; always the main point of history with *Brahmans*.

It is not known whence this piece came; but there are such notices in the Mackenzie papers. The entire book is a folio of medium thickness, good paper, half bound in cloth and calf, and lettered, worn.

3. No. 170. *Yāyati charitram*.

1—5 *asvāsams*, *padyas*

Account of *Yāyati's* division of the earth, and great partiality in favor of his younger son. The fable is that, in old age he induced his youngest son (of four) to give him his capacity for sensual pleasure, in return for the largest share of the kingdom.

The former owner's note:

"This M.S. has been compared twice with other copies, and proves very correct.

"The nuptials of *Yāyati* and *Devayana* *Yāyati* was 5th king of the lunar race," i. e., if *Dulha* be reckoned as the first.

[The time assigned to the division of the earth in the Mosaic chronology, agrees pretty well with the place and time given to *Jayati*, but there is not much dependence to be placed on the list of the lunar race]

The book is 1 folio, of medium thickness, country paper, injured, half bound and lettered, the binding damaged

4 No 233 *Hyder charitram*

1—4 *asūśams*,

On the wars of Hyder and Tippoo, with various people, the English included

[There is a Mahratta document of this kind in the McKenzie collection]

The former owner's note

'The Memoir of Hyder and Tippoo was written in Mahratta, from which the present Telugu translation was made at my desire I prepared and printed an English translation, made from the Mahratta. The present Telugu version also should be printed" C P B 1855, "This I present to the College

The book is a folio, of medium thickness, half bound in sheep and lettered

5 No 270 Four pieces

Sect 1 *Kātama rāja cal'ha—dīpāda Yeruguti pīṭhi pōllata* a scuffle, or blows of the people of a town called *Yeruguti pīṭhi*

It began about cows The word *Amarati puri* occurs at the beginning, and the site of war was near that town

"The principals are styled *Nalla siddha chola maharaju*, and *Katama raju garu* Details of a war between them SS 1061, A D 1157"

"See local records, vol 18, page 16—18, and McKenzie MS No 40, No 316, and No 7" These documents pertain to vol 3 of the present work

[This narrative did not attract my attention when engaged in the *Amarati*, but it may be looked at in that reference some other time]

For sect 2, see XIX

Sect 3 *Simhala dīpāda laṣṣeyat*

Copied from the McKenzie MS No 910, old marks 124, C.M 329, and the late owner refers to my notice of it in the Madras Literary Journal, Vol. 8, 51, July 1838 As such it appertains to vol. 3 of this work

The war of *Periya Krishnapa Nayaka*, first against *Tumbichi nayadu* of *Parama gudi*; and then against the king of Ceylon, ending in the death of the latter; the abstract, so referred to, is somewhat full.

The book is a folio of medium thickness, on good paper, half bound in calf and lettered, the binding damaged.

6. No. 273. Three pieces.

1.) *Bobbili vāri cat'ha*.

The war of Monsr. Bussy against the Zemindar of *Bobhalli*.

"This volume contains the *Bobbili cat'ha* or *Rangha 120 charitra*; wherein *Muosa Boose*, i. e. Monsr. Bussy is described, as the murderer of the celebrated raja of *Bobhalli* or *Boobily*, as the name is spelt by Orme."

2.) *Oumāra Rāmuda cat'ha*.

An account of two brothers, who were dreadfully treated by a guardian; and a war consequent thereon. See Vol. 3.

3.) *Doti Kāmmāna cat'ha*.

Account of a servant of Lord Cornwallis: on his death the widow of that servant burnt herself with his dead body.

[Sec. 2, No. 193, which is a copy on better paper than in this book].

The book is a very large quarto, of medium thickness, thin country paper, bound in rough calf.

7. No. 279. For Sect. 1, see V.

Sect 2. Various papers copied from the McKenzie MSS. described as being "written on country paper full of worms, and rapidly perishing."

—*Tondaman palliyacara*, as list of those local chieftains; the chief town being *Virūla malai*, near *Trichinopoly*.

—*Jambukésvara loil*. Account of that temple on an island of the *Cāveri*, near *Trichinopoly*.

—*Matsya kalalam*—*Retna giri isvara*—*Tiruvādu Lotti vāru*—*Toraiyūr pallaiyam*—*Ariyalūr palliyacarer*—*Tiru Vellāru*—*Chitāmbara*—*Chenji palliyacärer*—*Manar gudi*—*Sri rangham*—What are termed *Laiscyats* or accounts of those places, or persons.

—*Kṛabāchēram Jamuḷu madu* Lyfeat.

—*Illugottu vari ramsarali*, a genealogy of the race of Read s who ruled near Tripety. Of this last there are two copies in the McKenzie MSS and one of them on good paper, and in good preservation. Reference to Vol 3 of this work.

The book is a thick folio, on French paper, boards, used

8 No 294 *Palnatti vira charitram*

Vol 1, 3 *scandas*—592 pages *dwipada* metre not complete in this book, the remainder is found under the next number

Reference to * Local records, Vol 9 page 262, and Vol 10, page 287, those records are copied from McKenzie MSS and appertain to Vol 3, of this work

Old historical ballads, border minstrelsy in simple style such as "Chery chase" English notes are prefixed, or put in the margin

The book is a folio of medium thickness half bound in cloth and sheep, and lettered, French paper

9 No 295 Sect 1 *Palnatti charitra*, the complement of the foregoing 1—170 pages

This is termed the Guntior copy or Gurzala MS

The foregoing is styled *Krishna Reddi* MS

For other sections of this folio see XXV

A combination of several landholders against the people of *Guruala*, and *Macharla* in the district of *Pilnid*. It originated from a trifling cause but women came to be mixed up with the fray, and it lasted from A D 1080 to 1087

10 No 297 Sect 1 *Palnatti charitram*

By *Bala kuma dwipada*, complete

The original MS was supplied by *Krishnameti reddi* and this copy therefrom was written by *Bellari Venkata Subbanna*. The subject disputes and battles of various (*curau*) braves a great fire kindled by a spark

For sect 2 see XXIII

11 No 298 *Palnatti vira charitram dwipada*

The latter part of the account "but modern composition different from the old original the versification being much polished. The story is the same. The poet states that he copied it from a *variorum*

by *Sri nat'ha*, in the McKenzie M.S.S.; but he has lengthened it out tediously, and added separate episodes."

The Introduction is termed "mythological rubbish."

The book is a quarto of medium thickness, foolscap paper, half bound in cloth and calf, lettered.

12. No. 310. *Palnatti charitram*, the second part or *cāṇḍam*.

This is termed "the *Gurzala* M.S."

"This contains the second Part of the *Palnatti charitram*
The pages marked in the margin refer to the McKenzie M.S.S."

Some sheets on blue French paper, belonging to another book, are bound up with this one.

The book is a very broad folio, thin, on country paper, without covers, a little injured, and liable to greater injury.

13. No. 315. *Bobbili cat'ha* or *Rangha rāru charitrare 1—3 aṇḍams*.

By *Pāpa rūju cavi* (vide Orme, Vol 2, p. 254)

The narrative is as to the Zemindar, his birth, education, marriage, bravery; a war with the Nizam, by refusing to come when summoned. The affair with Monsr Bussy, of disastrous consequences. In the sequel, the English interferred; and expelled the French from the Northern Circars; in which the English ascendancy was established.

The late owner refers to *Memoir of India*, by R. G. Wallace, author of *Fifteen years in India*, London 1824, with the addition, that the father of one of the Zemindar's wives was persuaded to kill them all & he thereupon cut his own throat. [It was a sad affair; and it may be noted that M. Bussy, successful up to that point, had an almost uninterrupted run of ill luck, down to his capture at Wandiwash, and the taking of Pondicherry.]

14. No. 318. *Palnatti charitram*, or otherwise *Bāruni cat'ha*.

11 sections complete.

"The Palnad chronicle. This is a new edition."

The dispute originated at a cock fight, and was carried on by several landholders ("Barons; hence *Baruni*,"), for seven years, against two towns of the Palnad: *z. supra*.

The book is a thin folio, foolscap, half bound, and lettered.

15. No. 332. *Palnatti charitram*.

"The 2nd part received from Palnad S.S. 938 (A.D. 1015-16) for seven years a war was carried on by *Bāddi nayudu*."

Ancient details Names of chief, as *Venka deya raja*, page 151—156, *Anuga raja* p 245—248 Other chieftain's genealogy, his ill conduct p 316, *Koma raja's* battle p 473 See foregoing notices The dispute was silly enough, but women, and pride, became mixed up with affair, and the war was a fierce one

This book is copied in ink, and every page has alterations, or corrections, as if the result of collation with other copies Among the preceding is a fair copy, from a general collation

The book is a folio of medium thickness, half bound, and lettered

IX HYMNODOGY

- 1 No 33 *Prabandha rajayyamu*, or *Sri Venkatésvara vilasam*, various metres

In two volumes, both numbered 33

The general subject is the praises of *Vishnu*, as lord of *Venkatagiri* or Tripety

Long octavos, thick, *China* paper, bound in sheep, the binding worn.

- 2 - No 40 *Rama stava rajam*

- By *Caru Malayya*, "a *Smarta* *nyogi*"

1—3 *astasams*

Royal (or high) praise of *Rama*

A quarto copy book, half bound good paper, the binding worn

- 3 No 109 For Sect I see IV

Sect 2 *Rama stava rajyam*, with a comment

1—3 *astasams*, as above

' With various readings prepared for a printed edition with a comment 1842 '

For Sect 3, see VIII Sect 4, see IV

- 4 No 110 *Rama stava rajyam*, with a comment

1—3 *astasams* complete.

This seems to be the clean, and corrected copy, prepared as above,
No 109

' A treatise on mysticism

' The old English poet *Phineas Fletcher's* *Purple island* is similar in device to this poem.

The book is a folio of medium thickness superior French paper, half bound in cloth and lettered

5. No. 111. *Rāma stava rājyam*, with a comment.

1—3 *asvāsams*.

This is a copy, with interlineations, on very thin French paper.

The book is a thin folio, bound in cloth, and lettered.

6. No. 114. For Sect. 1, see XV.

Sect. 2. *Vīra Nārāyaṇa satacam*, fragment only of a cento of verses, by a devotee of *Viṣṇu*.

For Sect. 3, see XIX.

The book is a thick quarto, country paper, boards, these are injured.

X. INDEXES.

1. No. 30. *Sumati sata chāśhicaṃ*, and *Bhāscara sataca chāśhicaṃ*, a glossary to both pieces, arranged; 3 *bhāgas* or parts.

The former owner writes:

"In this volume are verbal indexes to the *Sumati satacam* and *Bhāscara satacam*, followed by the same words arranged as a glossary, which I planned to facilitate a knowledge of these two initiatory school books."

The words are arranged for the glossary, and space is left for the meanings; but this last is not given, except in the case of a very few words, and these few meanings are in English.

The book is a small quarto, French paper, bound in rough calf

2. No. 137. *Tāra śūcshica*, and index to the tale of *Tāra*.

A small folio, very thick, country paper, bound in sheep, a little injured.

3. No. 138. *Tāraza zāṇca śūcshica*; an index to the same tale.

This appears to be a fair and corrected copy, from the above rough one, neatly written.

A thin folio, good paper, bound in country calf.

4. No. 183. An index to the *Vasu charitram*, or tale of *Starōchi-sa manu*.

This verbal index to the *Manu charitram*, a celebrated Telugu poem, was compiled at Masulipatam in the year 1832, under the directions of C. P. Brown.

The book is a folio, of medium thickness, old, but superior paper, bound in country calf and lettered.

- 5 No 184 *Hamsa vimzati sushika.*

Two volumes, both numbered 184

"Indexes to the *Hamsa vimzati*, a Telugu poem in 5 books. This edition was prepared, and the index compiled, under the directions of C P B Anno 1832"

See 20 tales of the nnsar bird, under XX.

The book is a folio of medium thickness, strong paper, with rough edges, bound in rough calf

- 6 No 236 An index to the *Chandra rekha vilasam* an erotic poem, 1st volume

A thick quarto, country paper, boards these injured.

- 7 No 291 Index to the *Vemana* verses.

"Shewing the place each verse occupies in each of nine collated MS copies. Compiled under the directions of C P Brown, Civil Service Masulipatam, November 1824"

The book is a narrow folio, thin country paper, bound in sheep, used.

- 8 No 336 "A minor Catalogue of books in the Telugu language only (continued) in the library of C P Brown 1842"

"In the 1st part of this Catalogue the books are arranged alphabetically, in the second under classified heads, as Grammar, Poems, &c."

There is a larger Catalogue, and another like this for Sanscrit books, *infra*.

The book is royal 8vo thin, wove paper, half bound and lettered

- 9 No 401 "Alphabetical Catalogue of Telugu manuscripts in C. P Brown's library up to September 1834"

It represents in incipient state of the collection, the manuscripts being but few in number, and the very great increase subsequently is explained under the next No. 402 in the book itself

This book is a thin folio, country paper, the cover injured

- 10 No 402 "An alphabetical catalogue of MSS in the Telugu language in the library of C P Brown, formerly (1831) Assistant Judge at Masulipatam."

'The details of this Catalogue are given in a note at the end'

'The catalogue of the Sanscrit MSS is given in a separate volume.'

Nearly two pages of matter, containing extracts from this manuscript Catalogue, with a few remarks added having been directed to be expunged, I do not know that I can better fill up the lacune than by inserting the General Plan of this work, being somewhat amplified from the plan sent in to the College Board, before commenting and nearly the same with a fuller copy supplied to the Board of Examiners, in March 1857

Volume First

Introductory notices as to generic headings

B East India House Manuscripts, on palm leaves

A Sanscrit language

a *Dera Nagar* letter *b* *Grantha* letter *c* *Telugu* letter
d *Canarese* letter *e* *Uriya* letter *f* *Malayalam* letter

B *Telugu* language and letter

C *Tamil* language and letter

D *Canarese* language and letter

E *Malayalam* language and letter

F *Uriya* language and letter

Generic headings under each particular Alphabetical list of
 Authors names, and Titles of the chief books

Volume Second

1 Donative Manuscripts

Introductory notices concluded

First Family, on palm leaves

A Sanscrit language

a *Grantha* letter *b* *Telugu* letter *c* *Malayalam* letter

Second family Manuscript paper books

A Sanscrit chiefly in *Telugu* letter

1st Division *a* *DARTERS* in various letter

2nd Division *b* *Telugu* letter

First family, on palm leaves

B *Telugu* language and letter

C *Malayalam* language and letter

Second Family Manuscript paper books

B *Canarese* language and letter

C *Telugu* language and letter

Generic headings under each particular Alphabetical list of
 Authors names and of titles

Volume Third

△ Mackenzie Manuscripts

First family, on palm leaves.

A Tamil language and letter

B Telugu language and letter

C Canarese language and letter

D Sanscrit, *a* *Grant'ha* letter *b* *Uriya* letter *c* Tamil
Prâcrit *grant'ha* letter

Second family Manuscript paper books

Indices to folio manuscript volumes

A Tamil language and letter

B Telugu language and letter including

Papers on the Ceded Districts and

Local records

C Chinese language and letter including
Kadattams or cloth books

D Malayalam language and letter

E Mahratti language and letter including Mahratti Bakhirs

F Mixed languages and letter

II College and Literary Society, Manuscripts on palm leaves

A Sanscrit language, *a* *Grant'ha* letter *b* Telugu letter

B Telugu language and letter

C Canarese language and letter

D Tamil language and letter

Generic headings under each particular

Alphabetical list of Authors names and of titles

GENERAL INDEX.

NOTE.—Generic headings are marked with Roman Capitals as numerals. Species, or books, by Arabic numerals, and a variety of books or parts, by Arabic numerals with a bracket. A difference of type is used to convey an idea to the eye of the relative importance of the matter. Native words are with few exceptions, italicised.

11. No. 103. A rough continuation of the same Catalogue, with added works; only partially filled in; and with erasures by the pen.

The book is a thin folio, country paper, cloth back, and paper covers.

12. No. 404. "Two volumes." List of Telugu MSS. in the library of C. P. Brown, 1835."

Vol. 1., No. 1 to 689, Vol. 2. No. 630, to 841, with some interior subdivisions; and then a repetition of some numbers, not in regular order. One line may explain: thus 175, 129, 160, 274. The 1st No is 175, the last is 328. Repetitions of the included numbers, and much blank space.

The book is a small folio, thin country paper, cloth, with paper pasted over for covers; a little injured.

13. No. 405. An index to Sanscrit poems; only a little matter, very brief in one line; much intermediate space, and many blank leaves.

The book is a thin folio, country paper; paper pasted over cloth for covers.

Another volume No. 405, is a continuance of the brief index in one line, only partially filled in, and with many blank intervals.

This is a small thin folio, country paper, the cover damaged.

14. No. 406. An index of subjects among the Sanscrit books—as *sacti* books—*mantra* books, and other class divisions.

The pages are only partially filled.

A broad and thin folio; country paper cover, as in No. 404

15. No. 407. "The *mantra* division of Charles Philip Brown's library of Sanscrit MSS"

These are magical and *sacti* books. The first list is of palm leaf MSS No. 1—165 with many internal subdivisions, in some of the books, as made up of various pieces.

The second list is of M.S. paper books, "English form" No. 1, 140, with internal subdivisions.

The book is a folio, French paper, bound in rough calf.

16. No. 108. Abstract catalogue of Sanscrit MSS.

There are several entries in English, as follows:—

- (1.) "Abstract catalogue of Sanscrit MSS. and Telugu books collected by C. P. Brown, C. S., MADRAS 1834."

"The present part contains alphabetical lists of each branch of learning arranged separately"

"Minuter particulars in the separate lists, out of which the present catalogue is merely abstracted"

"This catalogue is written in the Telugu character, wherein Sanscrit is as commonly written as in the Bengali character. But several of the MSS. are in the *Devanāgarī*, others in the Bengali, Tamil (Grant's?) and Mahrattī characters. All those prepared under my direction are written in the Telugu character"

The headings of Sanscrit MSS are *Purāṇas*, *Vedānta*, *Law Veda*, Poems, Dictionaries and Grammar, Hymns, *Sāṅkhya*, *Jyotiṣh*, Pharmacy, &c.

2) "Catalogue of MSS in the Telugu language collected by C P Brown, C S, MADRAS, 1834"

"The present part contains alphabetical lists of each branch of learning arranged separately"

But being written in 1834, it does not include numerous books since obtained"

3) "Catalogue of Sanscrit books on *Mantra* and *Veda*"

"The present division contains that portion of the Library, which was transcribed in the European form to be bound in volumes like the present one," (that is the catalogue book.)

4) Continuation of the same

5) Catalogue of Sanscrit MSS collected by C P Brown, C S, 1834

"The present part contains the numerical arrangement of the books, written in the modern form"

The book is a broad folio, thin, on a kind of country paper looking like the Serampore manufacture of that time, half bound in sheep, used"

There are some difficulties arising from a comparison of dates and places, but not of material consequence, and such as might possibly admit of easy solution or explanation

17 No 410 "Catalogue of Sanscrit MSS"

These are divided into two classes

"Ancient form, and English form, and these are subdivided into eight generic divisions"

"Also a supplementary index to Sanscrit (*Mantra*) MSS, 1838"

"The present supplement is arranged on the plan pursued in the general catalogue, the names being alphabetically placed, while the numbers denote the volumes. The numbers within the page are palm leaf volumes, those in the further column refer to MSS now prepared, and bound like English books"

"After the former *mantra* catalogue was finished, there remained numerous volumes of hymns, spells, charms and prayers (some in Sanscrit, and others in Telugu) devoid of all arrangement. To these the present Index will furnish a clue"

18 No 411. Two pieces

1) "Catalogue of Sanscrit MSS in the library of C P Brown, C S, MADRAS, 1834"

"This volume contains only those books that are in the *ancient* form, whether on palm leaves, or leaves of paper rolled up in cloth (Dafters)"

- 1— 161 *Mantras* magic, &c
- 201— 395 *Vedanta*.
- 551— 582 *Jyotisha*.
- 601— 765 *Natacam, Alancaam, &c*
- 801— 878 *Vyakarana, Nighantu, Chandasu*
- 901—1014 Miscellaneous in *deva nāgarī*.

More than nine hundred of these are in the Telugu character.

"Add to this, the catalogues, both ancient and modern

2) Catalogue of Sanscrit MSS collected by C P Brown, C S, MADRAS, 1834

This part contains the numerical arrangement of those works that are in the *ancient* form. This list commences from No 201—the preceding numbers being occupied with *mantra* books

The book is a broad folio, thin, half bound country calf, good paper

It is possible that considerable use was made of these Catalogues, in preparing the general list Catalogue in Telugu, occasionally adverted to in this work, as the Library Catalogue, but they were not used in drawing up this work. the plan, and mode of filling it up, being original

19 No 412. ' Alphabetical Catalogue of Sanscrit MSS in the Sanscrit language, in the library of C P Brown, MADRAS, 1834 "

" The strength of this library is on *Tantras*, *Puranas* and *Jangama* books, Poems and plays—a sufficient No of vocabularies, but no grammar, or law. Only one *Jaina* book. There are very few *Vaishnava* books in this library "

FREE VERSION FROM A *Jaina* BOOK

Disciple —Sage preceptor of my youth,
Thou canst tell me words of truth,
What is bliss*? which the way
Learning, leading not a tray

Teacher —Son of Knowledge! heed me well,
Many paths may lead to hell,
But the one strait narrow path,
No side turn, or double bath
Revere thyself, and seek the God,
Mark the way the wise have trod,
Follow this, the path to heaven,
Wisdom this, with nought of leaven.

Disciple —Say what ornaments the lips,
Is it grammar, rhetoric, rage?
Is it skill that logic clips,
Or to chant poetic page?

Teacher —Son! not so, and mark me, youth!
The simple ornament is TRUTH

The book No 412, is a thin folio French paper, cloth pasteboard, covers injured

20 No 413 Like subject, this book has the appearance of being merely a draft or rough copy, from which other copies have been transcribed. It is fairly written only on the left hand page, and on the right hand page* mostly blank here and there, a little annotation is given

* *Mudra or position*, is taken from the frame of body and mind fixed on with the Supreme

21. No. 414. "Catalogue of Sanscrit MSS. in the library of C. P. Brown, MADRAS, 1834."

This Catalogue is in *eight* volumes. It is written only on the left hand pages, and one half at the end is left blank.

The 8 volumes are intended for all the Catalogues; and there are *now* more than 8 vols. *vide supra*.

22. No. 418. Index to the '*Andhra bhāshārnavam*.'

"The '*Andhra bh*, is written in verse; being an imitation of the '*Amara Cosha*'; every verse containing the various synonyms."

Some details as to mode of using the book in preparation of a Dictionary; and minute details as to wrong, or vulgar orthography.

The book is a thin quarto, stout demy paper, doubled down to quarto, bound in country calf and lettered.

XI. LAW.

1. No. 303. Law trials.

The records of trials are in the Telugu language. There are many of them; and, of course, of varying character, two decrees in appeal cases are recorded in the English language.

The book is a broad folio, thin country paper, half-bound, marble paper and calf lettered, the binding injured.

2. No. 305. Decrees, &c., in the Masulipatam Court, recorded in two languages

At the end of the book, reversed are exercises in Telugu, and English idiom, bearing the date 1833.

The sentences which are translated, as examples, seemed designed to explain and illustrate a variety of details, and subterfuges, connected with Court transactions

Perhaps there are few axioms more valuable than one by Lord Bacon; which is, "I would have every man know enough of law, to be able to keep out of it."

The book is a broad folio, thin country paper, bound in red leather.

- 3 No. 306. "*Kirilampadi*, Masulipatam, and other Court's trials of cases."

"C. P. Brown—The Kirilampadi trials."

There are in Telugu only, with question and the answers of witnesses

- 4 No 309 Telugu trials with legendary instances 196 urzees or petitions on 372 pages

At the end letters of the alphabet are made use of to designate the quality or character of each complaint as A easy P private P P doubly private X difficult and the like ' A. E easy, and intelligible A woman by a dream discovered a buried idol

The legends are all instances brought to illustrate or confirm a plaint somewhat as if a plaintiff were to cite Ven. Bede or Mathew Paris or Froisart

The book is a broad folio, of medium thickness demy paper half bound in green cloth and leather back

- 5 No 311 An appeal case

Lettered on the back Inuganti trial 1832

The somewhat extensive record of a suit, from the decision of which there was an appeal to the then Provincial Court by which the first decision was annulled and the fine that had been imposed was remitted

Though a case of small consequence, *per se* it would seem to have been magnified in importance by the appeal and connected circumstances

The book is a small quarto of medium thickness demy paper bound in sheep and lettered

- 6 No 319 Record of three trials in the Criminal Court at Ryah mundra

Petition—depositions—annotations—decisions

C P Brown Acting Judge

Neatly written but on very common country paper, towards the end injured by book worms

The book is a thin folio half bound in sheep worn

- 7 No 320 The three *Karlapada* trials conducted by C P Brown as Judge 1834

I preserve these copies of the trials because being of an interesting nature they will be useful to those who are learning Telugu

The English translation has the appearance of having been done, in the rough, by some native it is however, sufficiently plain to be intelligible.

“Case No 1 Murder of Chunn Palligadu, and a gang robbery to the extent of plus Rupees 5,000.”

Vide supra as to the Telugu of these cases, this book is entirely filled with the English translation

It is a folio of medium thickness, common country paper, half bound in sheep, and much worn

8 No 368 Guntoor trials 1842

Before Mr Stokes, Collector and Magistrate, and Mr Newill, Head Assistant Acting Magistrate Dates, September 1842, January 1843

2nd Trial 1847—The intention of this book seems to have been to initiate young Civil Servants at College to usage of the language of Mofussil Courts and practice, and, as such, made use of by the Collego Board

The value of these official documents is doubtful such details must, however, occur in the practice, of suits of law, and there are many useful purposes to which a student in common law could apply such documents

It is a folio of medium thickness, foolscap, bound in sheep

9 No 382 *Vada gittadi mokaddamalu*

Records of trials in Courts

Arzees (complaints) and depositions solemnly affirmed before H Stokes Esquire, and like documents, relative to Mofussil practice of common law

The book is a thin quarto, demy paper, bound in country calf

XII LEXICOGRAPHY

1 No 50 *Vencatesandhram, or Andhra nighantu*, incomplete

“The *Vencat'sandhram*, a vocabulary of pure Telugu in verse.”

The book is a long 8vo thick, China paper, boards, injured

1½ No 57 *Andhraśūpica*

By *Mumudi Vencayya* 1805

Some notice of this lexicon is contained in Ben. Asiatic Journal, April 1817, p. 364, as having been given to the College Board.

The book is a folio, half bound in cloth and country calf, good paper, lettered.

2. No. 198. *Andhra blāshāṁṁam*, or sea of the Telugu language.
1—3 cāṁdams.

It follows the plan and order of the *Amera cosha*. It has no *tica*. *Andhranāma sēsham* is a supplement of Telugu words, not in the primary portion.

The book is a thin folio, French paper, bound in country calf; worn, and damaged

3. No. 200 *Amera cosha*—The second cāṁdam only. The original *ślokas* are explained by a Telugu *tica*.

4. No. 201. *Andhra dhātu paṭha*, otherwise *Dhātu māla*.

By *Pattabhi Rāma Sāstri*, formerly Head Master of the College of Fort St. George.

A continuous list of roots, with increments, and terminations to form words

The former owner observes:—

"The original of this very valuable work is in the College, and I am informed that no copy, except the present one, was ever taken. See page 4, of Mr. Ellis's note on Campbell's grammar."

The book is a royal quarto, thin, on thick paper, half bound in country calf with marble paper.

- 5 No. 202. *Ameranucu Andhra vyākhyānam* a Telugu glossary to the *Amera cosham*.

In 3 cāṁdams.

1. *Śterga* to *vāra verga*.

2. *Dhūm* to *Indra*

3. *Vīśhanīgna* to *lingaḍi*

It contains a *tica* to each word, not in the form of *ślokas*, but each word untied.

The book is a small folio, of medium thickness, country paper, bound in sheep and worn

6. No. 203. Section, I *Ameranucu guru bāla bodhica* a *tica* to the *Ameram*

Only the 1st cāṁdam, *śterga* to *vāra verga*

Sect. 2. *Andhra nāma sangrahaṃ, padyaḥ*; and *Andhra nāma sesha lik'hitaṃ*.

A collection of Telugu words, and a supplement of words deficient in the primary.

For section 3. see I.

Sect. 4. *Deshyamu Telugu*, a lexicon of native words, without admixture of Sanscrit; that is Telugu proper; the Sanscrit having greatly disguised the language; v. 9. *infra*.

For section 5, see XVIII.

The book is a narrow folio, thick, country paper boards; a little injured.

7. No. 207. For section 1, 2, see I.

Sect. 3. *'Andhrabhasyaśrṇanam*, or sea of the Telugu language. It follows the 1st cindam of the *Ameram*, not more v. 2, No. 198 *supra*;

Sect. 4. *Pencatēśundhram*, or *Andra bhāṣha srobbhushanam*, by *Pencatēśa*, in complete. See I, No. 50 *supra*.

The book is a broad folio, thin, on good China paper, bound in sheep, used.

8. No. 208. Sect. 5. *'Andhra bhāṣha bhushanam* or *'Andhra nāma sangrahaṃ*, otherwise *Mahēśāndhram 1—5 ulāsams*.

A supplement of Telugu words added v. *supra* 6, No. 203, sect. 2

For other sections, see XIV.

9. No. 228. *Dēśya Telugu*.

The 1st and 2nd M.SS. termed *Orangola* glossary. - "The 1st manuscript is in volume 203" (*supra* 6, No. 203, sect. 4) "and copy is in volume 445. I obtained the 1st M.S. at Masulipatam in 1833"

"The glossary is anonymous, and forms an appendix to the *dīpica* noticing only such words, as that dictionary omits. It seems to be composed either by the author of the *dīpica*, or some of his assistants. It is very learned, and correct."

"The 2nd M.S. was copied from *Chinnayya's* M.S. discovered in 1819. This varies in several places from the older copy. The Nos. in the margin refer to that older copy, which is placed in volume 445."

(This No. 445 appears to be wanting.)

The book is a thin folio, good paper, bound in sheep and lettered, worn.

10 No 229. *Deshyapatamalu nighantu* or *Orangola nighantu*.

"This is an anonymous work it seems intended as a supplement to the *Andhra dipica*

"There are three copies of the glossary in this volume, these three vary from each other in some places. These three are copied from three old volumes one was found at Masulipatam, one at Madras, and one at Conjeveram."

The book is a thin folio 1, 2, French paper, 3, English paper, bound in sheep, lettered, worn.

11 No 292 '*Andhra dipica*, a lexicon of Telugu, from *a* to *csha*, the end, complete

"By Mamadi Venayya."

The book is a small but thick folio, country paper, bound in country calf, lettered

12 No 293 Three volumes *Pada nidhi*.

"Word jewels,' a Sanscrit and Telugu dictionary

The plan seems to have been to take out words from a Telugu and English Dictionary, and to give the meaning in Telugu only, for the use of natives unacquainted with the English language

Vol 1 From *a* to *ka* brevis, some words beginning with *ga* are intermingled, 80 parts or sections

Vol 2 From *ka* to *ba* page 336—523 regular, afterwards 524—547 defective 31—60 parts, or sections

Vol 3 From *ba* to *csa* 61—99 parts or sections

This has the appearance of being a good and useful work, but to make it of effect it would need to be printed. As natives only would require, or use it, the sale would probably not repay the cost of printing, Natives being slow to pay a remunerating price for other works than those of the imagination, poetry or tales like the *Ramayana* or *Bharatam*, or like such as are noted, in abundance, in the present volume

13 No 314 For Section 1 see VII

Sect. 2 *Andhra bharatanam* from 1 to 33 sections in complete.

Sect. 3 *Andhra nama sangraham* vide 6 No 203, Sect 2. This piece is not complete

11 No 419 *Kaikaibali ni phantu samuchayam*

According to a prefixed note in Telugu this lexicon was compiled by the orders of C P Brown Esq, from four authorities

1 *Andhra nama sangraham* 3 *Venckatesa nighantu*

2 *Andhra nama zeznamu* 4 *Simba nighantu*

It is accordingly a lexicon or glossary of words.

It would seem from a Memorandum at the beginning that the object of this work was to make a rough copy for more careful selection and use in preparing a Telugu and English Dictionary. The rough labor would seem to have been to a considerable extent injudicious, e g writing Sanscrit mythological names in the ordinary Telugu mode as *Ramananda Hanunanta* for *Rama Hanurian* purely fictitious and obsolete Cunaese or Hindustani words are also stated to be found in this lexicon

As regards obsolete words a remark may not be superfluous. There are many old inscriptions known to exist as yet imperfectly or not at all translated. But if ever successfully, that is fully deciphered it is probable that they may be found to contain now obsolete words and in this point of view though the lexicon would not deserve to be printed yet it might be useful as a book of reference, and therefore it is desirable that the existence of an explanation of such words should be generally known

XIII MEDICAL.

1 No 98 For Section 1 see XV

Sect 2 *Chicatsa sara sangraha* condensed essence of spells against diseases incomplete

Sect 3 *Vaidya sastra* on medicine including the *dishtadh ayam* or section on the quality of a messenger sent for a doctor

Sect. 4 *Vaitya mada a kama retnam*

More of Sanscrit than Telugu—the medical jewel of cupidinous lust—on aphrodisiacs or medical stimulants to venery

For Section 5—6 see V Ethical

The book is a thick folio French paper boards which are injured

2. No. 209 Sect. 1. *Nāḍina yōga retnavali no tica.*

A treatise on medical diagnosis, in Sanscrit verse, out of place in Telugu books, but bound up with four pieces.

- 2) *Chintāmani*; *pudya*s, and *tica*

On medicine. An abstract of this book was given under first family MSS.

For Section 3—4, see XV.

The book is royal quarto, superior paper, bound in flowered paper, lettered, worn

XIV. MISCELLANEOUS.

1. No. 1. Four pieces.

1) Legend of *Garudāchalam*, a hill so called, mixed metre. An abstract was before given.

2) *Rāma chandra satacam*, a cento of verses on *Rāma*, mingled with ethics.

3) *Manavār Krishna satacam*, a cento by one named *Krishna*, and concerning the greater *Krishna*.

4) *Kirtanalu* chants, or songs

The book is a small, and thin quarto, two kinds of paper, bound in calf, lettered.

- 2 No. 18. Twelve pieces, chiefly centos and, as such treating of ornate, or ethical, or miscellaneous matter; not needing special abstract

1) *Jangamēśvara satacam*

2) *Yadu ramsa bhūshana satacam*, panegyric of the cowherd line of *Krishna*, and later kings

3) *Rāma panchasatī khaṇḍa*, a section from some book, or names of *Rāma*.

4) *Srinivasa tārāvali*, a chain of stars by *Srinivasa*, and concerning *Vishnu*

5) *Calahusti satacam*

Written by *Narasimha sūdanu* and his clerk *Basava*, and copied by *Muchhalala*, August 1831, a *Vīra* sūtra piece, and, according to a note, "printed at Madras."

6) *Srēta dhru nirukēśvara satacam*,

7) *Lāvanya satacam*,

- 8.) *Cavi shavudappa satacam*
 9) *Bhalirā cavi velpasatacam.*

The foregoing three "printed at Madras."

- 10.) *Kaluvayi satacam.*
 11.) *Kotanda Rāma satacam*; this also "printed at Madras."
 12.) *Lacshandrayana samvatam*, one *asvāsam*

The book is a small, but thick quarto, French paper, full bound and lettered "new edition," binding much damaged.

3. No. 65. Three pieces.

- 1.) *Rāghava Vasudēviyam.*
 1—5 *asvāsams.*

A poem capable of being read in two senses; one giving the adventures of *Rāma*, the other those of *Krishna*.

- 2.) *Ballhana charitram.*

By *Balēvara cavi* 1—5 *asvāsas*. Recto "Ballaha charitram."

- 3) *Parama Yogēvara vilāsam.*

On the practices, and duties of ascetics.

See also V. 10, No 141. 1) *supra*.

The whole book is a thin folio, French paper, bound in paper and lettered, the back broken.

4. No. 93. Four pieces.

- 1.) *Harischandra upakhyanam*

By *Cavi Sancara* 1—5 *asvāsams*

On the tale of *Harischandra*, before abstracted.

- 2) *Padmini purānam* mixed metre.

Legends, and praise of the most excellent class of women; somewhat pompously styled a *purānam*.

- 3) *Nija linga chichayya cat'ha.*

A *Jangama* legend more than once abstracted *supra*. A thief turned *Jangama*; was falsely accused by the wife of a watchman; had his head cut off, was publicly justified, and taken to *Cailasa*. An English abstract is given at the end of the book; the tale is stupid and absurd, and sufficient abstracts of it have been given.

- 4) *Uttara Rāmāyanam, dīpādā*, transcribed from an E I H MSS see vol 1, p 670, and other abstracts in the foregoing portion of the present volume

The book is a thick folio, good paper, bound in cloth and lettered, the binding used

5 No. 95 Five pieces

- 1) *Harishandira updīkhyānam*.

By Nulluri Saneera carī 1—5 *asvāsams* and 11 sections—complete

- 2) *Kuchalōpādīkhyānam*

1—3 *asvāsams*

See V 1 No 4, *supra*

- 3) *Sananda updīkhyānam*

1—5 *asvāsams*, or 10 sections.

By Sita Rama carī.

The legend of *Sananda* visiting the world of *Tama*, and releasing imprisoned spirits, often before abstracted

- 4) *Femana padyas*, ethical epigrams

- 5) *Sampaga mana satacam*, an ethical cento of verses.

The book is a thick folio, French paper half bound cloth and calf, lettered used

6 No 125 Two books

- 1) *Bartri hari satacam*, 3 *satacams*, or centos complete, sub-divided into *padadhīs* or decades See vol 1, page 141, for an outline of the varied contents

- 2) *Lacshmi vilāsam*, *padyas*

1—5 *asvāsams*

An ornamental piece, on the birth and marriage of *Lacshmi* the *sacīs* of *Vishnu*, of comparatively modern invention as produced in the *Curmāca tāra* compare vol 1 p 647—8, No 1652

The book is a thin folio, various paper, bound in calf and lettered, but the binding much damaged

7 No 128 Six poems

- 1) *Janaki rāgharām*, 1—5 *asvāsams*

On the marriage, and other adventures of *Sita* and *Rama*

- 2.) *Adi Lacshmi vilāsam.*
By *Ackanapalli Narasimha cavi.*
1—4 *vilāsams* v. *supra* 2.
- 3.) *Ananda sundari chaturya vīla vilāsam.*
1—3 *asīdsams*, incomplete.

"The amusement of the joyful goddess with four lances." A piece of the *sacti* kind; *Sundari* the feminine of *Sandara*, or *Sita*.

- 4.) *Salānanda yogi satacam.*

A canto on ethical, or ascetic topics.

- 5.) *Calahasti satacam*, a cento on *Jangama* legends, elsewhere abstracted.
- 6.) *Sambu Siva maha prabhu ani satacam*, an ascetical piece, by one termed "a great lord"
- 7.) *Siva muncada satacam*, a cento, by a *Saiva* devotee on *Saiva* matters.

The book is a thin folio, good paper, bound in calf and lettered, worn.

8. No. 179. Fourteen centos.

- 1.) *Bāla gōpāla, satacam.*
- 2.) *Lacshmi Nāṭyana* „
- 3.) *Chamadaba* „ or
Niranjana „ "illiterate."
- 4.) *Dattatreya* „
- 5.) *Siddhi rāma (or raya),* „

"I printed this set of hymns in 1840. C. P. Brown"

- 6.) *Anyā vāra lolahālam.*
- 7.) *Sōda lingana satacam.*
- 8.) *Bhairava* „
- 9.) *Allama prabhu* „
- 10.) *Jaganaya* „
- 11.) *Calahasti linga* „
- 12.) *Unana* „
- 13.) *Matri satacam*
- 14.) *Gubala chenna* „

The book is a thin folio, good paper, full bound, worn.

9. No. 135. Five larger, or smaller pieces.
For Sect. 1, 2, see IV.

- Sect. 3 *Vedantaparuticam*, no section on the *Vedanta* system
 Sect. 4 *Panchazaranam* no sections, on the five elements
 Sect. 5 *Prasadevara anyam* ascetical
 Sect. 6 *Shadbhuta linga varnam* detail of the sixfold elemental

Sana symbol.

- Sect. 7. *Bhascara sutacani*, an ethical piece for schools

The book is a thick folio, good paper, bound in flowered paper, lettered

- 10 No. 142 *Vani vilasam*, or *Sarasvati's* amusements

1—4 *avarasani padya*

Of the large palm leaf Manuscript among the McKenzie Manuscripts—bearing the same title I made a brief summary, which was printed in the Madras Journal of Literature and Science, as a part of my general Analysis. I had occasion to find some considerable time afterwards that it had been criticised as too brief and imperfect. In consequence a much larger abstract in English appended to this book is here inserted for the readers better and fuller information. The proper place for my own shorter notice will be in the 3rd volume, which may be consulted so diffuse a piece as the following one would not have been in place in the Analysis above referred to, which was intended to give a succinct though sufficient notice of books for public information and with a more special view to possible translation.

In a note Mr Brown states—"This is transcribed from the one in the McKenzie library written on palm leaves."

It will be seen the work is a sort of Encyclopædia of Native Science, beyond which the Native mind rarely travelled until instructed through the medium of the English language. Hence it may be useful for time to come as a medium of comparison e.g. such once was the Native mind, what is it now?

VANI VILASAM

This is a Telugu poem in *padya* metre, in four Cantos written by *Kunga Sai* who in the preface asserts that he wrote the *Bhagavat* in the *akpada* metre

The present work is a general miscellany upon all branches of Hindoo learning. The Introduction as usual describes the *Amrita* forest, where *Sata*

and other hermits abide, and *Sata* is requested to read lectures on a series of miscellaneous subjects. The Introduction extends from page 1—16. Then comes the *Sashl yantalu*, or Dedication. Then the work commences.

Chapter I is all copied from the Third Part of the *Bhagavat*.

On Divinity, Nature, &c, discussed in a conversation between *Varuna* and *Bhrigu*. Creation is described in the usual style, *Vishnu* is named as the all pervading deity. On his heaven *Vaicontha* its walls, gates, &c. The usual statements regarding the *Viral Purusha* or world considered as the form of the deity. The commencement of the *Krishna avataram*. The usual story of the four castes being created from *Brahma's* mouth, arm, thigh, and foot (page 26). Description of *Ananta* the great serpent, who supports the world. The eight elephants, and eight mountains, that supports the heavens. The 25 *tatmans* or essences (page 30). Then the birth of 100 sons to *Siva*, who begin to devastate the world. *Brahma* advised them to reform, and to employ themselves in prayer to *Vishnu*. They obeyed, and departed to the solitudes of the forests. Then from his toe, breast, thigh, navel, &c, *Brahma* created *Bhrigu*, *Narada*, and other sages seven in all. Then justice, injustice, &c, &c, were created from various limbs: wrath from the eyebrows, ocean from the penis, (page 33). Then *Brahma* having created *Saraswati*, became enamoured of her, and the seven sages dissuaded him from this impropriety. Hereupon *Brahma* cast away his body (an expression for suicide) which became night, and assumed day as another body. Next he created the *Vedas* (p. 34) language, metre, &c, &c. Then he created the *raksas* who all attacked him. Some wanted to devour him, others to ravish him, some being giants, and others being sylphs.

Thereupon *Brahma* again cast away his body (p. 35) and assuming another form carried on the work of creation. [The story differs a little from that told in the *Vishnu Puran*, see Wilson's translation pages 53, 54.] Then are repeated the statements regarding the length of an hour, a day, &c, see *Vish Pur* (p. 22). The four ages (p. 37, see *Vish Pur* p. 43) of which the first equals four days of *Brahma*, the second three, the third two, and the last one 33. The reveries, and theories about generation 40. [All this is extracted, as already noticed, from the 3rd book of the *Bhagavat*, see the Telugu version, verse 400—450.] Then are named *Marichi*, *Bhrigu*, and other *rishis*, who were the patriarchs (see *Vish Pur*. p. 43). *Vasistha* had by his seven wives seven sons (*Vish Pur* 53). Other details of creation p. 47.

The poet still continues to narrate the story as given in the third and fifth books of the *Bhagavat*. Description of Mount *Meru* and of *Jambu dweepam* 49, and of *Dharata varsham* 50, and of *Ilacrala* 50, regarding which, there is a curse, dooming every man who goes there to become a woman.

Description of the seven seas 54, and of the glorious island of *shanda dwipam* in the centre of it Then a description of (Hades) *Patala* and, of *Swaraga*, and the fourteen worlds Description of the Hindu paradise 61, with the usual attendants of *Indra* Then the arrangement of regions and worlds one above another with all their measurements, copied from the fifth book of the *Bhagavat* Description of *Jambu dwipam*, or India which closes the chapter Here the extracts from *Bhagavat* stop

Chapter II Names of holy places and rivers particularly *Badraca* near *Curuxetra* Here dwelt *Vishnu* under the name of *Rama* and of *Krishna* p 68 Description of *Manicarnica* and of *Jagannath* 73 this place is so holy, that a crocodile one day bathing in a pond there was transformed into a swan Then comes the legend regarding the carpenter who made the image at *Jagannath* Then the description of *Cuchis*—then of *Sri Rangan* Story of a gang of robbers who attempted to rob the shrine, p 83 and as in crossing the holy river *Cavari* on their way to the shrine, they actually all went to *Vaicontham*! those who worship *Sri Ranga Nath* never can fall into hell The shrine at *Combaconum*, and other holy places are next described Story regarding a brahmin named *Caurdinya* 87 His wife decked in all her ornaments adored the god But her husband threw her wedding jewel into the fire she recovered it but this crime ruined him To recover his wealth, he set out to worship *Vishnu*, and on the road there, he was met and blessed by the god him self

These stories regarding celebrated *Vishnu* pagodas being finished the following are told regarding *Siva* pagodas 87 One of these is *Pancha Crisham* The legend of *Canchi* 22, and of the *Cavery* Legend of a stern legions thief who obtained heaven, merely by bathing in this river Various other *Siva* temples are spoken of 96 Then the question is put why *Siva* is adored under the form of the *lingam* *Siva* once annoyed the wives of the *rishis*, who cursed him, and he therefore was deprived of the *linga* which fell on the ground The other gods then interposed and appeased the hermits who thereupon restored the *linga*, which from that time has been worshipped 97 Names of the five hills sacred to *Siva* The *Prabhava* *tertham* a celebrated *Siva* temple near *Rameswaram* Borrowing largely from the (*Santi* and *Anusasana*) laws and rules given in the *Mahabharat* The author now commences a description of the *Vedas* p 102 and the divisions appertaining to various tribes of brahmins Description of a brahmin as the most admirable of beings 103 and are (*Chara daitamul*) moving divinities The immense advantages derived from liberality shewn to brahmins 104 The four states of the brahmin viz childhood boyhood youth and manhood Description of the *Vulalilja* &c being four classes of months p 107

He now describes the origin being marriage and commerce by describing all these virtues which shew a woman to be of happy destiny, p 112.

Description of a *grahast'ha* bramin, or respectable householder during a Particular description in the usual berstly style 113 with all the details of washing himself Women are also taught all these elegancies

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Rules regarding the royal rice, p 138 The Prince is bound by the six rules, excepting *danam* the command to receive alms Rules for the other castes The *Sudras* are servants of all

Rules for the guidance of an honorable life 143 Rules for widows 146 Rules regarding accidental breach of rules

On the merits of bathing at holy places 148 To bathe in ponds is very sinful 149 Regarding the *Srad'dha* or obsequies 154 The three great (*carina*) virtues are *agnicaranam* the holy fire the *pinda pradanam* oblations to ghosts of ancestors and bestowing a dinner on bramins 156 Rules regarding the rites to be performed when the moon is at the full 156 and at the new moon 157 Curses on him who neglects to perform the *Srad'dha* 158

On the *Salagrama* pebble He who worships this black stone shall be blessed here and hereafter 158 Blessings on him who presents holy instruments, vessels, or furniture to a temple The *Sālagrama* legend A pious woman named *Gandaki* prayed that *Brahma*, *Vishnu*, and *Siva* might be born as her sons *Gandaki* was changed into a river in the bed of which there are found *Salagrama* stones, each of which is a representative of the *Trimurti* Defects in some of these stones 146 which renders them useless Minute classification of these pebbles, various species being declared to picture various *acatarams* 174 Further absurd and foolish details, regarding the *salagramam* as far as page 192

On the holiness of the place where these pebbles are found; even to think of it will remove all sin from the mind

The order of worshipping *Vishnu* with the *Tulasi* or sacred blossom will form the next topic Summary of contents of this chapter

Book III On the excellence and virtue of worshipping *Vishnu*
All the virtues and performance of duties cannot be compared to such worship And the following legend shows the holiness of the *tulasi* p 198

Once upon a time *Indra* (Jupiter) came to visit *Siva* (Saturn) The doorkeepers wished to prevent his entering but he disregarded them, and entered by force *Siva* arose to slay him but his wife *Parvati* interfered Then *Siva* said to her, there is one *Jalandhara* born, who was educated by Neptune, and is wedded to *Brinda*, he has vanquished the gods so *Indra* and the other gods, turned out of house and home, roamed among the hills, but one day *Narada* questioned *Indra* on the subject, and on learning the details he went up to heaven and spoke to *Jalandhara* 200 By force of flattery, *Narada* tempted him to try his strength against *Siva* and to get his wife *Parvati* *Jalandhara* was easily persuaded and now *Narada* went to *Siva* and told him that *Jalandhara* was about to attack him *Siva* prepared for the combat but was beaten then all the gods ran away to *Vishnu* and intreated him to interfere 202 At that moment *Vishnu* was using many blanchishments with *Brinda* who being the wife of *Jalandhara* was scandalized at this for *Vishnu* had secretly come to seduce her *Brinda* then, by the force of her outrageous virtue absolutely consumed herself to a heap Then *Laxmi* blessed her and said from the circles shalt thou rise as a plant named *Tulasi* and all who use the *Tulasi* leaves in a loration shall obtain all they desire This blessing was confirmed by *Vishnu* 203 who declared the blessings attending worship with one, two, three, four and five, leaves of this tree with usual list of crimes which shall be pardoned to all who use this rite Then as her virtue had been the source of all her husband's superhuman might, her death made him powerless and he was slain by *Siva* 204

Now to prove the miraculous powers of the *Tulasi*, listen to the following story There was a fosterer who continually committed the sin of slaying animals He one day was disappointed and got no game for his wife and children, so to get bread for them he collected some faggots of wool for market He took up the faggot and was carrying it along, when a heavy shower of rain fell 205 He put the faggot under his head as a pillow and fell asleep There was a snake on the faggot and as he slept, it stung him and he died the messengers of *Iama* (Pluto) came to seize him but were opposed by the officers sent by *Vishnu*, who claimed him as a servant of his admitting that he was a great offender there was by chance a bit of *Tulasi* wood in the faggot and as he touched this he is freed from all sin But the messengers of *Iama* doubted if this was wise and equitable To convince them the servants of *Vishnu* told them the following story

There was a man named *Ajamy Uta* who so detested the name of *Vishnu* that he always untied a bell in his hand, lest the name *Narayana*

should perchance enter his ears. When he died, he, notwithstanding was favored by *Vishnu* merely on this ground, that he constantly bore the name of *Vishnu* in memory; even though he remembered it merely to hate it.

In like manner every one who uses the sacred *Tulasi* shall, without doubt, go to heaven 209.

The next story is regarding a king named *Kasésa*, and his wife *Lalita* was a perfect angel. His other wives asked her what was the particular blessing she enjoyed. She replied, there is a certain pagoda at *Avanti* near the river *Churumanti* where the worship of *Vishnu* is continually celebrated. And a very pious shopkeeper there, kept a number of lamps lighted in honor of the god. At that time I was a mouse * * * * and sometimes I stole the wicks out of his lamps. A cat one day saw me and rushed at me. In my fright I accidentally, instead of drawing back the wick, pushed it forward, so that the lamp was actually trimmed by me, and became brighter. This was the good deed which gained me, in a future birth, this virtue and happiness, 211. This shews the prodigious holiness derived from lighting a lamp in honor of the god.

Again, there was *Mandhatu* a king, whose son was named *Muchiconda*: and whose son-in-law was *Saubhari*. these two boys waited on him: and one day the hermit *Vasistha* came there, and saw another monk, of whom the king and his wife asked, saying—Tell me what were my adventures in the former birth. He replied, in a former age you two were a *Sudra* couple, and the king was a cruel ruler, and drove thee, O! king out of the town. You then took refuge at a pagoda where the priest fed you, and you collected flowers daily for him to use in worship 214. One day, you and your wife happened to trim a lamp there. and this trifling good deed was rewarded by your being now king and queen.

The various blessings that attend trimming the lamps with oil. To trim them with butter will do away your sins, but will not, like oil, requiro blessings for you, 215.

On the blessings that reward bounty to Brahmins. A legend that represents *Brahma* declaring that bestowing charity on bramins, and investing them with the thread, is the most meritorious of actions.

On the merit acquired by bestowing land on bramins 220. In old times there was a brahmin who, with his wife, was in great poverty. His termagant wife expressed her surprise that they were in such trouble, while those inferior to them were so well off. The brahmin then began to offer his (tapiss) devotions to *Vishnu*, and as usual *Indra* sent a fairy to tempt him to sin. He rejected her blandishments, and in consequence *Indra* was forced to grant him wealth. He remained nt his devotions, and directed his wife to attend to the wants of strangers. She, however was of a hateful disposition,

and considering that when in poverty she had received no kindness, she now refused to grant so much as a cup of water to the thirsty. After a while, thieves broke into the house, and plundered it. Her husband declared that her niggardliness had brought this misfortune upon them and expelled her from the house. He now resumed his former bountiful conduct, and went on until he had reduced himself to poverty. He now resolved on bestowing his house and land on brahmins and retiring as a monk to the forest. Thus his piety was complete.

Besides the royal *Daru* (*Dacsha*) bestowed lands and livings on brahmins, and thus attained to (*raicantha*) heaven.

But the equity exercised by a king is rewarded by (*moxam*) future happiness whereas (*danari*) bountifulness is rewarded with (*bhogam*) comfort in this life. being inferior in merit to the virtue of equity.

On the excellence and comparative merit of bestowing (*canya*) a virgin, and a cow. [The author speaks of gift in the usual mode viz the gift of land, learning a wife, a cow gold and others.] Once upon a time the celestial cow happened to tread on *Sica's* matted hair he opened his fiery eye and reduced her to ashes. The distress of the gods at this for they were now deprived of milk and curd, and butter, and cow dung, so *Sica* pleased to sprinkle her ashes with water and she was restored to life and as she had touched his locks which were of (*cupila*) a dun color she was now named (*Copila*) the dun cow. Then all the cows subscribed for a bull whom in their gratitude they presented to *Sica* who named it *Nandi*, and uses it as a nag 227.

The hermit *Bhyanana* was in his retreat at the river *Hradini*, and as he was bathing a fisherman caught him in his net, and carried him to a baron who lived in the neighbourhood who said he did not want this odd creature. The fisherman however demanded to be paid the weight of the fish. This they attempted to ascertain, but, when put in the scales he outweighed all they put in the opposite scale 228. At last they tried the cow of a brahmin who lived there, and she was heavier than the hermit so they paid the cow for the hermit. All which proves that the gift of a cow outweighs any other gift.

And still further to prove this fact we must know that if he who at the hour of death bestows a cow should actually sink into hell, he shall return to heaven. Indeed if any man presents a cow to a brahmin all his relations shall attain heaven. For a brahmin and a cow are precisely equal to each other 230. The man who digs a well sufficient for ten cows in hot weather, shall assuredly go to heaven.

As to the gift of food life is the greatest of blessings and as food sustains life he who bestows food is verily a god 236.

There was a bramin who was very bountiful in bestowing food. To try his liberality *Indra* came to him in disguise, with some hundred go's, as a travelling party, during a heavy shower of rain. The bramin was at a loss what to do: and as he had exhausted all his firewood, he put his legs into the fire by way of fuel, and burnt off his legs. Then his wife served up dinner, but wishing to try him further they desired him to wait on them in person. This led *Indra* to bestow his blessings on them; and this story proves the virtue of bestowing food.

On this subject there was a conversation between *Vishnu* and *Yama*. For a *Dharmaraz* was bestowing alms. *Yama* came there, disguised as a *chagdâta* (or forester.) The doorkeepers refused him admission. *Dharmaraz* was at a loss to decide on giving food to *Sudras* before bramins were satisfied 241. *Yama* then declared who he was, and vanished.

Here the story ends and the author declares that this shows the wonderful virtue of bestowing food. The analogy is not clear.

On fast days and feast days 242. If a man ventures to eat on a fasting day he shall in a future birth be a woman, and a woman shall be born as man.

On the marriage of bramins. There are four kinds called *Brahmam*; the 2nd *Dacryam*; the 3rd *Arsham*; and 4th *Mutul*; the first bestows eternal happiness on him who gives his daughter in wedding to a bramin. The others are described. There are other sorts of marriage, called *Gandharva* &c. 242.

To illustrate the principles of such a wedding, the author relates the story of *Caundalia*, a monk, who with his disciples went to the forest. A heavy rain fell; and he heard from a pit the words "Deliver me! Help, help!" He approached the pit and seeing no one, he asked who was in trouble. It was replied "we are the spirits of your fathers, who are sorrowing for you: and we are in this hard plight, because of your ill conduct—because you have not offered the due rites by bathing in the Ganges, whereby we might attain heaven. Because the great rites that gain happiness for our forefathers are the bestowing of a virgin, or if you have no daughter then the bestowing of ample gifts on bramins. The greatest of good deeds is the performing a marriage for a bramin who is in poverty."

Thus warned, he obeyed the injunction, and accordingly went to heaven 242. Further remarks on the virtue of bestowing charity, so great is the holiness of *Balarica* that the bestowing of mere water there is as meritorious as elsewhere bestowing food.

There was a bramin at *Badaraca* who dug a well, the land being dry. From this he supplied water to all. *Indra* envied him, and dried up the water. He however managed to get a little for wayfarers. Then *Indra*

called on *Agni* for aid but *Ishnu* protected the brahmin and at last *Ishnu* sent heavy rain which filled the pits 216 Then the brahmin as usual went to heaven

This story of *Bladraca* was named after a man who was a great sinner, who wasted all his health on prostitutes, and became a thief. Losing his character he left his country and went east to a country where he lodged and employed himself in cultivation having a bullock and a she buffalo. He then ran away and returned home with these two animals. His neighbours questioned him about them and he asserted that they had been given to him. They appointed him a stony field to plough, these animals were exhausted with fatigue in ploughing and at last the ox spoke to him, and remonstrated with him on his conduct. In the course of conversation the ox said, "In a former birth we were in debt to you three pagodas. Sell us and recover the money"—A *sadra* made him an offer, and bought both animals who soon died in consequence of his cruelty. Then a royal vehicle descended from heaven, and carried off these two excellent creatures who were so kind as to take the *Sudra* along with them.

All which shews that debt is the greatest of sins 218

Further to illustrate the criminality of running in debt we have the story of a brahmin named *Causica*, ultimately he and his brother *Satish* fell into hell the younger having borrowed money from the other.

There was a baron who was a great villain and always took the part of the wicked against the good. He at last attempted plundering the temple. A hermit was in the temple sitting in silent prayer—and his zeal was so great that the robber on entering was consumed to ashes.

Blessings on him who digs a tank of water 222 On him who plants a grove On those who are dutiful and chaste

On the blessings that reward the performance of fasting on the eleventh day of the moon 224 This shall attain heaven This being the *hari namam*. Rules for the tenth and twelfth days of each fortnight

The greatest of beings is God, the best of rivers is the Ganges, of places is *Calet*, the noblest of gods is *Ishnu*, and the holiest of days is the *Ekadasi* 230

There was a baron named *Yatra Baudhu*, who being an undutiful reprobate, was expelled his father's house and took refuge in the woods. There he was found by a hermit exhausted, whom he served for a while. And this slight virtue caused him, in the next birth to be born as a brahmin, and to go to Olympus. That hermit gave him a blessing saying "Thou shalt be happy if thou observest the (*Ekadasi vratam*) fast on the eleventh day of every fortnight 237"

A baron named *Rusmaugada* was taught by his priest the holiness of

this eleventh fast 258. And on the duty of fasting on the anniversaries of the ten *avatarams*. The merit of sanctifying some other anniversaries: especially the month of *Kartika*. Then the legend of baron *Dilipa*. The virtue of vows performed in the month of *Magha* 267. Legend of Saint *Bhrigu* who in the forest met a man with a tiger's face, and this he was relieved from by bathing at the advice of *Bhrigu* 268. Story of a hermit's daughter named *Suratta* who with her play fellows used to bathe in the *Cateri*, playing for husbands: one day a wild elephant came there, and all the poor girls fell into a pit and perished. Her father mourned over her; but she was restored to life by the Saint *Mirga Sringa*. Literally, deer's horn. He also caused the elephant to resume human shape; for this elephant was originally a man turned into an elephant, by reason of a curse 272. As the good deed of bathing in the month of *Magha* had acquired the hermit (*Mirga Sringa*) deer's horn, a stock of superfluous merit, he bestowed part of it on this *Dharmagupta*, who had been changed into an elephant 273; thereby he resumed the human form, and went to *Swaigam*. The girls being now restored to life, their father begged Deerhorn to marry all of them,

Other stories intended to prove that it is by no means unusual to be restored to life; or, literally, to return from the realm of *Yama* 276.

The legend of *Jaladhara* who was a victorious prince: he vanquished the gods, and at last was slain. *Mricanda's* son, *Marcandeya* was very devout in adoring *Siva*: at last *Yama's* messengers seized him, and *Siva* interfered and saved him. This virtue was acquired solely by his bathing in the month *Magha*. List of the various crimes, such as incest &c which are done away by bathing in the month of *Magha*. Stories of persons who by reason of bathing in this month have, repeatedly, revived from death; their souls returning after visiting the realms of *Yama* 284

On the *Suratri* feast, and the blessings attending it 285. If a man is too poor to celebrate the rite completely, let him merely offer two leaves to an image of the *lingam*.

The daughter of *Bhrigu* was left a widow in childhood, and performed this rite so nobly, that she was afterwards born as the divine *Tilottama*.

He now proceeds to describe the merit of bathing in the month of *Macara*. A pious girl named *Canakamu malini*, returning from bathing, a few drops from her clothes fell on a *razasa* who bore that shape as a punishment, and these holy drops changed him into an angel (*apsara*) 286, and he went to heaven. Description of the loveliness of this pious maiden

Story of a monk who saw five lovely girls (*apsaras*) angels, and as they tempted him, he cursed them to become (*pisachis*) goblins. They were restored to their original shape by the saint *Ramakrishna*.

Story of a king who was metamorphosed into a ape his guru and the guru's wife were changed into sparrows 290, they begged a Bramin to give them some water to drink—this restored them to human shape. In like manner were the above-mentioned five goblins restored to human shape, by the virtue of bathing in the blessed month.

On the merit of celebrating the *Sivaratra* festival. Story of a forester, or savage, who accidentally dropped some leaves on an image of the *lingam* on this day and this chance act of homage gained him admission into heaven 295. Also of a thief who broke into a temple, and for a similar unintentional act gained heaven.

Now, truth and veracity being acknowledged to be the highest of virtues 296, there is narrated a story of a bramini named *Sumati* who was seized by a tiger with whom the man remonstrated, saying, I am too lean to suffice you for a dinner, besides remember my wife and children. The tiger said "I am willing to let you go, if you will come and let me dine off you next year but how am I to know whether you will keep your promise?" The man replied, "that he would scorn a lie even to save his life." The story ends in *Vishnu* releasing the man, and carrying both him and the tiger to *Snargam*.

Then follows the story of *Sibbi*, who rescued a hawk from the power of *Indra* (who was disguised as a forester) and *Sibbi* redeemed him with a slice of his own flesh. As usual, this is rewarded by his being transported to *Swargam* 299.

The question arises whether falsehood is excusable under certain circumstances and the opinion is given that sometimes falsehood is decidedly the right course particularly to save a cow or a bramini from harm. Examples drawn from the stories of the gods.

Then follows the laud of piety, morality and all virtues 302, and to illustrate the subject the story of *Sananda Ganesa* is related 303. There is a description of the various divisions of hell with the crimes punished in each [In all this the author merely transcribes the statements made in the popular book called the life of *Sananda Ganeswara*] Certain crimes are in a future birth punished with certain diseases which are specified 310—312. Then the usual list of various crimes, and the punishment appointed in hell for each. He now proceeds to specify the rules regarding the six (*angas*) divisions of science 317. On orthography 318, on pronunciation and prosody, then on (*Jyotisham*) astrological rules, particularly regarding pregnancy 329. Ceremonial rites performed before and after birth. The good and evil destiny

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On the *calpams* or rituals 359. On the various sacrifices of the bull the cow, the goat, &c., 360. Then follow questions regarding the *upatēdas* or supplementary treatises.

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473. On rhetoric the *ālancāra lāraṇam*, on *vr̥ṣama*, *vr̥ṣamānam* and *vr̥ṣameyam*, &c, with other figures, with various rules for rhyme, for (478) hyperbole, for puns, &c.

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On the *Upa sastrams* or supplementary sciences, such as music. On long and short musical measures of time 444. On quick, slow and common tune, &c. &c., 449. On the attitudes used in dancing 451, and the different shakes of the head, the body, and the limbs. The modes of expressing various passions. rules regarding the eyes. Personifications of various notes. and superstitious rules 456. On *Bharata sastram* or Acting, which name is fancifully stated to be compounded by the initial syllables of the three words, *Bhūcam*, *Rāgam*, and *Tulam*, or Passion, Tune, and Time 457.

Next, he proceeds to the *Calī sastrams* or venery 458, wherein as usual are the definitions of various descriptions of members, and sexual minutiae. On the symptoms or demeanour betraying love 467. On the behaviour of virtuous women, and that of the immodest. On temperament, as governed by lunar days. On the peculiar beauties of each description of mistress and lover (i. e. *Nayika Nayika-laxanam*) 470. On the learning, and temperament which constitute a poet.

On hyperbole, and other figures of rhetoric. On the component parts of a poem being descriptions of the sea, a city, seasons, hills, war, the lover, and the wedding, gambling, hunting, drinking, and rural rambles, women, love, the griefs and enjoyments of lovers, the passions, and government, or justice, with descriptions of the sun and moon. To begin with the eight descriptions of gallants, and mistresses. The *Vasa Sappica*, &c., &c.

473. On rhetoric the *plāncara laxanam*, on *upama*, *upamānam* and *upameyam*, &c., with other figures, with various rules for rhyme, for (475) hyperbole, for puns, &c.

On beauty 481, rules regarding female beauty and ugliness. On beauty in men 483, and those characteristics which denote length of life. On the scrotum and testes.

On the peculiarities of elephants and rules to know whether an elephant is lucky 487, diseases to which elephants are subject 490. Regarding camels and horses, with the fortunate and unfortunate marks on them. The diseases and remedies. Prayers to be offered to horses on certain days 498.

On precious stones, and their fortunate, and unfortunate qualities.

On Arithmetic 504, which is divided into ten portions or chapters ' On measures of length, capacity, time.

The next subject is farriery, or the treatment of animals 508, with a list of the drugs used .

Regarding dreams p. 517. Regarding the *silpi sastra* or architecture and statuary p. 521—524 with various superstitious rules.

Conclusion of the Fourth book. Here the volume ends: but whether the work concludes here or not, is not stated.

" The book is folio, of medium thickness, good paper, half bound, lettered, worn.

11. No. 143. Three books.

1.) *Rāja sec'hara vilāsam.*

1—3 *avśams.*

The king seated in his court, discoursed on public affairs *Narada* came to him, and praised *Siva*. He went and told *Siva* the king's great liberality, as giving whatever any one asked. *Siva* paid him a visit, in disguise; and asked for a chaste woman. As no other one could be found in the entire town, the king surrendered his youngest wife. *Siva* assumed the form of a *Jangama*. A matronly woman saw him, and became enamoured. It is a *Vira Saiva* legend: yet it is referred to, in the *Madura* and *Trinomalai st'hala purānas*.

2.) *Sankhya vicharam.*

A detail of the *Sanc'hya* system; termed by Mr. Brown " the transcendental, or atheistical philosophy." See IV 27, No 107 *supra*. The present is the piece there referred to, as placed in another volume. Originally it stands as the 5th canto of the *Bhanumad vijayam*.

3.) *Chandra hasya vilāsam, padyas.*

The *pūrva* and *uttara bhāgas*.

An altered title for another copy of the *Tarara sanc'ha*.

The book is a folio, thin, good paper, full binding, marble paper within; lettered.

12. No. 149. Four pieces.

1) *Chāru chandrodayam*, or *Chenna rojn cavitrām*, 1—5 *avśams*, *padyas*.

2) *Ambarisha charitram, padyas*

1—5 This is taken from the McKenzie MSS, and will be noted in its proper place

3) *Pápa chennópakhyanam*, mixed metre, 1—4 *asráśams*.4) *Anubhava saram, śīśa stanzas*

By *Godagā Tripurāda carī*

On *suddha bhakti*, *mishra bhakti*, and *saugirna bhakti* technicalities of *Vīra Sastras* The piece has been many times noticed

The book is a thin folio, French paper, half bound in cloth and lettered

13 No 158 Eight pieces

1.) *Harischandra cal'ha*, *dvipada* metre By *Vencala Narasayya*
The *purā bhagam*.

The first part of a version of the popular tale

2) *Vallā Bhambā parinayam, padyas* By *Ackanāpallī Narasimha carī*

Vallābhambā fell in love with *Ganapati*, much erotic matter on female passions, the passion was reciprocated by *Ganapati* The lady went to *Caṇḍasa*, birth of a child there The marriage of *Īśhmī*, and the like

3) *Yamunāchāryadu charitram*, one section

He was a son of *Siva* A dispute between him and a *purohita* of a *Chola* king The *Chola* king gave up half his kingdom to his wife, and she gave the same to *Yamunacharya*, according to the terms of the dispute

4) *Nauka charitram, padyas*

A licentious piece on the intercourse between *Krishna* and the *gopis*, or cowherdesses of the *Jumna*

5) *Rādha Madhava rīśam, padyas*, incomplete no divisions

A fragment of the often repeated copy, from the McKenzie MSS see IV

6) *Srī calahastī satacam, complete.*

This *Jangama* piece has often occurred

7) *Canchī pura manjerī, padyas*, no sections

An ornate description of the town of *Conjeveram*

8) *Arunachala rīśjerī, padyas complete*

The like as to *Tirumalais*, nearer to *Madras*. Both are places of great resort at public festivals

9) *Dasarath'sa satacam*, complete

A cento in praise of *Rāma*, the son of *Dasarath'sa*

The book is a small quarto, of medium thickness, two kinds of paper, bound in cloth, worn.

14 No 168 Five pieces

1) *Narasinha purānam; padyas.*

By *Idāna*, 1—5 *astāsams*

A translation of the *Narasinha upa puranam*

2) *Krishna raya vijayam*

1—4 *astāsams*, complete.

This is a copy from a palm leaf MSS in the McKenzie collection of which an abstract was given in my "Analysis" It will be reprinted in its proper place

3) See under IV.

4) *Velpa satacam*, 40 *sisa stanzas*

By *Ballira cati*

5) *Raghava yadava pandaviyam.*

1—4 *astāsams*, *padyas*

A piece capable of two readings, as the adventures of *Rama*, or else of *Krishna*

The book is a thick folio, French paper, half bound in cloth and calf, lettered

15 No 192 Eight books, or pieces.

1) *Udyoga parvam* of the *Bharatam.*

1—4 *astāsams*, *padyas*

2.) *Niroshthalanālōpakhyanam*

1st *astāsam* wanting, 2nd and 3rd right, *padyas*

Another re duplication of the episode of *Nala*, under a modified title.

3) *Amarūcam*, *ślōcas* and *padyas.*

The original, and translation of an erotic work of frequent occurrence

4) *Bhāscara satacam*, *padyas*

An ethical book for schools Copies of it are multiplied

5) *Yadu kamsa bhūshanam*, 100 *stanzas*

The jewel of the cowherd race, in which *Krishna* was born

6) *Rama panchazat landamulu*, or 50 *stanzas*, in praise of *Rama*

7) *Srinivasa tārāvali*, 54 stanzas, "star chun"—praise of *Rāma*.

8) *Chandappa satacam*

This piece is prepared to be printed in distinct lines on the European method

The book is a narrow folio, thick country paper, uncut edges, boards, these are injured.

16 No 208 Eight books

1) *Ananda rangha ratch'handam*

1—3 *astāsams*, *slocas* and *padjas* incomplete. A translation with the original of 1 piece heretofore noticed

"The theatre, or dancing stage of the god of love"—of course erotic in kind

2) *Rep'hara kasa prakaranam*.

3rd *astāsam*, *padjas*, —a chapter on people who do low, or vile things, ethical and satirical

3) *Caṣṣyalancāra chuddāman*

1—8 *ulasas*, complete

The jewel of figurative, or rhetorical poetry.

4) *Ullara grantham*—or supplement attached to 3.

1—8 *ulāsas*, incomplete.

5) See under XII

6) *Abhinaya derpanam*, composite metre

A fictitious tale of extraordinary birth, and conquering adventures. See Vol 1, page 627 18, No 1353

This would seem to be a Telugu version of that book.

7) *Vastu gastram*, on architecture

1—3 sections—measures and proportion of temples, and statues, and rules as to foundations

8) *Iṣṭa brahmāna purāṇam*—prose

The 1st part wanting.

2nd „ 1—3 sections

This appears to be a translation of part of a Canarese work, *Iṣṭa gāṇa darśana*

See vol 1, p 113—3, No 1526

The book is royal quarto, thick superior paper, half bound and lettered

17. No 215. Four piccos.

1.) *Dīcsha bhoda—dīpāda* verse.

1—3 *asvāsams*.

Initiatory instruction.

2.) *Mritanjaya vilāsam—dīpāda*.

1—3 *asvāsams*.

Sports of *Siva*; probably translated from the *Ilalasya mahatmyam*

3.) *Mitra Ginda parinayam*, mixed metre

1—6 *asvāsams* vido IV *supra*.

4.) *Sri madana lamsara vilāsam*

“Sports of *Lacshmi* and the bewildered lust lord”—*dīpāda* verse

The book is a narrow folio, thick, various paper, flowered paper-boards; lettered, the back loose

18. No 221. Four subjects.

1.) *Bhimés ara purānam, pādyas*

1—6 *asvāsams*, complete

Local legend of a *Saiva* shrine in the Cuttack province.

2.) *Nirankushopalhyanam, pādyas*.

1—4 *asvāsams*.

Nir without, *ankusa* an elephant hook, *upalhyanam* minor paraphrase, or tale.

Romance of one named “uncontrolled”

It has occurred in a previous part of the present volume.

3.) *Rudracsha mahatryam, dīpāda*.

1—5 sections complete,

On the excellence of the eleocarpus beads worn by *Saivas*, it has very often occurred.

[Many years ago a man in high employ visited the large temple at Madura. He halted his palanquin at some distance, and thence walked barefoot, with a rosary of these beads as a coronet on his head, and the doing so was from policy thus exemplifying a phrase found in the Tamil version of the *Pancha tantra*, to wit *rudracsha pati*, eat with a rosary]

- 4) *Bala pricha usasi, 2 tica* or glossary only, without the original. Copied from No 289 1—5 sections

Twenty five tales by 2 familiar to *Vicramāditya* of frequent occurrence in the collection

The book is a thick quarto demy paper, half bound in calf and marble paper, lettered used.

19 No 247 Four books.

- 1) *Fireca sindhu*, in two parts.

Purvartham 1—7 *uttarartham* 1—3.

- 2) *Tira Saira kiritanalu*, various chants of *Jangamas*, not capable of abstract.

- 3) *Sariśvara satasam* 123 *padyas*

A cento of ethical and other matter

- 4) *Satvica Brahma vidya vilāsam*

This is a metaphysical work of considerable merit an abstract of its contents will appear, in its place, in volume 3 of this Catalogue.

See vol 1, p 181 for a somewhat full abstract. It is work of high and peculiar merit, and as such, elicited an indignant and virulent reply from a religionist of another way of thinking. The polemics of Natives are as verbose and as zealous as those of other people. They turn chiefly on abstract and metaphysical points respecting which certainty is difficult, if not impossible. On the plainer portions they remind us of a dictum ascribed to Socrates—that a divinely inspired teacher from above was needed in order to explain what is the chief good and the true foundation of morals.

The book is a folio of medium thickness, good paper half bound and lettered worn

20 No 256 Three pieces.

- 1) *Harischandropakhyanam, padyas*

By *Sancara caru*, 1—5 *actasams*

A translation from the Sanscrit original which the translator certifies to be 'an excellent poem

- 2) *Mrityanjaya vilāsam*

By *Gokula patla Carmana* 1—3 *anāsams*

On the sports of *Siva* another copy

3) *Sugriva vijayam*, mixed metre

A poetical version in Telugu of the episode concerning *Sugriva* in the *Rāmāyanam*

By *Kandacuri Rudrapa*, aided by his daughter, who completed what he left unfinished at his death

The book is a thick octavo, country paper, bound in sheep, old, worn

21 No 267 Six subjects

1) *Sānandopakhyanam*, very long stanzas

1—4 *asvasams*

Another copy of the legend concerning *Sānand*'s visit to the world of *Iama* his sympathy with the sufferers there, and delivering them by the power of the *Saiva* five lettered spell There is an original among the McKenzie MSS

2) *Sudhābandēśvara* with a *tica* only one section3) *Chatūr-śākhāram*, ritual of the four *vēdas*, or *Basava linga*, *salacam*, a *Vira Saiva* poem4) *Basava Panditārādhyā charitram*

The 1st chapter with 6 sections

See No 244 under XXIII

5) *Vastu sastraṁ sagaram*, the set of foundation laying, architectural *deśa nāgarī* letter6) *Siva purāṇamunaku śīcshica*.

1—4 sections

Index to the *Siva purāṇam* being short *paras* in small hand writing, giving a brief notice apparently only of parts not a regular epitome of the whole

The book is a narrow folio thick, country paper, boards back injured

22 No 271 Miscellaneous extracts in three volumes

Vol I, from page 1 to 104 and "No 49 of the Telugu list of those books

At the end of the 1st vol is an index of the contents, which are various

Vol 2nd chiefly copied from the McKenzie MSS—at the end the tales of a parrot.

Vol 3rd, contains the following —

—*Chacruverti charitra* tale of *Nala*

—*Sarangadhara natacam*

—*Nala natacam*

—*Yera calpa samana viraram*, details as to ploughing and sowing, obtained at *Yanam*

—*Āṭṭabhagavatam Krishna cal'ha*, the story of *Krishna*, from a dramatized form of the *Bhāgavatam*

—*Calinga mardanam*,—legend of *Krishna* trampling on a serpent.

—*Gola cal'ha*, from the *Āṭṭabhagavatam*, tale of a cowherd, bringing milk &c.

—*Gola vesha cal'ha*; tale of one disguised as a cowherd, from the *Bhāgavatam*.

—*Dādhi vesha cal'ha*, tale of a female disguised as a milk maid, or a female of the snake catchers.

—*Taganivara vacchanalu*, words of a particular class, or family.

Folios, broad and short, thick, half bound, and lettered, much worn and damaged.

23 No 274 Nine subjects

1) *Dasavatara charitram*, *padya*

1st and 2nd *asvāsams*, containing an account of the *raśya atātāram*.

2) *Rāmāyanam*—2 *asvāsams*

1st *asvāsam*—The *lālucandam*.

2nd " { *Ayoddhya*
 { *Aranya*

3) *Bāla Bhāgavatam*—*padya*

1st to 2nd *asvāsams*, epitome for schools.

4) *Bāla Rāma charitram*, *padya*

1—2 *asvāsams*—epitome for schools

5) *Sāmba vilāsam*—*padya*

1 *asvāsam* incomplete

See other notices

6) *Śaṅkara-dhara charitram* *devanāgarī* metre complete

7.) *Gurupārampara ; ślōcas*, with an easy *tīca* in Telugu. A list of *gurus* or heads of a monastery. It commences by explaining the three principal *mantras* ; as the *pranava*, the *gayatri*, and *Narāyana*.

8.) *Vadiya nambi charitra*, mixed metre.

Account of an ascetic who belonged to a *Lingadhara matam*, or monastery of *Vira Sivas*.

2.) *Sugriva vijayam—padyas*.

An episodio from the *Rāmāyanam* of frequent occurrence.

The book is a large, and somewhat thick octavo ; various paper, with rough edges ; boards, which are injured.

24. No. 275. Eleven books

1.) *Panduranga mahātmyam, padyas*.

1—5 *asvāsams*, incomplete, legend of a local temple.

2.) *Sita Rāmārjuniyam*. Otherwise *Samvṛta Tāra yōgam*.

1—2 *asvāsams*, the 2nd not finished.

A work on ascetical metaphysics.

3.) *Māulāvana charitram*.

1—3 *asvāsams* complete.

A supplementary war by *Hanumān* going to the infernal regions, fighting with, and conquering *Mālī ātana* ; who had aided *Rāvana* in the war of *Lanka*

4.) *Rāma saplava rāja, padyas*.

1—3 *asvāsams*.

Chants in praise of *Rāma*, with a new title

5.) *Bānumad vijayam*, with a *tīca*.

Only the 1th *asvāsam*.

Certain matters relative to *ūchārari* or ritual homage to various gods or *sactis*, whose names are given, as *Viṣṇu*, *Ivara*, *Gananātha*, *Viṣṇēvara*, then *Parā sacti*, *Ambā sacti*, *mūla sacti*. On *Brahma*, *Indra*, and *Lacshmi*. On *Moyura cankan*, on *Nanuli gumumja gala cumara stāmi*. On the *rishi* 'Atri, the fountain of the lunar line ; and on the female energy system.

6) *Atmananda sarisa rianjeri*1—3 *prakaranas*, *decipada*, complete

Worship of the *ishta devata* It seems to be otherwise known as *Sri Vena gopala srāmi ātra rianjeri*

A description of *Brahma* from *Para Brahma* came both *Brahmā* and *Maya*, as also *Viṣṇu* and *Rudra*—[or, that from God proceeded matter, the creative energy, with the powers of preservation and destruction this theology is not usual] *Para Brahma* described under the emblem of a tree (there is such a diagram in one of the copies of the *Bhagvat gīta* supra) From the womb of *Mulā* *kānta Viṣṇu*, *Brahma* and *Rudra* were born That *Trimurti* by *Ādima crōdhi* had six sons, and these married six wives The rest is assimilated to *Vedānta* dogmas, but the whole is of a peculiar kind

7) *Tira ehoḍara cat hā*, mixed metre

Tale of a brave

8) *Acka maha deti charitram*

1—3 sections mixed metre

See former notice

9) *Tadiya narabi charitram*, mixed metre for singing see above10) *Tencatēstara mahātmyam*Local legend of *Tripeta*, only 1 *astāsam*11) *Tencatāchala mahātmyam*

1—2 *astāsam*, *padya caryam*, said to be from the *Varāṇa purāṇam* legend of *Tripeta*.

The entire book is a thick folio, various paper, with uncut edges boards these are injured.

25 No 284 Seven pieces.

1) ' *Indhra bhāṣāhāranam*—a lexicon

1 *Cāndari*, *ryoma verga*, *dic r* *lala r* *di r* *rac r* *zida r* *rattiya r* *patālu bhōṇ r* *naraca r* and others

2 *Candam*, *bhā verga* to *zidra r* 10 complete.

There are other copies under XII.

2) *Bharata zastram* section 1—7.By *Kohalāchārya*

On 4 *māttiris* or measures—*tāla pata* on symbols used in beating time, and other matters, copied from an old *carya granam* No 595, a book which has

3) *Bhāscara satacam*, with a *tica*.1—4 sections, 100 stanzas with *tica* complete.

An ethical school book.

4) *Sumati satacam*, 130 stanzas, with a *tica* to some of them,

1—3 sections.

Similar in kind : see under V.

5) *Prasanna Rāghava satacam*.

2 sections, 200 stanzas,

6) *Hamsala dīpi satacam* 45 stanzas; only one section.7) *Vēmana padyalu*, 4 sections, see V.

26. No. 295. Various pieces, 13 in number.

For 1) see VIII.

2.) *Bāla Vicariarca cat'ka* prose.An epitome of the tales of *Vicariarca's* demon, intended, as it appears, for use in schools.3) *Chenna malla śālu*, 35 stanzas.Of the kind termed *stōttrā*; mixed up with something of the ethical.4.) *Vēmana padyalu*, 295 sentences; enigmatical, satirical, moral5) *Nṛsiṅha satacam*, 7½ stanzas.Praise of *Vishnu*.6) *Pārasu Rāma vijayam*; prose, incomplete. On the contest of *Pārasu Rāma* with *Kartavīrya Arjuna*, and destruction of the *Cshetrīyas*.7) *Vaijayanti vilāsam*—not complete.On the stratagem of a *dāsi*; and her conquest of an *aluvār*.8.) *Vijaya vilāsam, mūlam* with *tica*.2 Sections, 120 stanzas of the *mūlam*, not complete, by *Appayya śāṅka*.9.) *Monu ramsa purāṇam*, 49 stanzas in two sections, a list of the 14 *raṇas*, with details.

10) *Kala pūr nūdayam, sandula verses*

On *Kṛṣṇa*—*Satyabhāma*—*Menaca* and various sexualities.

11) *Chāru Chāndrōdaya charitram*

By *Chennama rāzu* 1, 2 sections, not complete

Tail of a spy

12) *Sānanda charitram, dvīpada.*

Sections 1, 2, not complete

The legend of *Sānanda* It is said to be a *Jangama* book

13) *Prabhu linga līla, dvīpada metre*

Sect. 1, 1—102 Sect. 2, 1—77 Sect. 3, 1—33, not finished.

The book is a thick folio, various paper, boards broken off

27 No 296 Five pieces

1) *Bhāscara satacam*, with a *tīca*, ethical, and a school book.

2) '*Atta Bhāgavatam* , not complete.

The amour of *Kṛṣṇa* and *Satyabhāma* dramatized from the *Bhāgavatam*

3) *Chandra radana satacam*, *śiṣa* stanzas, or octaves of alternate long, and short lines miscellaneous matter

4) *Sampangi manu charitram*, 55 stanzas, from a portion of the *Manu charitra*

5) *Dāsaratha satacam*, 110 stanzas, panegyric of *Rāma* the son of *Dasaratha*

The book is a small quarto, of medium thickness, various paper, boards injured

28 No 312 Two volumes.

Vol 1st, various pieces.

1) *Viṣṇu chittiyam* , part of the great poem by *Allasana Paḍa*, with prosodial marks the chief object being the prosody

2) *Aparatigam* or *Chintāmani*, a work on grammar in Sanscrit.

So much is translated from it as relates to the origin of letters, their classes, and the use of these classes, faults in use, &c, bearing on the art of poetry

3) *Pānu vilāsam* sport of *Saravati*By *Lingayya caru*

Extract from the purāṇ which relates to the birth of alphabetical

letters, and etymology & *supra* 10, No 1424) *Sassiyānandam*, natural astrology1—3 *asvasams pādyas*

1 Qualities of land—corn—on rain—beasts—fruit of different months
 Nature of the *chandrayāgam*, a mode of dividing the moon's orbit—eclipses—wind—rising
 of the planet Venus—influence of the lunar asterisms.

2 On the influence of *Sana*, or Saturn, and other planetary influences.3 Other astrological influences. On the four *yugas*—the era of *Sālvādhana*

The book was abstracted in vol 1, of this work

Vol 2nd, supplementary

It contains remaining portions of the same pieces

1) *Viśṇu chittiyam*, &c There is a *tika* to some parts, but none
 to others where the Telugu is easy

The 1st volume is a quarto of medium thickness superior paper,
 uncut edges, boards The 2nd volume is a thin folio, various paper,
 the boards worn

29 No 313 Three subjects

1) *Achalalmaja parinayam*By *Vencatāchārya*—*pādyas*1—3 *asvasams*

It is also called *Camācshu dandacam* This is the name (lustful
 eye) of the *Sacti* of a form of *Siva* at Conjeveram, known as *Ecāmbēs*
vāra (the undivided garment lord) The birth of "wanton eye" is
 carried back to the time of *Yemi chacraverti* her nurture, amour with
Siva &c.

2) *Maṭhura rāni vilāsam*In 5 *asvasams* completeBy *Vira Rāghava acari*

On the appearance of *Saravati* as *Minācāl* the *sacti* of *Sundarā* (or *Siva*)
 at Madura the matter taken from the local *purāṇam* Followed by a panegyric
 of *Minācāl*: ['fish eye,' if the first vowel were short, it would mean 'bright
 eye']

3) *Shadchacraverti charitram*

The title would imply a tale of six universal rulers, but it relates chiefly
 to *Nala*, an 11th ruler is perhaps intended

We have the just rule of *Nala* his preventing the killing of cows, and caring for full supplies of butter oil for offerings, guided by a celestial voice to do so Poetical account of a war begun by *Bhīmasena* king of *Vidarbha* Then the catching the anser bird, and amour with *Damaganti* —merely the beginning of the *Ānushadham*

The book is a thin folio, country paper, boards, these worn.

30 No 317 Eight pieces

1) *Pāṇḍita Śiva pūja vidhi, dvipada*

By *Gondepatti Venkatachala pati*

1—3 sections.

On *Para Brahman*—on the *sātvata guṇa*

On *Viṣṇu* The three *guṇas* are stated to produce *Śiva* whose ritual homage in detail is the principal part of the work

2) *Jāṅama Kālagāṇam.*

An indication of *Bandara Basaveśvara's* power in *Kalyāṇa puri* extending to 12 *lata's* (120 miles) of territory

At that place two persons uttered prophecies, that is *Virappa* and after him *Anajanya* These relate to the appearance of comets to famine distress, prevalence of injustice, and of many direful diseases *Dharmā detala* revealed these things Various persons or kinds of governors are to rule

3) *Yagantivari vacchanam, padya's*, productions of a particular family praise to *Śiva* and *Parvati* with other matter There is another copy *supra*

4) *Bālūana charitram padya's*

By *Sabijipandita Virasya* son of *Śiva Bhadra*.

1—2 *asvāsā's* complete 3rd defective.

5) *Sacotala parinayam padya's*

By *Kṛṣṇa cavi*, son *Nṛsiṅha guru*

Descent—birth—qualities—amour with *Draṣṭamāta*—some discussion in which *Nareda* has something to do Founded on the drama of *Calidāsa*

6) *Saṣṭi rekha parinayam* 80 *ślōcas* with a *dvipada* translation, a copy of this love-tale occurs under IV *supra* 66, No 335

- 7.) *Madana mohini vilasam, padyas*; a fragment, see a notice under IV.

- 8.) *Chattu* stanzas, a collection of detached stanzas, in two sections; on a variety of subjects—a sort of anthology.

The book is a thin folio, French paper, boards, used.

- 31.) No. 329. Six pieces.

- 1.) *Svara chintamani*.

See 1st Family Telugu language XX. 62. No. 642. *Pindōtpatti*. 63. No. 731. *Svara chintamani*.

Some prefatory matter as to *Para Brahm* and the human system;—*tatva* metaphysics.

The *Pindōtpatti* or origin of the foetus from male and female fluids;—and marks if the child will be male or female—on the months of pregnancy. On the *sātvica*, *rājasa*, and *tāmasa* qualities. Towards the end, medical indications as to health, or otherwise, from the mode of breathing; thus is the *svara chintāmani*.

A singular mixture of physico-religious matters, as to tempers, disposition &c., needful to be known in order to a just estimate of the native mind; which is replete with such kind of religion.

- 2.) *Pavalur ganitam*, arithmetic.

By *Mallayya*.

Various copies noted under 1st Family headed Arithmetic. There is also *Sara sangraha ganitam* abridged reckonings, *Trai rāsa* &c., rule of three, five, seven, &c.

The style a mixture of *padyas*, and *sutras*.

- 3.) *Kāma sastra*m, love science.

By *Siva Ramayya*.

On the classes of women—their form—mental qualities—habits—differences among men and women, suited or unsuited each to each—those differences classed by names of animals; and other grosser matter 1—3 *asvāsams* the 4th defective.

- 4.) *Kāla purnodayam*, 1—3 *asvāsams*.

The 4th has only 46 *padyas*. Reference to copies under IV.

- 5.) *Bhāscara satacam*, with a tica.

110 *pad̐yas* on ethics, a school book, see V.

- 6.) *Vēmana pad̐yalu*—564 stanzas, proverbial—ethical—mystical : see under V.

The book is a thick folio, French paper, boards.

32. No. 330. Four pieces.

- 1) *Chicatsa s̐ra sangraham*.

On medicine—diet—qualities of different articles of food—venery when proper, or improper—preparation of balsams—decoctions, and other remedies.

- 2.) *Bala Rāma charitram* ;—*pad̐yas*.

1, 2 *as̐ḍams*, 2nd defective, see under IV. *supra*.

- 3) *Chatur v̐tica mah̐tmyam*.

By *Linga gun̐ta Rām̐y̐ya* a local legend : *pad̐yas*, 5 *as̐ḍams*.

It contains matter relative to *Rāma chandra*, praise of *r̐ṣi*—and a tale concerning such anchorites in a wilderness.

Chillara pad̐yalu various stanzas. Some are in praise of women ; as to their beauty of form ; their fondness for spectacles ;—on the pleasures, or pains of love, and the like, 124 stanzas.

The book is a broad folio, thick, country paper of alight fabric, boards.

33. No. 331. Seven pieces.

- 1.) *Vira cal̐ camba satacam*, 482 stanzas.

Glory of *Cal̐* the *s̐ct̐s* of *Vira Bhadr̐a*. Her praise—properties—power. She gives to votaries great wealth ; but opposes the evil, or disobedient. On skillful people she confers great advantages, but she is terrible to her adversaries, and cuts them to pieces,—and the like. [There is a general tradition that every *Cal̐*-kōil or fane, was attended at its foundation, with a human sacrifice].

- 2) *Mātr̐a satacam*—100 *pad̐yas*

On the worship of the female energy, as a mother ; with praise and various connected matters, such as are contained under *S̐ct̐s*, Sanscrit, Telugu letter *supra*

- 3) *S̐ma k̐l̐'s linga satacam*, 250 s̐'s stanzas

By *S̐ma k̐l̐'s ling̐y̐y̐y̐*.

Panegyric of various modes of religion, especially the *Vira Saivism*.

4.) *Sassiyānandam* : 72—196 stanzas.

On natural astrology—rain and other matters ; on the lunar asterisms and their influence ; monthly influences. On winds, and meteor. On scarce, and plentiful years. Clouds, and their properties. Influence of the zodiacal signs. On public wealth, or economy : see 23, N. 312. 4, *supra*.

5.) *Ara sastram* - 64 *padhyas*. One *avāśam* complete.

Properties of horses ; marks, and other indications as to temper, value and the like.

6.) *Nava retna paricsha*, on examination of the nine kinds of gems, with a specialty as to the *padmarāgam*, or ruby. It is not complete, and is probably copied from the same source.

7. *Nacshetra nighantu*, a few *ślokas* on the lunar mansions ; and others, which seem to relate to other sections of the book.

It is a thin quarto, country paper, boards, which are injured.

34. No. 386. Varieties

1.) Extract from the *Sumati satacam*, translated, and minutely parsed in English, at the beginning, for a school book.

2.) Arzees, petitions or complaints ; in Canarese.

3.) The book reversed. Hindustani primer for learners—letters, vowels, verbs in different tenses, and very short pieces : with notes as to beginning, 6th February 1848, and progress.

The book is a thin folio, foolscap paper, bound in rough calf.

XV. PURANAS.

1. No. 36. *Bhāgavatam*

A translation of the 2th *skandam*.

A long octavo, China paper, bound in sheep, and worn.

2. No. 47. *Canyaca pūrānam*

By *Konapātti chinnapa*, in 8 *astavasams*

The former owner remarks—"The first five cantos of the book are a mere introduction ; the story commences at the 6th canto."

It is a local legend relative to a virgin, who burnt herself to avoid a *Yadava* king ; and was afterwards worshipped as a goddess by the *Cōmtis*, a class of traders.

The book is a thin quarto, country paper, half bound in country calf

3. No. 51. *Bhāgavatam*, 11 books ; that is, distinct volumes.

Volume 1.—The 1st *scādam*, fair copy : a thin folio, good paper, half bound, and lettered.

Volume 3.—The 3rd *scādam*, fair copy - folio, of medium thickness, as above.

Volume 4.—The 4th *scādam*, fair copy, with many marks of various readings ; folio, of medium thickness, as above.

Volume 5 and 6.—The 5th and 6th *scādam*s, fair ; a folio of medium thickness, French paper, full bound and lettered, back injured.

Volume 7.—The 7th *scādam*, fair copy.

The episode of *Prahlāda*, and other matter ; a thin folio, good paper, bound and lettered, used.

Volume 8.—The 8th *scādam*, fair copy.

The *gaṇḍra mośham*, verse 50, and legend of *Viṣṇu* as *Mālini*, verse 450 ; folio ; paper various, bound in country calf, worn.

Volume 9.—The 9th *scādam*, fair copy - a thin folio, French paper, bound and lettered.

Volumes 10 Part 1.—The 10th *scādam*, the *puṛa bhāgam*, birth and rearing of *Kṛṣṇa*, marriage with *Rūmā* &c. fair copy, a thick folio, good paper, half bound and lettered, damaged.

Volume 10 Part 2.—*Uttara bhāgam*, 54th to 90th section, fair copy.

A folio of medium thickness, half bound.

It wants the 2nd *scādam* to be complete.

4. No. 52 *Bhāgavatam* in Telugu.

1, 2, 7, 11, 12, *scādam*s.

1 has 1—5 Sections.

$\begin{matrix} 2 & 1 & 11 \\ 7 & 1 & 12 \end{matrix}$ } these two, complete.

11 1—5

12 1—3

5. No. 53. *Bhāgavatam*.

The 10th *scādam* defective ; 11, 12, complete

The book is a folio, of medium thickness, half bound in calf and lettered, good paper.

6. No. 69. *Viṣṇu purānam*, in four volumes.

Volume 1, contains 1—3 *avśams*

1—153 *padya*s. *Parāśara* to *Maitreya*.

The former owner's notes :

“ Transcribed from a MSS in the Telugu library of the Madras College. A comparison with other books is absolutely necessary ; but I have perused the whole, and obtained the corrections of learned pundits. Few passages now remain in doubt.

“ This book is written in a very beautiful Telugu style ; and many parts are worth selecting for the use of learners.

The *Vishnu Purānam* is now open to the literary world by Professor Wilson's translation from the original Sanscrit : the mistake that, the contents of this *purānam* being known, the *whole* of Hinduism is known—must be avoided.

Volume 1, is a thin folio, good paper, half bound in calf and lettered, worn.

Volume 2, contains the 3rd *ascāsam* and the 4th *ascāsam*—from 154 to 354 *padyam*. Various notes, and various readings, as above.

This is a thin folio, good paper, bound in country calf, and lettered.

Volume 3, contains the 5th and 6th *ascāsam*s, notes &c, some old, some recent.

Volume 4, contains the 7th and 8th *ascāsam*s, complete. Very few notes on the blank pages.

This is a somewhat thick folio, good paper, half bound in calf and lettered, injured.

7. No 70. *Vishnu purānam*, in Telugu prose 1—6 *amsas*.

1	has	1—22	<i>adhyayams</i> .
2		1—16	" } complete.
3		1—18	
4		1—24	
5		1—38	"
6		1—8	"

The book is a folio, of medium thickness, bound in country calf, lettered, damaged.

8. No 115. *Bhāgavatam*.

Four volumes containing the 3rd, 6th, 8th, 9th, *scāndas* or books.

<i>Scānda</i>	3	has	1—33	<i>adhyayams</i> .
"	6		1—19	"
"	8		1—24	"
"	9		1—24	"

The book is a folio, of nearly medium thickness, various paper, old, has various readings, half bound and lettered.

9. No 116 *Bhāgavatam*.

The 1st *scāndam* 1—14 *adhyāyams*.

It has various readings.

The book is a folio, of medium thickness, country paper, bound in sheep, worn.

10. No. 117. *Bhāgavatam*.The 5th *scāndam* 1—25 *adhyayams*.

It has various readings, and pairs with No. 116 as to size paper, and binding.

11. No. 118. *Bhāgavatam*.1st *scāndam* 1—5 *asvāsams*

3rd " 1—9 "

11th " 1—5 "

Two fragments of *Vemana pādyalu* are appended; one piece has four sections, and the other one, two sections.

The book is a folio, of medium thickness, various paper, uncut edges, boards, and these damaged.

12. No. 120. *Bāla bhāgavatam*, *dwipada*.1—12 *scāndams*, or the whole.

The former owner states:—

"This is the *bāla Bhāgavatam* written by *Conēri nāṭka*; but *Runga sai* author of the *Vaṇi cilāsam*, in his preface, says that, he too wrote the *Bhāgavatam* *dupada*.""It is believed, that *Cisi Konda Vengama* is the real author of this book but in this copy, her name is removed, and the name is substituted of a man named *Conēri nāṭka*. Learned men judge from the style, that this is a woman's composition; for instance, unclassical rhymes; rude spelling and rhyme."

The book is a thin folio, good French paper, bound with flowered paper and lettered.

13. No. 163. *Padma purāṇam* "new edition."The *purva bhāgam* or 1st part is *Saiva*, and is not here. See next No.The *uttara bhāgam* or 2nd part; this is *Vaishnava*; 11 *adhyayams*, again divided into 69 *asvāsams*. *Suta* to *rishis* in the *Naimisara vanam*. The leading topic is the merit of bathing in the month *Māghā*.King *Dillpa* of the solar line, went out to hunt, killed beasts—was athirst—saw a place with water of which he drank—returned to his capital. A *vidhyādhara* received a heavenly form by bathing. Tale of *Vricsha*, a virgin—glory of the eleventh day fast. Tale of a female named *Cānchana mḍla* *Indra* inquired as to the cause of a curse pronounced on the said female by *Gāutama*. A *Gandharbha* woman seeing a *Brahmāchari* became enamoured of him. The pair were doomed by *Gautama* to assume the shape of devils (*pisachatram*) Beginning of praise to *Vishnu*. Tale of *Kerala Vipruni*. Deliverance of those who by a curse had impish forms. Glory of *Nārāyaṇa*. Fame

of *Lacshmi*. Tale of *Vishnu*—description of his paradise. Cause of the 10 *avatāras*. The *Ūrma avātara*. *Brahma* told *Vishnu*'s fame; birth of *Lacshmi* from the milk sea. The *Varāha avātara*. The *Pārasu Rāma avātara*; his acts. The petition of *Dasaratha*, that *Vishnu* would condescend to be born as his son. On *Camsa*, the uncle of *Krishna*; childhood of *Krishna*; his sports with *gopis*—he gave them a town. By order of *Siva* to his consort, *Parvati* worshipped *Vishnu*. Closing matter as to *Dillipā*, and his attention in hearing *purānas* read to him.

• The book is a folio of medium thickness, French paper, half bound, and lettered.

14. No. 161. *Padma purānam*.

The *uttara bhāgam* "translated into Telugu, by *Ayyalu cavisingana*,"

The late owner states.—"This is a very popular work among the Telugus, and M.SS. are very common in the northern districts. The *purā bhāgam* or 1st part of the P. does not seem to have been translated into Telugu. A Zemindar in Rajahmundri told me, that he had in vain tried to discover a copy of it; and believed that it never has been translated."

"The present copy has been collated with four M.SS. and is perfect. The language used in this translation is easy, and very beautiful."

Contents *supra*, 11 chapters including 69 sections, it has marks of collation, as a rough copy; preceding No being a fair copy.

The book is a thick folio, good paper, half bound and lettered, the back injured.

15. No. 165. *Padma purānam*, as above, *asṛśas* 11, *adhyayas* 69.

New edition. This copied fair from the collected copy; and fully written on both pages.

The book is a medium sized folio, half bound in cloth and calf, lettered; the paper is superior.

16. No. 166. *Ūrma purānam*

1—6 *asṛśams*; *padhyas*.

Details of the *linga puja* at pages 4, 87, 118; it is *Saiva* in kind: it recommends the worship of *Siva*. It gives an enumeration of the *purānas*; and characterises them as to kind.

The book is a thick folio, good paper, but old, half bound and lettered.

17 No 167 Two books

1) *Varāha purānam*

1—12 *anśāsams*;—composite metre.

Delivered by *Viṣṇu* as *Vārāhā* to *Bhū dévī* the earth goddess

A brief abstract was given in vol I of this work

2) *Kuchelopakhyanam*, 1—3 *anśās*

This has only a slight relation to *purānas*, it is ethical see under V.

The late owner states—"This book contains the *Cuchelopakhyanam*, a very popular Telugu poem. And the various readings found in nine M S S are herein recorded, with a view to the preparation of the new edition since complete" It has many marks of collation.

The book is a folio, of medium thickness, common French paper, bound in wavy cloth, and lettered.

18 No 209 Sect 4, *Mann vamsa purānam*

1—5 *anśāsams padyas* Sect 1, 2 are under XIII Sect 3 will follow towards the end of this article as 'local'

The whole book is a royal quarto of medium thickness good paper, bound in figured paper, and lettered

19 No 210 *Scānda purānam*

Sancara samhita, that is ascribed to *Siva*

The *Siva rahasya khandam*, containing five books

- | | | | | | |
|----|-----------------------------|---------------|---|---|-----------------|
| 1) | <i>Sambhava</i> | <i>candam</i> | 1 | 2 | <i>anśāsams</i> |
| 2) | <i>Asura</i> | | 1 | 2 | " |
| 3) | <i>Vira Mahendra</i> | | 1 | | " |
| 4) | <i>1st līkha</i> | | 1 | 4 | " |
| 5) | <i>Dēvi</i> | | 1 | 2 | " |

The 1st narrates the birth of *Kartikeya* the 2nd the birth, and nature of *asuras*, the 3rd describes the capital of the *Assurs*, the 4th is the war of *Dēvas* headed by *Subrahmanya* against the *asuras*, the 5th is the share taken by *Dēvi* or the battles of the *Amazons*. An abstract was published in my analysis of McKenzie MSS, and it may be reprinted in vol 3 of this work.

The book is a folio of medium thickness French paper, and flowered paper boards lettered

20 No 211. *Scanda purāṇam*.

The *Cāsi khandam*, and *uttara bhāgam*, or 2nd part 1—7 *asvāsams*.

The special subject of the entire *khandam* is the glory of Benares, the primal seat of the *Saiva* system in India. An analysis was given by me, in connexion with the foregoing; and it may be re-printed in vol 3.

The former owner states:—

“The *Kasi khandam* (the first part has not been found in Telugu) This part of the *Skanda purāṇam* is stated in the preface to be the translation made by *Sri nat'ha* who also translated the *Nāishadhnam* into Telugu. The Telugu version is, as usual, an abridgment of the Sanscrit.

“The present is a corrected edition, having been prepared at my request by *Narasimma Charry* a pundit in my employ, who consulted four MSS of the Telugu, and one of the Sanscrit text. The result however is not satisfactory, as the Telugu copies varied from each other, so greatly, that it is often hard to determine, in prose passages, what were the words used by *Sri nat'ha*”

The composition is stated to be called *angitāla spatti*, a kind of chant for common utterance.

The book is a folio of medium thickness, good paper, bound in country calf, and lettered.

21. No. 212. *Scanda purāṇam* the *Cāsi khandam* and *uttara bhāgam*, 1—7 *asvāsams*

This copy is full of large variations interlined, and on the opposite blank pages, as above indicated they are very numerous. The foregoing is the “corrected edition”

The book is a thick folio, French paper, with rough edges, half bound, calf and marble paper, lettered, used

22 No 213 *Scanda purāṇam*

Sancara samhita, or *Srī rākṣya khandam* The 1st *cāṇdam* is here not the usual name

- | | |
|-----------------------------|------------------------------------|
| 1) the <i>upadēsa</i> | <i>cāṇdam</i> 1—10 <i>asvāsams</i> |
| 2) „ <i>anura</i> „ | 1, 2, „ 114 <i>padhyas</i> . |
| 3) „ <i>vira mahendra</i> „ | 3rd „ 114 <i>padhyas</i> |
| 4) „ <i>yuddha</i> „ | 1st <i>asvasam</i> only. |

No 210 and 213 seem both incomplete copies

The book is a folio, of medium thickness, French paper, bound in black roan, 1841, and lettered

23 No 214 *Scanda puranam.*

The portion termed *Sūta samhita*, is being ascribed to *Suta*, the author of most of the *puranas*

1—7 *astāsams*

There is an abstract of the *Suta samhita* in the foregoing part of this vol 1st family.

The book is a folio of medium thickness, French paper, half bound in calf and marble paper, lettered, used

21 No 220 *Marcandeya purānam*1—8 *astāsams*, *padya caryam*

Jaimini to a king, but instrumentally by some birds *Vishamitra* asked a gift from *Harischandra*—with sequel *Harishchandra's* son being bitten by a snake, died,—and was raised to life Legends as to virtue and vice, and the fruit or consequences of both *Garuni* asked favor of *Kartavyarjuna* On the way between the *devas* and *asuras* Birth of *Lacshmi* with the production of the *amrita*, by means of which, instrumentally, the *racshasas* were destroyed Various other legends, especially the birth of the *Asu cumara* from *Surya* and *Sangnyā*, mother of *Yama* and *Yamuna* She fled away, leaving behind her *Chhayas*, who bore two sons *Surya* found out the cheat, by the aid of his son *Yama*, and discovered his real wife, disguised as a male The two *Asunis* were born through her nostrils

[All this hieroglyphical matter it may not be easy to solve]

There is of course much other matter The work is said to be very good Telugu, as to style and translation, but defective as to incidents, some, it may be presumed, being left out

The book is a thin folio, on China paper, bound in sheep injured.

25 No 287 *Datatara charitram palyas* In five volumes.

Volume 1 the 1st *astāsam* complete

Reference to the *avatara* of *Krishna*.

Description of *Hastinapur*, and of the four great divisions, usually termed colors or castes *Janamajaya raja* is described, with his throne, and court Narrative of *Faismpayann* given to that monarch Account of the *Matsya avataram* Prefixed is an account of the *Draida desam*. [because *puranas* and *itihāsas* agree that the residence of *Satya vrata*, before the flood was in *Draida desa*, most likely loosely taken for the southern hemisphere The modern sense of *Draida* is the *Dacshin* or countries south of the *Vindhya range*]

Volume 2, the 2nd and 3rd *astāsams*

The 2nd *astāsam* narrates the *Curmatatara* From *Atri muni* and *Anusya devi* was born the severe *Durrasa* His quarrel with *Indra*, the

celestials went to *Brahma*, who appeared to *Vishnu*, and requested his interposition. The birth of *Chandra* (the moon,) *Siva* placed *chandra* on his head. The appearance of *Vishnu* as *Mohini*—the churning of the milk sea and subsequent war of the *devas* (sons of gods) with the *danavas* (sons of men). [The Greeks termed themselves *danaai*, which is the same word as *danavas*: according to Bryant many among them called themselves "sons of men;" and the early traditions, gathered up by that author, tend to shew that the progenitors of the Greek colonists were among those worsted in the said war; that is, their forefathers were *danavas*, or *asuras*.]

The 3rd *asvāsam* contains the *Varāha-tāra*.

Conquests of *Sri Hari* (or *Vishnu*.) Reference back to *Diti's* pregnancy, and birth of *daityas*, the same as *danavas* or *asuras*. *Sanaka* interposed between hostile races, and made peace. *Varāha murti*, on birth, grew to full size in a *muhurtam* (one-third of an hour). He went down to *Pātāla*. *Mrityaśha* went to *Pātāla*, and saw *Varāha śāmi*, who slew him and his hosts. *Varāha murti* praised *Jndra* and other gods; with other matter. [Volume 3rd, the 4th, 5th, and 6th, *asvāsams*.]

The 4th contains the *Nrisinhāvatāram*.

The 5th has the *Vāmana*, and the 6th *Pārasu Rāmāvatāram*.

Volume 4th, the 7th and 8th *asvāsams*.

Prefixed is the tale of *Ahalya* and *Sancranila*: but the main topic is the *Rama chandra-tāra*.

Volume 5th, the 9th and 10th *asvāsams*.

On the *avatāra* of *Kṛṣṇa*. *Rādhā* is introduced; though not noticed in the *Bhāgavatam*. The details about *Kṛṣṇa* are full, as a main point with the author. The composition of this work is usually regarded as moderately easy.

The former owner wrote a note in the 4th volume as follows: "Mulinga Pāpaya being in Vasi Reddi's employ at Amaravati, wrote a poem called the *Ahalya samcrandana vilasam*: this is a modern work, distinct from the tale under that name in the 7th book of the *Dasavatāram*." It follows, that the *Reddis* ruled at *Amarāvati*; but posterior to the time of *Pratāpa Rudra*.

[Compare the report on the Elliot marbles].

The five volumes are uniform, small and thin folios, French paper, half bound in country calf, worn.

26. No. 338. *Scanda purānam*, the *Brahmōttara khandam* 1—6 *asvāsams*.

By *Pullayya* a *Saiva* who rendered the Sanscrit into Telugu *padya*.

On the six lettered *mantra* of *Kartikēya* and a variety of *Saiva* matters. On the *Siva rātri*, and fasting thereon. Legend of a *rādashā*

who fought with a king, then tried to deceive him by a disguise A curse by *Vasishtha Bhū dēvi* came as a handsome woman and caused a man who coveted her, to fall to dust, according to a curse Account of *Jagan mohini*, and other matters relating to celestials, *rishis*, vedantism &c, needless to be detailed Reference may be made back to 1st Family MSS and to Vol 1, p 378 to 581

The book is folio, of medium thickness French paper, boards, the back injured

27 No 433. *Bhāgaratam*, *dvitīma scandam* the 2nd book "The 5th book was written" (i.e. translated) by one *Gangana*"

An octavo volume China paper, sheep

28 No 434 *Bhāgaratam*, *chaturdya scandam* the 4th book, size, paper, binding as in 27

29 No 435 *Bhāgaratam*, the 4th book continued One page of the *Gumara sambhavam* then $\frac{2}{3}$ blank.

30 No 436 *Bhāgaratam*, *shashta scandam* The 6th book

"The 6th book was written by *Singana*."

31 No 437 *Bhāgaratam*, *ashita scandam* The 8th book

32 No 438 1 *Bhāgaratam*, an imperfect copy of the *dasama scandam*, or 10th book.

As before 8vo China paper, bound in sheep, the front board loose and with it much from the beginning, the pages loose lost, or misplaced.

33 No 438 No 2 *Bhāgaratam*, *dasama scandam*, the 10th book 8vo China, sheep.

34 No 438 No 3 the *dasama scandam* and *uttara bhāgam*, or 2nd part of the 10th book The preceding 27—34 are uniform 8vo China paper, bound in sheep The copy is not complete, as it wants the 1st 3rd 5th 7th 9th, 11th and 12th, *scandams*

PURANAS local or *mahatmyams*

35 No 113 *Vencatāchala mahatmyam*

By *Vencata vira rāghava*—6 *ashtasams* *drupada* metre, copied from a McKenzie M.S

The legend of *Vishnu* with *Lacshmi*, coming to dwell on *Tirupati* hill An account how the hill came from *Varcontha* with legend of *Vayu* and '*Adi sesha*' The various bathing pools, and their great virtues described

The book is a folio of medium thickness, French paper, half bound in cloth and calf lettered

36. No. 114 Sect 1. *Venatáchala mahátmyam*.

1—3 *asvāsams* stated to be from the *Varáha píranam*, and a 4th *asvāsam* from the *Bhavishkottara puránam*, which last *puránam* no one ever saw; but more than one *puránam* closes with prophecy.

37. No. 209 For section 1, 2, see XIII.

Section 3. *Sarpa puri mahatmyam*.

By *Cachi manchi Timmana*; *pádyas*.

1—3 *asvāsams*.

Legend of serpent town.

This singular name of an obscure town arises from a fable of a Serpent and a *rishi*: the document is found in more than one language

Section 4, *supra* 18.

38. No. 217. Section 1, *Cálahasti mahatmyam*.

By *Cari dhurjati*; *padya caryam*

1—4 *asvāsams*

Legend of Calastri

The situation of this town is near the range commonly known as "the Pulicat hills;" which may possibly have conveyed to the native mind the idea of a "black elephant" The ordinary corruption, has quite another meaning The town is held by a Zemindar, who affects the style of a feudal chief

For section 2, see IV.

The book is a folio, half bound and lettered.

39. No. 218 *Cálahasti mahatmyam*: "less properly entitled *Yádava raya charitra*"

A new edition 1840, on a comparison of four MSS. The foregoing is a rough copy, with numerous various readings An English summary is contained in the book; and it may be not uninteresting to insert the same here, as follows —

CONTENTS OF THE CALAHASTI MAHATMYAM

A TELUGU POEM WRITTEN BY DHURJATI

AND NEWLY EDITED BY THE AID OF VARIOUS MANUSCRIPTS,

IN 1840, UNDER THE DIRECTIONS OF C. P. BROWN.

BOOK I.

PREFACE.

This work is written by a poet of the *Smárta* creed It commences with a hymn to the *Lingam* wherein he also alludes to the peculiar *Leger* he now proposes to describe, being the Tale of a spider which obtains immortality

Next follow a hymn to *Parvati*, under the name of *Juana Pushp Ambica* to *Bhairava*. Then to *Durga* and to *Ganesa*. The poet proceeds to select a patron (*carla*) or auditor to approve the tale. And he selects the very deity, *Siva*, whom he proposes to celebrate.

He now, as usual, describes the town *Calahasti*, where the event happened, which he proposes to celebrate. The usual description of the four castes who lived there under the patronage of *Siva* 15. This town was ruled by a baron named *Iadiva Razu*. And to try his faith, *Siva* came in the guise of a *mando jangam*. Description of his garb. He wore the *lingam* on his arm (observe that this town is also called *Narayana vanam*).

A maid-servant at the chief's abode saw this *jangam* and made a salutation to this *jangam*, and he returned the compliment, as usual, by giving her some blessed ashes. So she desired him to come to her house to dinner, for she was under a vow to give food daily to a *jangam*. After dinner he began to feel very amorous 26, and she therefore took him into her room, and were going to bed.

But at that moment it was the baron's dinner time, and this girl, who was the lady of the table, was not at hand to take away the baron's plate. So he sent a dozen peons to bring her before him 33. So she got out of bed, and trimmed her hair, and ran to the hall, where the baron was in such a fury, that he ordered her head to be shaved. This was done and, poor wretch, she went away weeping, and threw herself at the feet of the *jangam*—who laid his blessed hand upon her and her tresses returned. Next day she went again to the baron, who was again in fury, and ordered that the barber should be punished who had failed to shave her. She said, that the barber had done as he was ordered, but a *jangam* at her house had caused this miracle. So the baron came to her house to see who this conjurer might be—he made a bow to the saint (*Siva*) who, on being asked, said he had merely come to see the town 50, and that he had stopped at the house of this woman on account of her reputed vigorous faith. The baron replied by observing, that he was ready to build a pagoda to the miraculous *lingam*, which *Siva* now pointed out, if the (the *jangam*) would tell him, what were the miraculous legends of the place.

Siva replies 54, by telling him as many fables as might suffice. He adds the story of *Vasishtha*, his 100 sons died and in grief he performed penance, whereupon, *Siva* appeared to him as the *Lingam*, the saint offered him applause, and requested two boons—one, (*brahma vidya*) knowledge of the duty—the other, that in every succeeding age the god would appear to him at the same place.

Hereupon the god left the form he wore (that of the *lingam*) and appeared as *Daxina murti*. Then gave his devotee spiritual instruction and

disappeared 82 Thereupon *Vasishtha* placed the *lingam* with due honor in its place.

Now *Parvati* being, as usual pining in solitude in the absence of *Siva* descended from heaven in her car, bearing the name of *Jnāna Prasana* (the flower of wisdom) and both the god and goddess stood before the hermit, accompanied by all their host seated on mount *Cailas*. But as mount *Cailas* chose to come there (and hence *Cālahasti* is called the *Daxina Cailas*) mount *Mēru* likewise came there.

Now *Siva* was rambling about with his wife on this *Daxina Cailas* in any guise that pleased their fancy at the moment. Description of this mountain 102.

The poet now proceeds to relate the legend of *Sucarna saukhu*. All the gods assembled on the day when *Siva* was married. Then follows the usual fable that their thus gathering, weighed down the hill, and *Agastya* and his wife were desired by *Siva* to go and sit on the other side to trim the boat—then the old story of the contention between mount *Mēru* and mount *Vindhya*—to know which was noblest—then *Agastya* as usual made mount *Vindhya* bow 109.

Then is described *Agastya's* severe penance performed at a mountain, which is not named 137, description of the six seasons that fill the year. As usual the gods were in terrible alarm at this tapass, and flew for aid to *Bramha* who cheered them up, and *Siva* recommended them to go to him and present him the *acasa ganga* 136, which was the one object he was praying for. Therefore *Bramha* appeared to *Agastya* 140, and bestowed on him the Ganges, which thenceforth flows through the earth. Then *Agastya* placed the *Lingam* on the banks of the Ganges and odored it 151, being accompanied by his wife *Lopamudra*. Then *Agastya* sung the following (*dandaca*) chant in praise of *Siva*. Then *Parvati* appeared to him in form of *Jnan ambā* 165. The other hermits offer praise to *Agastya*; who replied by paying them compliments—and declared, that all who would worship the river should go to heaven. He then set out to travel through the Peninsula.

Such was the story which the *jangam* related to the king, who asked him, if he could mention any one else, who by force of worshipping the *lingam* had gone to heaven.

CANTO II.—The *jangam* replied as follows

Once on a time, *Bramha* was sitting in heaven holding Cutcherry. *Sarasvati* came in to pay her respects. She was waited upon by a numerous train, and entered the inner court and sat down by *Bramha*. She sent away her attendants—and her lord whispered in her ear that, much as he loved her, he wished she could become a hundred women, that he might love her a hundredfold. She complied, and the room was filled with women, and from his delighting in them, *Bramha* acquired the name *Shatananda* 16

The poet now describes *bramha's* lustful pranks among this new seraglio. After a while, these hundred ladies bore 30,000 sons; 23 who were *Rācshasas*, and utter scamps, scoundrels and villains. They proposed to their papa to commit any sort of rascality, to which he would be pleased to appoint them.

Bramha repented that he had been so foolish as to cause the birth of these rascals. He desired them to go and inhabit mount *Vindhya*. They obeyed. There they slew the (*rishis*) saints, and ravished the women.

The goddess Earth (*Ceres*) was so much afflicted at their goings on, that she complained to *Bramha*. To abate the nuisance, he created a son named *Ugra* (*Sævus*) to whom he presented a chariot, and arms, and sent him to slay the fiends 40.

Ugra descended on mount *Vindhya*, and the giants came forth to fight him. Description of their horses, and chariots 45. The battle is described. The giants were smashed, whereupon the world became calm. Description 63-74 of the battle field, the corpses, the jackals, &c. Then *Ugra* returned to his father *Bramha*, and described the slaughter. *Bramha*, was greatly afflicted—and in his anguish he cast such a look at *Ugra* as reduced him to ashes. So he incurred the sin of slaying his son 75. To free himself from this sin, *Bramha* resolved on going to worship *Siva*. So he went to *Cilāhasti*; and after bathing, he sat down to say his prayers, with fasting. After he had been at this work ever so many years—after which *Siva* appeared to him 83—*Bramha* offered him adoration—and let him know that this was the holiest of places.

Therefore he declared, that even the murder of a son shall be forgiven to any one who worships *Siva* at the shrine of *Cilāhasti*—which is the *Varana Caulasa*.

Blessings 93, on all who worship at *Cilāhasti* in the month of *Māgha*.

Then granting *Bramha's* prayer for offspring, *Siva* blessed *Saraswati*, and in two months she became pregnant. She bore a son named *Rābhu*, the gentlest and most virtuous of men 105.

The king now asked the *Jangam*, to explain how it happened, that *Cilāhasti* became so holy—he begged to know how the shrine originated.

The *Jangam* replied 109, it is named *Sri Cila Hasti*, or, the spider, the snake and the elephant—for in three succeeding ages of gold, silver, and brass, these three nine creatures went to heaven in consequence of worshipping at this place—as you shall now hear.

In the *Crita yuga* a (*chela's*) spider 110, undertook to worship *Siva* and built chambers, cells and kitchens for the god—an odd description of the web woven. To try her faith, *Siva* let the lamp set her webs on fire—her anger, and grief at this

—he resolved to extinguish the mischief making lamp, by casting herself into its flame But as usual *Sica* appeared, granted her prayers and carried her to *Caulasa*

There was a very pious snake who daily adored the *lingam* with offerings of gems But an elephant jealous of him, came, and daily offered flowers to the god What one worshipper put one day on the image, was next day thrown away as rubbish by the other Neither knew, who was doer of the mischief, and each determined to slay his adversary.

Description of evening 148, and then of sun rise 161, when the snake came to matins, he put on a diminutive form, and lay hid to see who the rogue was The elephant now came, and finding that the flowers he had placed were undisturbed he was much pleased At last the snake got into the elephant's trunk—the distress of the elephant—who determined on suicide—which was effected by a blow which knocked out his own life, and that of the snake, whereupon *Sica* appeared, and carried both to *Caulasa* together

Which accounts for this place being called *Sri—Cala—Hasti* :

[Note—The lexicons do not verify the assertion, that *Sri* signifies a spider

CANTO III —In the land called *Pottapu nadu*, is a village named *Udumur* Description of the town—the *Boya* baron, who ruled there, was named *Nadha nadha* whose wife was named *Tande*, she was pregnant Description of the pregnancy—she bore a son, the usual ceremonies are detailed—he was named *Tinnadi*—alias *Cannappa*—the boy's youth, and boyish sports are described 40 The art of archery is depicted Then follows certain ceremonies in the worship of *Gistreda* (the forest demon) The foresters assemble the rites are performed They all got drunk 56.

Next day the young squire went to the woods to hunt Description of the chase How they distributed the game they killed The young gentleman describes the day's sport to his father 69 One day, the young *Cannappa* while hunting was weary, and lay down to sleep under a tree

Sica appeared to him in a dream in the guise of a (*tapasvi*) hermit, and desired the boy to go to a certain spot and adore *Sica* 76 On awaking he resumed the chase In pursuing a hog he was separated from his companions—and after running a certain distance, the hog disappeared and in lieu of it he found an image (*lingam*) 82 Then *Sica* appeared to the lad who recognized him as the person who appeared in the dream, and he worshipped him He requested the god to go home with him The *Seam* was silent

Meantime his companions sought for and found the young *Cannappa* sitting in prayer—he would not speak to them awhile, and at last said, my soul is gone into this Image and without it, I cannot live.

So saying he dismissed his companions and remained at prayer in the wilderness. Presently he began to reflect, that surely the *deva* must be hungry. So to get something for the god's dinner, he went to hunt in the forest 106—he killed some pigs and roasted the pork for the *deva*, and came back to him with his arrows on his shoulder and his bow under his arm 107. He laid the game before the god and desired him to eat. The god would neither eat nor answer 110. At last driven to desperation by the god's sullen silence, he said 'if you continue silent, I will dash my brains out.'

So the *deva* was delighted at his faith, and ate up the pork 113.

Thus *Cannappa* continued daily to feed the god on pork.

But there was a *Sira Bramin* who was the god's chaplain—he came one day and found the god as dirty as a pig with the pork fat he had eaten 122. And said he—'Only tell me who has been grossing and insulting you so. If you won't tell me, I will dash my brains out.'

So *Sira* appeared to the *bramin* and told him he was mistaken—adding, that he was well pleased with the devotion paid him by the forester and said he, "If you wish to see him, hide behind me."

The *bramin* obeyed. Presently *Tinnadu* (*Cannappa*) came there with his offerings of flesh in his hand 126.

The god declined to eat the flesh and remained silent. On looking at him—*Cannappa* saw that the god was shedding tears from one eye 128. (The story says, that *Cannappa* brought the water pot between his teeth, and wiped the god's face with his shoe.) So *Cannappa* spit on his handkerchief and wiped the eye—and collected all the medicines he had heard of, and at last reflected that an eye was the only physic for an eye. So he pulled out his eye and gave it to the god—yet he only saw all the better. Then he pulled out the other eye 130, and at that minute *Sira* appeared and stopped his hand, and, approving his devotion, called the *bramin* and asked him if this was not the summit of devotion. Then as usual, he carried both of them to *Cailas*.

So the king asked the *jangam* to tell him another story.

At *Valarai* which is commonly called *Madhura*, is a god whom they call *Cocanatha* or the god of beauty. His wife's name is *Minaxaya*. Description of this town and its king named king *Pandion* 156. At that place *Parvati* appears in 10 names and shapes.

Agastya lived in that town—and he was the father of the Tamil language. He gave the prince a magic bench which lengthened to receive all who were sound scholars and refused a seat to all others.

Now there happened a famine for twelve years 173, names of the wretched sorts of grain which the people ate The general mortality 177, men began to feed on human flesh 180

There was a bramin a priest of *Siva*, who was about to flee—but the god appeared to him and gave him a verse to recite to the king, which was to this effect “There is a certain queen whose tresses are fragrant by nature—
Explain this”

On his reciting this, a court poet named *Nat'huru* laughed, and on being desired to explain it, the rhymer referred his hearers to *Sira*—to whom he now returned *Sira* was much annoyed So he went to the king's court and challenged *Nat'huru* to prove what defect there was in the description. *Nat'huru* denied that any but goddesses had rosy hair

In the midst of the discussion, *Sira* was so angry, that he betrayed himself by displaying the eye in his forehead

Then he was again ridiculed, and cursed *Nat'huru* to have the leprosy

Sira told him he should be freed from the leprosy, whenever he could get a sight of *Calas*

Then *Sira* disappeared So the luckless leper set out for *Calas*

Here follows a catalogue of all the *Siva* temples he went to, ending with *Gaya* and Benares. But still 218, his leprosy increased upon him, till he resolved on drowning himself so he came to a fine pond 222, which is well described Here he found the biggest tree in the world—when its leaves fell on the ground, they turned into birds, when in the water, they become fish

226 But one luckless leaf fell half in the water and half on the bank, and turned into a bird fish

But while the wind and water were struggling for this creature, a huge *ghutam* came there, and caught hold of *Nat'huru* and carried him to a den where he had imprisoned many others He closed the door with a rock, and went away to bathe 229 Then his companions in misery bewailed with lamentation and wept. *Arjuna*, the pious, the virtuous, *Subrahmanya* 233, who appeared to him and slew the giant, and opened the cave and released the victims who thanked him and went home The god now asked *Nat'huru* why he had come there—he told all the story 237 Being directed to *Calas*, he now was told that the southern *Calas* (i.e. *Calahasti*) was the hill that *Sira* meant So he came to it, and on bathing there, was cured So he framed a chant in a hundred Tamil verses Whereupon *Siva* and his spouse appeared to him, and, at his request, carried him home to *Calas* 291

Such was the story told to the king by the *jangam*

BOOK IV. The poet again describes *Madhura* In this town lived an actress 7, named *Man'diyalli*, who being pregnant (the symptoms are as

usual depicted 8) she bore two daughters—description of living woman, and treatment of the infants. The girls were educated as dancing girls, but proved so pious and austere that they beat their whole hearts on holiness, and devotion to *Siva*. They learnt the hymns composed by *Nattiru*. The mother reproached them for this virtuous conduct. She tried to educate them as prostitutes 31—31. They remonstrated on the wickedness of prostitution 49, and expressed their resolution to devote themselves to the god. The mother's arguments and lamentations 56 more arguments and quarrellings—which ended in their resolving to run away and turn nuns if only they could find a guide.

Meanwhile some thieves came to the house 51, and overheard these lamentations and plotted to put on a *jangam* garb, and seduce these girls to *Calahasti* and then murder them.

Description of the *jangam* garb which the thieves and these girls assumed 61—62.

They ran away with these thieves, and also brought with them two little girls who were in the house.

They were led by wrong roads till they reached *Combaconnum* and *Chitambaram* and wandered till they came to the sea shore 70. And three days after they arrived at a place which the rogues thought was fitting for robbing and murdering them, but whenever a fitting opportunity appeared, at that moment some one or other came in the way so completely did *Siva* rescue them. At last they arrived within sight of *Calahasti* 78. They asked the people what place this was. Story of *Vah* who brought a *linjam* with him and it here took root 81—83. At last he rooted up a mountain and lurled it at the *linjam*—whereupon a fountain of water burst forth. Miracles performed on this hill 92.

Next day they went to visit the hill of *Agastya*.

It now full night 98 the night 100, the moon rose 101. They supped, and read the *Siva Puran* and went to sleep.

Next morning the whole set out for *Calahasti* and while the sisters were saying their prayers in the morning 112, the murderers were about to fall on them. The sisters comforted each other.

At this moment a host of *jangams* approached. Their garb is described 114.

Whereupon the murderers took to their heels, while under this noble escort the maidens reached *Calahasti*.

Therefore said the *Permit* to the king all this proves what a holy place *Calahasti* is.

But when the maidens reached *Calahasti*, all this noble train melted into thin air and they entered the town hand in hand 127.

Next morning they bathed, and sung the hymn they had learned

They being now arrived at the husband they adored were full of love

So they arrived at the temple, and on entering, they saw a bright flame of divine origin, whereupon they vanished

But at the door they left the two little girls, who after waiting long, were astonished at their not returning 160

The sacristans searched the temple and found no one in it

Then a supernatural voice declared that they had disappeared and gone to heaven 166, adding that these two maidens also should by faith attain to heaven

168 This story being ended, the king now asked how it was possible that a Spider and an Elephant and Snake could, with *Cannappa* the savage, attain heaven

The *jangam* answered, that spider was Vulcan, who was by a curse of *Brahma's*, thus metamorphosed, as a punishment for being too ingenious. A string of stupid, childish legends follows this

As for the snake 185, here is another nasty story in the brahminical style. *Siva* told him that he and the elephant should make martyrs of each other.

Now regarding the elephant 202. Once upon a time *Parvati* and her husband being in their chamber, one of the pages named *Hasti* came into the room—and as a punishment she cursed him to be an elephant (*hasti*) which curse should last till he, and a snake should kill each other

212, Now as to the story of *Cannappa*, (this originates in a story found in the *Mahabharat*)

Once upon a time *Arjuna* was performing *tapas* 213, when *Siva* appeared to him in the shape of a savage, chasing before him a *raxasa* under the shape of a wild hog. All the *rishis* ran in flight to *Arjuna*, who discharged an arrow at the hog. At the same moment *Siva* despatched an arrow at the hog, and each claimed the merit of killing him 219—220. This dispute ended in a fight

But *Siva*, to try his faith, *Siva* (wishing to subdue him by gentle means) annihilated his arrows

But now they set to work wrestling. And delighted at his valour, *Siva* appeared to him, and offered to grant him whatever he might request. *Arjuna* requested as a boon, the divine weapon called *Pasupatastram* and further requested immortality. *Siva* replied that the divine weapon should

be granted but to grant immortality to a manslayer was impossible. Therefore in the next birth *Aryuna* was born as a huntsman, whose name was *Cannappa*. And he, as already declared, attained the highest favour of the deity

And as he offered his prayers here, at *Gilahasti*, said the *jangam*, I direct you to build a temple here. Hereupon the *jangam* vanished

End of the legend

The book is a thin folio, French paper, half bound in cloth and calf, lettered

40 No 219. *Madura purānam*, or *Choca nāṭhalila*; *drūpada* metre 1—9 *asṛāsams*

"Sixty four tales, or legends intended to describe the miracles, or pranks of the god *Sita*" Said to be translated from the *Halasya mahātmyam*. "The Telugu style is low, and easy enough."

When the *Halasya mahātmyam* was written the Brahmins had conquered the *Bandhas*, and could afford to be jocularly triumphant. It is strange, nevertheless, that such suicidal tales should be narrated of a god, the object of religious worship

The book is a thick folio, French paper, flowered paper boards, the back loose.

XVI. ROMAN CATHOLIC.

1. No. 321. *Vedānta rasayanam*, the essence of the *Vedānta*; *padya cāryam*.

By *Anandapī deyulu*.

1st *asṛāsam*—creation,—flood, and down to the general spread of idolatry, and selection of a particular family, 451 *padyas*

2nd *asṛāsam*—down to the birth of Christ, as the Messiah, disputing with doctors in the temple, and other details of the life of Christ, 228 *padyas*

3rd *asṛāsam*—on the Trinity, with connected discussions and details, down to the resurrection, 266 *padyas*

—Divine Attributes, and other doctrinal matter, 243 *padyas*

This book attracted much notice ; consequent to a brief mention of it by me, in the *Madras Journal of Literature and Science*. Some further statements concerning it will be found in vol. 3 of this Catalogue.

It is a thin quarto, superior wove paper, bound in wavy green cloth, and lettered.

The former owner writes :—"At the end of this volume is a summary in English : this I printed in the *Madras Journal*."

2. No. 322. Two books.

1.) *Vedanta rasayanam ; padyas.*

In 4 *asasams* as above, with a brief summary of contents in English, at the end of the book.

2.) *Tobiya charitram, 84 padyas.*

By *Pingala yellayya cavi.*

In 4 *asasams*, or brief chapters.

On the birth and rearing of *Tobiya*,—mode of reigning,—apparently a versified account of *Tobias*, as contained in the apocryphal book of *Tobit*.

The volume is a small quarto, of medium thickness, French paper, bound in sheep, and lettered.

3. No. 323. *Vedanta rasayanam.*

Another copy, 4 *asasams ; padyas.*

This has also a brief English summary.

A small, and thin quarto, foolscap paper, bound in sheep, and lettered.

4. No. 324. *Vedanta rasayanam*—with a *tica* in part.

"In the *Madras Journal Lit. No. 26, 1840*, in my Essay on the *Jangamas*, is a short account of this poem ;" a more detailed

account is given in the same (Journal, No. 28, July 1840,) page 54, in notices of some Roman Catholic books, existing in the Telugu language.

"The commentator was desired by me, to explain only those verses which are grounded upon scripture. The descriptions which rest on mere tradition are therefore left unexplained, as being superfluous—see book 4, 169, 180, &c, which are apocryphal."

The said notices are highly panegyrical; but restricted to the language, and versification.

The book is a folio, of medium thickness, French paper, bound in country calf, and lettered.

5. No 325 *Amritam anubhavam*, feast of ambrosia. A special epitome of the gospels was the report given to me by an assistant; but the account of the former owner is better.

"*Am : anub :* on obtaining immortality.

"A paraphrase on the gospels, Matthew to John, with occasional remarks by a Roman Catholic Missionary." Again :

"This is a selection of portions from the gospels

"This book, in some pages, seems written by a foreigner; probably a Roman Catholic Priest. The style evidently shews that portions at least, are the work of one who was not thoroughly acquainted with Telugu.

"The various Romish superstitious legends are mingled with the text of the gospels as for instance, see page 11, 12.

"The various speeches of our Lord are cut down very short, or wholly omitted. Even the sermon on the mount is much mutilated.

"This version retains many words untranslated (from the vulgate) as *sancta spiritu, synagoga*."

The book is a broad folio, of medium thickness, French paper, half bound in sheep, lettered.

6. No 326 *Jnāna bodhacāma*, prose "wise teaching" or "spiritual instruction"

"It is a Roman Catholic treatise, or series of sermons, apparently translated from the Tamil into very indifferent Telugu. The

style is poor and dry. There is no instruction regarding the Bible. "C. P. B."

A Telugu opinion nearly the same, beneath six lines.

Prayer to the heart of Jesus was noticed. Michelet's explanation of that symbol is one of the best.

The book is a thin folio, French paper, bound in wavy cloth, lettered.

7. No. 420. *Vedanta rasayanam*, or essence of the entire *Vēda* (scripture). A poem by a Roman Catholic, named *Ananda*, son of *Timmayya*, at the desire of a patron named *Dāsu*.

In the introduction there is mixed matter; much of heathen reference; and a genealogy of the poet's patron, and of his various employs; one, his having been sent as an envoy to Pondicherry. The 1st book is on creation, with a variety of concomitant matters: with the 2nd book commences an account of the fall, and its sequels. If we ask why God permitted sin, it was that his (*niti kṛipa*) righteous mercy, might be manifested. Perhaps the author wrote (*nītiyunnu kṛipayunnu*) equity, and mercy. "He determined to be born as man on earth, and to bear the sins of men."

The immediate subject commences with a prophecy by Abraham; and *Annāmbā* (or Anna) is made to be the mother of *Mariambicā* or Mary. The 2nd book includes the slaughter of the innocents, and the disputation in the Temple. Book 3 opens with remarks on the Trinity. It has a florid description of the river Jordan, and baptism by John the *śīpācāda* or baptist, down to the crucifixion. Book 4 contains the resurrection, the descent of the Holy Ghost, with universal authority over all the earth given to Peter. Prayers are enjoined to be offered before a crucifix, and to the image of Mary. On the Eucharist. The disciple thanks his teacher, receiving baptism.

The usual benedictory salutation to the reader.

An edition of this poem, much abridged, hoonthenism excided, and otherwise expurgated, might be a useful present to Telugu young men, in some degree educated. They read if in verse, what they will not deign to look at, if in plain prose.

XVII. ROMANCE historical.

1. No. 14. *Molli Rāmāyanam*.

The *Bala*, *Ayodhya*, *Aranya*, *Kishkinda*, *Sundara*, and *Juddha* cāndams.

An inferior version of the *Ramayana* and ascribed by some to a woman's hand

The former owner remarks

"The *Lalitha candam* in two MSS is written in two different ways. One probably is borrowed from another translation, not that by *Bhāṭara*, however"

The book is a small quarto, of medium thickness, good paper, half bound in calf and lettered

2 No 19 *Iyaya vilasam*, *padya*

1—3 *asvāsams*

The apocryphal adventures of *Arjuna* on a pilgrimage to the south visit to *Madura*, and especially his amour with *Subadhra*, sister of *Krishna* and her elopement from the *Jaimini Bharata*. There are many copies in the collection. Some English notes in the margin of this copy

The book is a small quarto, of medium thickness, French paper, half bound in calf and lettered, worn

3 No 22 *Sita muchha Ra iayanam*

1—1 *asvasams—padya*

Otherwise known as *Sita Iyayam* an extra hyperbolical piece in which *Sita* is made to cross the *Indus*, and conquer a country beyond it. There is an abstract in a foregoing part of this volume

The book is a small quarto, of medium thickness French paper, bound in embossed paper and lettered

4 No 15 *Nala clacratertt cat / a*

By *Rughara* 1—5 *asvasams*, *diapada* metre ' written A D 1620

See other notices the copies are numerous. It seems that an edition was printed, and, at the end of the book, are *errata* in the said printed edition

This book is 8 o French paper and flowered paper binding the same, broken

5 No 54 *Ramajanam diapada* ascribed to *Rangha nāt / a*

In six volumes

Vol 1 The *Bala* and *Ajodha candams* with various read

ings

An abstract of the opening part is given in English; and was intended, it seems, to be carried through; but it is not carried far, and extends only to the mention of the *tapas* of *Vivamitra* with a view to become a *Brahmarshi*.

Vol. 2. The *āranya*, *kishkinda*, *sundara cāndams*.

Both volumes are very thick folios, French paper, half bound, and lettered.

Vol. 3. The *Yuddha cādam* part 1st.

Vol. 4. The same part 2nd *samharan*.

Vol. 5. The same part 3rd *arāntaran*.

The three volumes are folios of medium thickness, French paper, half bound 3, 4 injured.

Vol. 6. *Yuddha cādam* part 1th, the end of the *purra bhāgam*.

This book is a thick folio, French paper, flowered paper binding, the back injured.

The former owner's note :

"This M.S. of the Telugu *dwipada Rāmāyanam* was completed under my direction in 1810. It contains the various readings found in fifteen different copies; some of which were very ancient."

6 No. 55. *Uttara Rāmāyanam*, or seventh *cādam*, in two volumes.

Vol. 1, the 1st part. Vol. 2, the 2nd part.

A variorum edition on collation of four copies, one of them from the India House, (received by whom?) 12th March 1841.

The former owner notes, that the first six books are common, but the 7th book rare. Three copies were with difficulty obtained. The *dwipada Rāmāyanam* affords a classical standard of the Telugu; and is not superseded by a modern version in *padya cāvya*, full of apocryphal details. In collating, one entire line was sometimes found to be omitted, except in one copy; and in such lines there were no means of getting at various readings. (Substance of his notes.)

Both volumes are folios, medium thickness, French paper, half bound in flowered paper.

7. No. 56. *Rāmāyanam*, *dwipada*.

The three first *cāndams*.

The book is a folio, French paper, half bound, and lettered.

8. No. 58. *Rāmāyanam dwipada.*

Vol. 1. *Bāla to Sundara* the first 5 *cāndams*.

"A new edition from collated copies 1840.

After finishing the 8 volumes as above (5 and 6), this new edition was formed on the evidence of those copies.

"The work is usually ascribed to *Rungaḥa nat'ha*; but not so in this book."

Vol. 2. The 6th *candam*, *Tuddha*, new edition, from collation as in Vol. 1.

Vol. 1, a folio of medium thickness, good paper, cloth bound and lettered, the back injured.

Vol. 2, a thick folio, French paper—bound and lettered.

9. No. 59. *Uttara Rāmāyanam.*

In two volumes.

Vol. 1. 1—4 *asvāsams*, Vol. 2. 5—8 *asvāsams*.

The translator's name is given as—*Kānā lānt'ha pīpi rāru*.

Only one page is written; on the other side in the 1st vol. there are a few notes of contents—the outline very defective.

The book is a folio of medium thickness, good paper, half bound and lettered.

10. No. 60. *Uttara Rāmāyanam.*

By *Ticcana sōmayājīn* (a very distinguished poet) 1—10 *asvāsams*.

The former owner's note:

MSS. of this poem are very rare; but deviate greatly in the readings, as will be seen in every page of the poem.

The book is a folio, of medium thickness, good paper, bound in calf and lettered.

11. No. 61. *Rāmāyanam, dwipada.*

1—110 *sargams*.

"Translation in *dwipada* metre of the *Uttara Rāmāyanam*.

A new and correct edition, prepared under the superintendence of C. P. Brown."

The book is a folio of medium thickness, good paper, half bound, cloth and calf, and lettered.

12 No 62 *Bhāscara Rāmāyaṇa* m

In four volumes

Vol 1 *Bālī* and *Ayodhya cāṇḍams*, a folio of medium thickness, good paper, half bound in calf and lettered

Vol 2 The *āranya*, *iśhkīṇḍa* and *sundara cāṇḍams*

A thick folio good paper, half bound calf, and lettered

Vol 3 } the *yuddha cāṇḍam*

Vol 4 }

Both are folios of medium thickness, good paper, half bound and lettered

There is a note in the 1st volume, that the work was translated in the Cuddapah district, considered to be an easy version. This copy was acquired at Rajahmundry in the Northern Circars

13 No 63 *Rāma abhyudayaṃ*

By *Rāma bhadranya Śaśvāsams*

The following are notes at various times by the former owner.

"This poem is much celebrated, but extremely rare for many years I never met with but one MS. Subsequently I procured one from the McKenzie collection but that is deficient the 1st book as wanting (in a later handwriting) as far as the end of the Introduction

That manuscript was in confusion for the leaves were not numbered, and had been jumbled [Describes how he rectified the arrangement,] done 4th April 1840

I afterwards obtained four more MSS and they enabled my pundit to edit the work satisfactorily

"It is very ancient Judging from the style of writing, I should imagine it to be more than 200 years old. Natives say, fully 400

The book is a folio, of medium thickness, good paper, half bound but the binding is much injured

14 No 64 *Raghava Paṇḍyam*, with a *ṭīkā* or glossary

1—4 *asīśams*

The former owner states —

"This verbal commentary was composed at my request by the very learned *Narasinhachari*. This volume is in his own handwriting. The poem is one of extraordinary refinement, and singularly difficult—every stanza bearing two separate meanings, one giving the story of the *Pandaras*, according to the *Mahabharat*, and the other the adventures of *Rama*. Thus the comment on each stanza is bipartite."

The book is a folio, of medium thickness good paper, half bound in cloth and calf, lettered

15 No 66 *Harivamsam* race of *Krishna*

The *purā bhāgam*, 1—9 *astāsams*

" *uttara* " 1-10 "

From so voluminous a book, here and there a piece, and the whole not very coherent can be taken out. Praise of *Vishnu* Race of *Aruti* *na-yaca* *Indra* gave gifts to the race of *Krishna* Notice of *Chacratertis* Oo king *Prit'hu*,—mode of his reign Birth of the *Asvini devas*, and of *Ranata raja* Story of *Dundudu* a *racshasa*,—tale of *Trisamsa* Legend of *Haris chandra* *Dasarat ho* son *Rama* Legend of the *Bhagirathi*, and *Ganges*, rivers *Bhishma*'s command to *Marcandeya* Tale of *Parvati* Death of *Bhishma* Origin of *Chandra*,—he took the town of the *guru* (*Vrikaspati*) *Hastinapur*, and its line of kings A variety of details as to *Krishna*, *Bala Rama* and *Duryodhana*, with back references to the *Parasu Rama* and *Rama chandra*, *avatara*. The sports of *Krishna*, while keeping cows are narrated, and his war with some *asuras*. A discourse of *Bala Rama* Such, and very much more, belongs to the 1st part only

A translation exists in French

The late owner writes A Telugu version of version of the *Harivamsa* In his preface to the *Vishnu puranam* page 1viii Wilson says —

"The *Harivamsam* professes to be part of the *Mahabharat* it may more accurately be ranked with the puranic compilations of latest authenticity, and latest origin. It is chiefly occupied with the adventures of *Krishna*, but, as introductory to his era, it records particulars of the creation of the world, and of the patriarchal, and royal dynasties

16 No 90 *Raglava pandiyam*

1—4 *astāsams* See 14, No 64 *supra*

The book is a thin folio, French paper bound in calf, and lettered

17. No. 91. *Rámáyanam dwipada.*

By *Conabuddha bhúpati*, son of *Vittala bhúpati*, and by the latter's command.

Volume 1	<i>bala cándam</i>	1—10 sections
	<i>ayodhya</i> „	1—17 „
2.	<i>aranya, kishkinda,</i> and <i>sundara cándams</i>	1—18 „]
Volume 3	wanting	1—20 „
4.	<i>yuddha cándam</i>	21—10 „

This was the basis of a new edition.

The book is a folio, of medium thickness, good paper, half bound, worn.

18. No. 92 *Adhyátma Rámáyanam.*

1	<i>Bala cándam</i>	1 <i>asráśams.</i>
2	<i>Ayodhya</i> „	1—2 „
3	<i>Aranya</i> „	1—3 „
4	<i>Kishkinda</i> „	1—4 „
5	<i>Sundara</i> „	1—5 „
6	<i>Tuddha</i> „	1—6 „
7	<i>Uttara</i> „	complete.

The outline of the *Rámáyanam*, as if narrated by *Siva* to *Parvati*; and with a *Saira* turn, or twist, given to the work.

The former owner observes "The M.S. from which this was copied was sent me by *Sri bhupati bahadur* Zemindar of Gadwal, under the Hyderabad government.

"This poem was translated into Telugu by *Vihacarana peddana sómayágin*. There is another translation by *Uótanda rázu nágya* of *Repalli*"

The book is a thick folio, good paper, half bound and lettered, worn.

19. No. 91. Two pieces.

1.) *Harischandra upakhyanam, padyas*

By *Cánchi víra sarabhayya*

1—5 *asráśams* complete

"It appears to be copied from the *dwipada*."

The often-recurring legend; in this instance by an inhabitant of *Conjeveram*.

2.) See XXIII.

The book is a folio, half bound, and lettered.

20. No. 96. *Nelluri cāryam, or Harischandra upakhyanam, 1—5 asrāsams.*

By Cavi Saucara.

The tale of *Harischandra*, various corrections as to reading

The book is a thin folio, French paper, bound in cloth and lettered, the back injured.

21. No. 99. *Harischandra Nalopakhyanam.* ..

1—6 asrāsams, complete.

It is capable of double rendering, both as to *Harischandra* and *Nala*, the general outlines of whose adventures possess a similarity.

"H N. n poem written by *Bhatta murti*, but ostensibly composed by his patron *Ramraz*."

The book is a thin folio, French paper, half bound, and lettered.

22. No. 100. *Harischandra Nalopakhyanam.*

By *Bhatta murti* 1—6 asrāsams, with a *tica*.

The former owner states; "there are two commentaries on this poem; of these, the oldest is given in this volume; it is brief, and far from sufficient. The larger commentary is modern, and was composed at Masulipatam.

The book is a thin folio, French paper, bound in calf, and lettered, the binding injured.

23. No. 144 *Vijaya vilāsam*, with notes, or a comment by *Chāma cura Fencata raja cavi*.

1—3 asrāsams. The *tica* or comment by *Zuluri Appayya sastri*—see foregoing notices. The general subject is the apocryphal adventures of *Arjuna* in Tellingau, in the Pandya kingdom, and at *Dwaraca*, [the exact site of which last is unknown: said to have been engulfed by the sea]

The book is a thin folio, French paper, bound in country calf and lettered, the back loose.

24. No. 145. A comment on the *Vijaya vilāsam*.

By *Zuluri Appayya*. A rough copy on country paper.

The former owner states: "This commentary on the *Vijaya vilāsam*, a very celebrated Telugu poem, was written by the learned

Zuluri Appāyā, on a comparison of six MSS. under the direction of C. P. Brown, in 1831."—"N.B. The preface is wanting in this copy, and must be supplied from my best MS when the book is copied fair."

It is a folio, of medium thickness, country paper, bound in sheep, damaged.

25. No 185. *Māha Bhāratam* in Telugu so entitled; but there is only the *ādi parvam*, or 1st book in 2 volumes.

Volume 1, *ādi parvam* canto 1—5.

„ 2, „ „ 5—8.

and this does not complete that book.

The book is a narrow folio of medium thickness, country paper, bound in country calf and lettered; injured.

26. No. 186. *‘Adi parvam* of the *Bhāratam*.

1—8 *āsasams* or sections.

This seems to be a fair copy from the above one, on country paper.

The book is a broad folio, thick, on good paper, half bound in sheep, and lettered.

27. No. 187. *Sabha parvam* of the same.

1—3 *āsasams*, complete.

The book is a broad folio, thin, various paper, rough edges boards, with cloth back, much injured.

28. No. 189. *‘Aranya parvam* of the same.

1—7 *āsasams*.

"This is the new edition, corrected, and ready for printing"

The book is a broad folio, of medium thickness, superior paper, bound in calf, lettered, marble paper inside.

29. No. 190. *Virata parvam*.

1—5 *asvāsams* complete—a rough copy.

The book is a broad folio, of medium thickness, various paper, rough edged, boards; these are damaged.

30 No. 191. *Virata parvam*.

1—5 *asvāsams*, complete—fair copy.

The book is a thin folio, fine wove paper, half bound in calf, and lettered

31. 192 *Udyoga parvam: padyas*.

1—4 *asvāsams*.

A fair copy seemingly from 192, 1, see XIV.

The book is a folio of medium thickness, French paper, flowered-paper boards.

32. No. 194. *Bhāratam*:

1.) *Bhishma parvam* 1—3 *asvāsams, padyas*.

2.) *Drona* „ 1—5 „ both seem to be complete

The book is a thick folio, French paper, rough edged boards; these damaged.

33 No 195. *Bhāratam*.

1.) *Drona parvam* 1—5 *asvāsams, padyas*.

2.) *Kerna* „ 1—3 „

Fair copy, both complete.

The book is a folio, of medium thickness, superior paper, bound in calf and lettered, used.

34. No. 196 *Jaimini Bhāratam*.

1—8 *asvāsams*.

The *Jaimini Bhāratam*, is properly a Canarese classic poem. This must be a translation. The subject is an apocryphal pilgrimage of *Arjuna* to the south, often abstracted heretofore. It dwells on the *asvamedha yāgam* of *Dharma rāja*, and on the combat of *Arjuna* with his son—foreign to the Sanscrit *Bhāratam*.

The book is a super-royal quarto, thick, good paper, bound in calf and lettered, worn.

35. No. 253. *Rāghu vamsam.*

1—10 *asvāsams padya, cāvya.*

A translation of the Sanscrit work inscribed to *Cāli dāsa.*

The book is a royal folio, very thick, on stout royal paper, half bound, and lettered, used.

36. No. 254. *Naiṣhada cāvyaṃ, padyaḥ.*

1—8 *asvāsams.*

Tale of *Nala* and *Damayanti*, translated from the Sanscrit.

The book is a thick quarto, superior demy paper, written on one side only, with red lines ruled; half bound and lettered, worn.

37. No. 276. The *Adi parvaṃ* of the *Bhārataṃ.*

The book is a large octavo, of medium thickness, thick China paper, bound in sheep, worn.

38. No. 285. Abstracts of books.

1.) *Uttara Ramayanam*; *dwipada*, an epitome.

2.) *Adi parvaṃ*, of the *Bhārataṃ*, an epitome.

3.) *Sabha parvaṃ*, of the same, an epitome in two sections.

4.) *Araya parvaṃ*, of the same, an epitome in nine sections.

5.) *Drona parvaṃ*, of the same, an epitome in five sections.

The book is a folio, of medium thickness, various paper, rough edged boards, these are injured.

39. No. 316. *Rāmāyanam, dwipada*; a translation of 794 Sanscrit *ślokaḥ.*

1.) The *lāla cāṇḍam*, 78 *sargas* complete.

2.) The *Ayodhya cāṇḍam* 24 *sargas* incomplete.

From the birth of *Rāma*—residence with *Vishvamitra*—marriage—down to his going with *Sita* to a wilderness.

The book is a thin folio, French paper, half bound, calf and marble paper, lettered.

40. No. 387. *Rāmadhyanam*.

The *āranya candam*, 56 *sargas*.

The feet are marked prosodically, and there is a verbal English rendering interlined, or on the opposite page.

The book is a thick folio, China paper, half bound, but loose and damaged, looks old.

- 41 No 393. *Sabha parvam* of the *Bhāratam*

Building a hall of audience, sacrifice by *Dharma raja*; killing of *Sisupāla*, &c

The book is a thin folio, bound in sheep, lettered.

"*Sabha* of Telugu Mahābharat Brown's (sese) edition 1830"

- 42 No 395. *Bhāratam*—2 volumes.

Vol. 1. *Zanti parvam* 1—3 *asāsams*.

Vol. 2. Ibid. 4—6 "

By *Tiklana Savyajin*.

Bhāshna to *Dharma rāja*; matters hortatory, ethical, consolatory at the close of the great war.

Folios, thick French paper, bound in sheep, and lettered Vol. "XX, book 12, canto 1—3 and 4—6"

- 43 No. 396 *Bhāratam*

The *Sāuptica parvam*.

The book is a thin folio, French paper, bound in sheep, lettered "Vol. 17. canto 1, 2."

- 44 No 398. *Bhāratam*

The *Zanti parvam*; fair copy.

The book is a thin folio, good wove paper, half bound, calf and flowered paper, lettered

- 45 No 422 to 432 Telugu *Bhāratam*, in eleven octavo volumes.

No 422 The *ādi parvam* from the 2nd *ardāsam*.

The former owner's head-notes.

"The Telugu Mahābharat, vol. 2, beginning at book 1, canto 2, verse 173—This copy is extremely incorrect, but contains some valuable readings."

No. 433. The *ādi parvam* continued

No 424 *Aranya parvam*

No 425 The same continued

No 426 *Vata parvam*

No 427 *Udyōga parvam*, about one and half of the book written, on half blank

No 428 *Zanti parvam*

No 429. The same, 2nd part

No 430 The same, 3rd part

No 431 The same 4th part

No 432 '*Azrama idsa parvam* $\frac{3}{4}$ blank

"Telugu Mahabharat, book 15th "

There are other volumes, as 37 and 43 *supra*

The whole of the preceding are octavo, stout China paper bound in sheep, and somewhat worn

XVIII RITUAL

1. No 203 For sections 1, 2, 4, see XII

For section 3, see I

Section 5 *Vaisya shodasa carma vidhi.*

The mode of sixteen auspicious ceremonies among the *Vaisyas*, or mercantile, manufacturing and trading class

The sixteen are—*pumsa ranam* on 5th month of pregnancy *sumantem* 8th month *jata birth*, *nāma caranam* naming, and so on, to *upanāśanam* for those who wear a thread and *svahaṃ* marriage. In most cases the 16 ceremonies, of very frequent occurrence, relate to *Brahmans*. A spirit of imitation has led the lower classes to follow their example.

The book is a narrow but thick folio, country paper, boards, and these injured

XIX. SAIVA.

1. No 7. Two pieces

1) *Sri Parvata puranam padyas.*

1—6 *asvāsams*

• Legend of the sacred hill, meaning *Sri Sailam* in Telingana

2) *Sananda ganésvara muni charitram*

1—3 *asīdasam*, *padyas*

Merely an altered title for another copy of the legend of *Sānanda's* visit to *Yama puram*

The former owner writes —

‘ The *Parvata purānam* and the *Sānanda ganésvarari*, two sections of the *Scanda puranam* translated into Telugu

‘ This volume contains two tales translated from the *Scanda puranam* (?) probably that part called *Sri saila khandam*, though this is not named. It is a silly, stupid book utterly worthless yet written by a man of learning and in a good style of poetry. The name of it is *Sri parvata puranam*. The second poem is the legend of *Sānanda* who was one of the *ganas* or angels. [*Gana* is properly a class and the *Sanas* divide the celestials into *ganas* or hosts of which they enumerate the names and the numbers with an astonishing similarity to the classification by schoolmen of hosts and orders of angels. The word *gana* is not unfrequently applied in legends to any one of these celestials]

2 No 28 *Sānanda charitram*

1—3 *asīdasams*

On the visit of *Sananda* to *Yāna's* world. See various foregoing notices

The late owner remarks

‘ In the chronicle of Roger de Wendover (alias Matthew Paris) republished by Bohn 1849 page 217 are similar visions regarding Purgatory and Inferno

The book is a small quarto good paper half bound in calf, and lettered

3 No 114 For sections 1 see XI local 36 for section 2 see IX, section 3 *Sūtra yoga saram*

By *Caṇṇa Subana* or *Cobartti Ramanayya* 1—3 sections

On the essence of asceticism on the *Sūtra* model, which is a strict one on this particular topic

The entire book is a thick quarto, country paper, boards, these are injured.

4. No. 173. For section 1, see IV.

Section 2, *Sānanda gānēśvaram*.

1—3 *asvāsams*, *padyas*.

Here stated to be written by *Purushottama* which name is *Vaishnava*; but a note in English infers the author to be a *Saivite*; since after the usual dedication the author states, that the god *Vira-bhādra* appeared to him in a dream, and bid him write.

See *Supra* 1, No. 17, 2)

The whole book is a folio, of medium thickness, bound in flower-ed paper, lettered, worn.

5. No. 263. For section 1, 2, see XX.

Section 3. *Sāmbu Siva vilāsam*, *padyas*.

On the sports, or amusements of *Siva*.

For section 4, see V.

The whole book is a folio, of medium thickness.

6. No. 270. For section 1, see VIII.

Section 2. *Siddhāra sangrahaṃ*; *padyas*.

1—3 *asvāsams*.

A compendium of ritual homage, according to the *Saiva* system.

XX. TALES.

1 No 20. Two pieces.

1.) *Surābhāndēśvaram*; *padyas* with a *tica* or comment

Its *animus* is a lampoon on *Brahmans*. One of that order at Benares fell in love with a spirit-seller's wife, and visited her, in the absence of her husband. One day, the latter returned unexpectedly, and the woman hid her gallant in an empty jar, putting a cover on the top. The *Brahman* was forgotten awhile, and was suffocated. In imitation of local legends, he is stated to have been turned into a *lingam*, and to be worshipped under the above title, which signifies "lord of the liquor jar"

2) *Tārāsa saṅk'ha vijayam*.

Conquest of the shell-*Tārā* or *Tārā caṅka*.

1—5 *asvāsams*; *padyas*.

The simple pararamical tale has been told by Col Wilford, Col Moor, and others, and it is found in more than one manuscript in the library. The present work is verbose, and ornate, with much matter that might be deemed objectionable, in a moral point of view. The Telugu poets are sometimes redundant in such sexualities, and this work is an instance the seducer being a middle aged female, and the seduced a youth in his teens. I saw it specified in a list of native works, printed at Madras.

The book is a small quarto, of medium thickness, French paper damaged, half bound in calf, and lettered

2. No 21. *Vasu charitram, padyas cāṭiyam*

By *Bhatta murti*, 1—6 *astāsaris*

The device of a king and his minister going into a wilderness and overhearing female voices on a hill leading to an amour between the king and the principal female, is a more scaffolding to profuse descriptions of scenery, and sentimental passions. The work is of extremely difficult composition.

It is here accompanied by an explanatory commentary

The book is a small quarto, thick superior paper, bound in embossed paper, and lettered

3. No 25. *Hamsa vimsati*, various metre

1—5 *astāsam*

Twenty tales of a bird of the anser genus, *vide infra* 12, No 38

The book is a small but thick quarto common paper bound in country calf, the binding much damaged

4. No 26. *Sarangadhara charitram, dīpādā*

See volume 1, p 489, and page 634 and many copies in the present volume, *supra*.

It is a popular tale of a king's younger wife falling in love with his son, very similar to the Grecian Theseus, Phædra and Hippolytus. The young man being exposed in a forest, with arms and legs cut off had them restored to a mystical personage, and afterwards became one of nine magic lords. Their doings are narrated in another book—a detail of villainies and atrocities exceeding belief.

The book is a small thin quarto, bound and lettered.

5. No 40. *Suca sapatā* seventy tales of a parrot. In 3 volumes, each one numbered 40

1st volume, 1 *astāsam*, 2nd volume, 2nd *astāsam*, 3rd volume, 3rd *astāsam*. Arranged by *Zulurappayya sastri* in 1834, stated to be

very rare ; and to be an imitation, not a translation, of a Sanscrit work of the same title ; but not complete, as having only 30 tales

This appears to be a collated, and corrected copy. Usually considerable discrepancy exists in various copies of popular tales. There is a similar book of tales in the Hindustani language ; and the *Hamsa vimsati*, or twenty-tales by a swan, has in it similar passages probably borrowed ; because that is a recent production and the present one is older, said to have been written before Telugu literature became an object of attention ; and of patronage. In a moral aspect the production is objectionable

The books are royal 8vo, good paper, bound in sheep ; the binding injured.

6 No. 42. For section 1, see IV.

Section 2 *Surabhāndēśvarām*—see 1. 20 1) *et alibi*.

The whole book is a royal 8vo., bound in calf, good paper ; the binding used.

7. No. 74. *Vasu charitram* ; 2 volumes.

Volume 1, from 1 to 3rd *astāsam*

„ 1, from 4 to 6th „

This elegant poem appears to have been printed at Madras. It is by a celebrated author : see other notices. The tale is a mere vehicle for descriptions of scenery and of amatory passions.

Volume 2, No. 21, *supra et alibi*.

Folios, the 1st volume of medium thickness, the 2nd volume thin, superior paper, elegantly bound in green calf, embossed and lettered, “with a new comment.

8 No 75. *Māndha charitram* or *Gavi kernara rāsayandam* : two volumes.

Vol. 1, from 1 to 3rd *astāsam*.

Vol. 2 from 4 to 6th „

An entry, with brief notice, occurs among the 1st Family MSS, see also IV, No 171, where there is a fuller notice of this erotic tale.

Folios of medium thickness, various paper, elegant binding in green calf and lettered, “with commentary.”

- 9 No 76 *Manu charitram*, *padya caryam*.

1—6 *asvāsams*

On interleaved pages are notes in Telugu but only philological
The book is a thin folio good paper bound in calf and lettered

- 10 No 77 *Manu charitram* with *tica*

In two volumes vol 1, from 1 to 3rd *asvāsam*

By *Peddana* 2 from 4 to 6th ,

As to contents see a foregoing notice under the 1st Family
MSS 13 No 63 1) and 36 No 36

- 1) Stated herein to have been written at the request of *Krishnaraya*
of *Vijayanagara* who was the son of a *dasi* and the tale relates
to an amour on the *Herialas* of a king with a *ga idharbu* woman

The works of this celebrated poet are recondite and obscure.
A Commentary accompanies these two volumes written as would ap-
pear by *Zuluri Appayya Sistri* who is indicated in a foregoing
page

The book is a folio of medium thickness good paper, bound
in paper and lettered

- 11 No 78 *Vicramarca charitram*

By *Paccayya catti* 1—8 *asvāsams*

The adventures of *Vicramiditya* with a *Sinnijasi* shewing
that human sacrifices to *Cali* were customary at Ougem The curious
tales told by a *Betala* or similar demon in order to regain his liberty
Many copies and notices have preceded

The late owner remarks that the work is late date when Te-
lugu literature had fallen into neglect. The tale used to be rarely met
with and all MSS defective probably left so by the author, but com-
plete as far as it goes

The book is a folio of medium thickness good paper bound
in paper and lettered

- 12 No, 83 *Harisa vamsa* Twenty aser tales

1—5 *asvāsams*

Saivasa catta, tale of a flower gatherer

Yach catta, tale of a jackal

Ayayasa catta, tale of a washerman

Janra dānni cat ha, tale of a female weaver

Buda vaidicam cat ha, tale of a doctor

Brahmaṇi dānni cat ha, tale of a female *Brahmaṇi*

Jangama dānni cat ha, tale of a female *Jangama*.

Comti dānni cat ha tale of a female of the trader class

Reddi bārya cat ha, tale of a *Reddī's* wife

Telugu vāni cat ha, tale of one of *tāura* caste

Cumari dāni cat ha, tale of a potter

Gandla dānni cat ha, tale of an oilmonger's wife, and others similar in kind.

The book is a folio, thin, good paper, bound in calf, and lettered,
a corrected edition with variations

13 No 84 *Hamta vimsati*, two volumes

Vol 1, 1—3 *asvāsams*, } or books.
„ 2, 4—5 „ }

The book is a thin folio, good paper, bound in sheep, lettered, the binding injured

14 No 85 *Tura cat ha*, or *Tārāsa sanc'ha vyayam*, conquest of the stellar-shell.

By *Vencata pati namadheya*—3 volumes.

Vol 1, 1—2 *asvāsams* containing 113 *padya*s

„ 2, 2—3 „ from 114 *padya* to 3, 48 *padya*s

„ 3, 3—5 „ from 3, 49 *padya* to the end

“The tale of *Tārā* complete, with the commentary complete 1830.

The book is a folio, of medium size, French paper, bound in country calf, and lettered, used

15 No 86. *Tārāsa sanc'ha vyayam*

By *Vencatapati cavi* 1—5 *asvāsams*

“This copy contains the fair transcript of the corrected text, accompanied by the various readings”

The book is a folio, of medium thickness, good paper, bound in country calf, worn.

16. No. 87. *Tārā cat'ha* or *Tārā sasanc'ha vijayam*.

By *Vencatapati*, 1—5 *asvāsams* complete.

The book is a folio, good paper, half bound, and lettered, with various readings; the binding injured.

17. No. 88. *Tārā cat'ha* or *Tārā sanc'ha chacoriyam*.

1—3 *Asvāsams*, the 4th and 5th are wanting.

This is an early copy, used in collation.

The book is a folio, of medium thickness, country paper, boards.

18. No. 97. Two books.

1.) *Harischandra cat'ha*—*dvipada* metre, *natsa malli uttara bhāgam*;

2.) *Dharmāngada charitram*—*dvipada*: no sections.

Ahalya is represented asking her husband *Gāṇḍama*; who was the most faithful of wives, seeing that *Sita*, *Draupadi*, *Tārā*, *Ahalya*, and *Mandodhari* had not escaped blame. *Gāṇḍama* in reply, told her the tale of the daughter of king *Dharmāngada*, who was wedded to a snake, which she carried about in a box; till by passing a river, the snake resumed a human form; and this as a pattern to *Ahalya* of conjugal faithfulness. Many notices of the tale have preceded.

The book is a folio, of medium thickness, French paper, half bound in country calf, and lettered; worn.

19. No. 98. Section 1. *Harischandra cat'ha*, *dvipada*.

The *purā*, and *uttara bhāgas* v. *supra* 18, No. 97.

For section 2—4, see XIII.

For section 5—6, see V.

20. No. 101. *Nalā rāja cat'ha*, *dvipada*.

The *purā* and *uttara bhāgas*, divided into 5 *asvāsams* or "cantos, C. P. B."

"This is the original of the edition printed by me at Madras in 1841. The various readings of several MSS. are preserved in the present volume; prepared in 1828."

The book is a thin folio, good paper, half bound and lettered; used.

21. No. 108. For section 1, see V.

Section 2. *Toti nāma cat'halā*—tales of a parrot.

Jayadu, a merchant, had a son named *Mayamān* who went to a distance by sea, on a commercial enterprise. His wife *Chandra nu'hi* had seen, and was seen by a young prince, going out in procession. An intrigue was in progress, but stayed by a bird; which told her tales to occupy her attention till morning. In the end it is stated, she killed the bird.

The book is a folio of medium thickness, good paper, half bound in cloth and calf, and lettered.

22. No. 121. *Simhāsana dvatrimśati cal'halu*.

By *Gopa rāzu*, son of *Kesava rāzu*.

1—12 *asvāsams, padya cariyam*.

Thirty-two tales by the statues of *Vicramarca's* throne.

Bhatti (or *Bhatri*) the brother of *Vicramarca* was injured by means of craft. *Vicramarca* came to the throne. Birth of *Sālvāhuna*, and war with *Vicramarca*, ending in the death of the latter. The throne was buried, but dug up, many years afterwards, in the time of *Bhoja rāja*. It had sixteen steps, and two rows of statues, one at each end, in all 32; who were imprisoned females, sent down to earth as a punishment. On *Bhoja* attempting to amount the throne, each of the statues, in turn, narrated a tale of *Vicramarca* and made *Bhoja* retire abashed. Compare with former notices.

Various readings gathered from three or four M.SS. according to an English note, on the inner cover.

23. No. 122. The same; a fair copy.

1—12 *asvāsams*.

At the end is a brief abstract in Telugu, prose, of the whole book.

The foregoing No. 121, has various readings; the present book seems to be a fair copy, from a collated, and rectified text.

The book is a folio, of medium thickness, French paper, half bound, in cloth and calf, lettered.

24. No. 123. Tales of the throne, with a summary.

1—12 *asvāsams*. The following remarks are by the late owner.

"This is the new edition of the *Vicramarca* Tales, or tales of the throne, in stanzas, in 12 books. This edition was duly corrected by the editor *Narasimhāchāri*, under my directions, in the year 1842.

"The style of this poem is much admired; but most of the stories are deplorably silly, and all turn upon the prodigious sanctity of Brahmans. Many are nasty enough, though not nearly so filthy as the stories in the *Mahabarat*, and *Bhāgavatam*."

"In this edition, the dedication, and preface are omitted, they occupy 132 stanzas.

"There are some blemishes in the style of this poem."

25. No. 124. *Bhoja rajyam*, tale of *Bhoja rāja's* kingdom. He built an ornamented town, and ruled there. He had a son named *Sutandra*. The king lived in all sorts of pleasures; but in the midst of them, was smitten with leprosy. He went to a forest, and worshipped *Dattatraya svāmi*, and was cured. Besides there is a tale of the Ganges termed a *mahatmyam*; legend of *Comala Bhascara*, and other like matters; prose and verso mixed together.

The book is a folio, of medium thickness, country paper bound in sheep, worn.

26. No 130. Six books, or pieces

1.) *Kira bahattari caṭha* (new name.)

"This book is the tales of a parrot, being a series of novels, or love stories in the usual style. The introduction (which fills the first six pages) is new and more stupid, and unartful than in the Persian version."

2.) *Dilla rāma caṭha*, a story of a son-in-law of a king of Delhi.

3.) *Kucheyolākhyanam*.

1—3 *astāams*. See under V

4.) *Sarangadhara caṭha*, *dicipada*.

Often before abstracted v. 1. No 26, *as pra*.

5.) *Sat guna brāha*

6.) *Varticaṃ*

Two ethical pieces

The book is a folio, of medium thickness, good paper, bound in flowered paper, and lettered.

27 No 133 For section 1, see IV, section 2, vol VIII.

Section 3. *Āmīrūnī Bawār caṭha*.

This is a version from the Canarese of a popular tale in that language ; frequently noticed in volume I, see pages 623, 627, 629, &c.

For section 4, 5, see VIII

The entire book is a folio, of medium thickness, good paper, half bound in cloth and calf, and lettered.

28. No. 139. Two books.

1.) *Nava nāṭha charitram*, 1—5 *asāsams*.

Tale of nine lords. The book is a copy from a palm-leaf M.S. of A. c.

The first is the tale of *Strangadhara* who was injured before he became a villain ; the atrocities of the other eight *siddhas* are unparalleled.

It appears that the entire work was once very rare ; but that a part of it was printed at Madras in 1812. The details are very shocking ; calculated to harden bad men, and to initiate others into mysteries worse than those of London, or Paris. How far the Native press should, as now, be left to itself, in uncontrolled action, may merit serious consideration.

2.) *Nala chakravarti cat'ha*, 1—3 *asāsams*.

By *Timmana cati* ; a version from the *Naishadhham* ; on *Nala* and *Damayanti* ; their marriage, distress, separation, re-union : of frequent occurrence

The book is a somewhat thick folio, good paper, bound in cloth and lettered

29. No. 146. Three books

1.) *Vaijayanti vilāsam* "a lady's wager"

Otherwise, *Vipra Nāḍyaṇa charitram*

By *Tomayya*, 1—4 *asāsams*

This book was also edited by a Native, who likewise wrote a Commentary in 1833, but whether it was printed on Native responsibility, or by other aid is not certainly known

The poem partakes of the character of "a squib" The lampoon is directed against one of the *Vaishnava Alucars*, usually highly venerated It may therefore be the work of some sectarian rival, in the proximate *Sana fane* of *Jambhāvara*.

Frequent notices with abstracts occur *supra*

In brief, a dancing girl at Trichinopoly undertook to conquer a famous *Brahman*. She succeeded, and induced him to steal a golden vessel from the temple, which brought him into trouble, obviated by, an express intervention of the god

2) *Sōmadāra mahatmyam*—another name of the *Paidi marri cavyam* *v supra* 135 1)

A tale to exemplify the importance of observing Monday, when new moon day, but its character may be best seen in the abstract given above

3) *Sārangadhara, charitram*

By *Sāmbu*

"This is merely a portion of the *naiṭa naiṭa charitṭa dūpada*, *Gaurana* wherein the story is better told in a superior style. In the present volume much amplified and less pleasing, whole lines borrowed from the *naiṭa naiṭa charitram*"

The book is a thin folio, French paper, bound in cloth, lettered, used

30 No 147 *Vajayanti ulāsam*, *mulum* and *tica*, the latter by *Ṭira Bhadra* of *Arnee matam*, *v supra* 146 1) 1—4 *asvāsams*

It appears to be a satirical version from a more simple Tamil tale, entitled *Tondi reddi podi Aluvar charitram*

The book is royal quarto thin, royal paper, half bound in cloth and calf lettered.

31 No 148 Three pieces

1) *Sucumari parinayam padgas*

1—4 *asvāsams*

Marriage tale of one named 'good daughter'

2) *Sunanda parinayam—padgas*, 1—5 *asvāsams*

Marriage tale of *Sunanda* wife 1st family

3) *Lanka vijayam—padgas*, 1—2 *asvāsams*

A fragment from the *Rāmāyanam*

The three books have disguised titles.

A thick folio, country paper, bound in sheep worn

32. No. 157. Three pieces

1.) *Harischandra upakhyanam*.

By *Cānchi vira sarabha*; and hence termed *Cānchi cavyam*, 1—5 *asvāsams*.

2.) 'The *uttara Harischandra caḥa*.

1—4 *asvāsams pādyas*, without any *tiē* or glossary.

"The tale of *Harischandra* by *Vira sarabhaḡya* is exceedingly popular. It is composed in a beautiful classical easy style: it is an original Telugu poem, and is full of amusing incidents." 2.) seems to be matter superadded to the ordinary tale.

3.) *Sri parvata purānam*; *pādyas* without any glossary. Legend of the hill at *Sri sailam*. There is a foregoing copy in a book under *Saiva: supa* XIX, 1, No. 7.

The book is a folio of medium thickness, paper good, but various, half bound in calf, and marble-paper, lottered.

33. No. 179. Section 1, *Sacala caḥa sāra sangraha*, a compendious epitome of all tales: *pādyas cavyam*.

1—5 *asvāsams*.

For section 2, see V.

The book is a royal quarto, of medium thickness, French paper, half bound in calf and marble-paper, lettered.

34 No. 480. Two books,

1) *Rucmangada charitram*.

By *Cavi Mallayya*. 1—5 *asvāsams*.

Properly a Cananese work See volume I, p 623, and following pages This may be a translation: it is in composite metre.

The main object is to enforce the importance of a strict fast on the 11th lunar day

Rucmangada a king observed this fast. *Tama* grieved at getting so few subjects from the king's dominions, complained to *Brahma*; and ethical matter is introduced *Brahma* promised to send *Mohini*, who descended on mount *Mandara*. *Rucmangada* went out to hunt, rejecting his queen's objections. He met with *Mohini*. In their subsequent converse all her endeavours were, from time to time directed against the above fast, in vain. in revenge, she tried to entrap the king's

son, *Dharmangada* and the catastrophe is similar to the often recurring tale of *Sarangadhara*

2) *Bhallana charitram, padyas, 1—3 ascāsams*

The name is variously spelt *Ballana Ballhana*, and as above. It has very often occurred. It is *Vira Sata* in kind.

Nareda reported to *Sira* the liberality of a king. *Sira* went to test it and asked for a chaste wife. As no other one could be found the king gave up his youngest wife. At the moment of being introduced the god vanished and the woman found a child in her arms. The late owner states this poem to be "very popular among Telugus"

The book is a narrow folio of medium thickness, country paper half bound in calf and marble paper, lettered

35 No 161 *Pativrūṭya charitram*, tales of chaste wives as *Pushpa danti cat'ha—Chandra pratapurni cat'ha—Arundhati deri cat'ha—Sōlitrī cat'ha—Carāgre kankānam cat'ha—Vannita cat'ha—* and many others

These tales are assumed to have been secretly told by *Sira* to *Parvati*. An attendant named *Puṣṭapadanta* (flower tooth) after having been repulsed by the door keeper, took the form of a zephyr, and being perched on the couch, heard the tales, and afterwards told them to his wife. She went to *Parvati's* court and narrated the same stories. *Parvati* incensed levelled a curse at *Puṣṭapadanta*, and on this foundation the various tales are unfolded.

The book is a folio, somewhat thick, superior paper, half bound in cloth and calf lettered, worn.

36 No 204 For section I, see VII

Section 2 *Sārangadhara charitram* Only the 1st ascāsams

Section 3 *Sarabhandātarāra*, see former notices—both these, very often occur

The book is a royal octavo thick rough edged paper, boards, worn

37 No. 216 Four pieces

1) *Vira Bhadra vijayam*

1—4 ascāsams

The legend of the sacrifice by *Dacsha*, *Sati's* self immolation—*Vira Bhadra* produced—the sacrifice upset—*Dacsha* killed and restored to life, &c There are some English marginal notes, by the former owner

2) *Surya tanaya parinayam*, also called *kalinda parinayam*, 1—5
as *āsams*

By *Rakshla pattu linga rāju*, incomplete.

Book 1—The usual introduction—the town of *Dwāraca* described—*Krishna* reigned there. The *Pāndavas* sent him a present *Nāreda* presented him with a miniature, and told him, the beauty represented the daughter of *Surya* by his subordinate wife *Cāhaya*, named *Kāṇḍa* Description of *Kāṇḍa's* person
The 2nd book not entered here One too many of such legends, as regards *Krishna*

The book is a thick folio, country paper, half bound in country calf and lettered, the binding damaged

38 No 223 *Nava nāl'ha charitram*

See 28, (No 139) 1, *supra*.

1—5 *asāsams dwipada*

The book is a folio of medium thickness, bound in cloth and calf, lettered.

39 No 249 *Vicramakunt cal'ha*, *dwipada*.

By *Kondayya*, 1—5 *asāsams*

The book is a royal quarto, thick royal paper folded, bound in country calf, used.

40 No 250, *Suca saplata*.

1—4 *asāsams*.

At the end is an index, with reference to the pages as to matter.
Tales related by a parrot to a lady, to divert her attention from an intrigue, in the absence of her husband.

The book is a folio of medium thickness, French paper, half bound and lettered

41. No 251 The same, another copy

Thus also has a full index of subjects at the end marked "C P B Masulipatam 1832"

The book is a folio of medium thickness, various paper, half bound and lettered, used

45 No 267 Two pieces

1) *Sarangadhara charitram padgas*, 1—3 *asidams*

NOTE.—The date occurs *rasu, udga, anga, sassi* or 8761 reversed Sal. Sic 1678, A D 1756

2) *Sita lila udams, padya caryam*

By *Kurechi manchi Timmana*

1—2 *asidams*, on the sports of *Sita*, as supposed from the *Halasya mahatmyam*

The book is a folio of medium thickness good paper, but old, bound in cloth and lettered

48 No 258 *Sarangadhara charitram*, with a verbal *tica* or glossary, *padgas*

1—3 *asidams*

The book is a royal quarto of medium thickness, superior demy paper, half bound in calf and lettered

44 No 259 *Sarangadhara charitram dweepada*

1—5 *asidams*

The book is a thin folio, on thin French paper, bound in cloth and lettered

45 No 260 Two pieces

1) *Sarangadhara charitram, dweepada*

1—7 *asidams* with verbal *tica*

2) *Bhallana charitram dweepada*

1—3 *asidams* vide *supra* 34 No 180 2)

The book is a quarto of medium thickness, superior paper, half bound in calf and lettered

46. No 261. Two pieces.

1) *Sārangadhara charitram*, *dvipada* with verbal *lita*.

1—7 *asīśams*

2) *Bhallana charitram*.

1—3 *asīśams*

47 No 262 Two pieces

1.) *Canyaca purānam*, *dvipadu*

1st *asvāsams*, sec XV, 2. No 47, *supra*.

Pennaconda legend, concerning *Vishnu Veiddhana* and the daughter of a trader her apotheosis

2) *Sārangadhara charitram*.

1—7 *asīśams dvipada*

The book is a royal octavo, somewhat thick, very strong paper, half bound, in cloth and calf, lettered

48. No. 263 Section 1. *Toti namek cat halu*, prose

In *Ujjayini* there was a *Jatila* merchant, who had a son named *Mayarān* and he married *Chandra muc'hi*. The husband went to a distance, to trade His wife, and a king's son became enamoured The wife consulted a female *mama* (a bird), which dissuaded her, and she wrung off the bird's neck A parrot then told her tales for fifty two nights, to occupy her attention, at the end of which time, the husband returned On hearing what had occurred, he cut off his wife's head, and became a *Sannyāsi*

Section 2 *Sārangadhara charitram*

1—7 *asīśams*, *dvipada*

For section 3, see XIX For section 4, see V.

The book is a folio of medium thickness, good paper, half bound in cloth and calf, lettered

49 No 264 *Sārangadhara charitram*, *padyas* with a full comment, 1—3 *asīśams*

The book is a very thick quarto, country paper, boards, the back injured

50 No. 272. Two pieces

1) *Gānithā cithā*

Esā rōṇ and *Gānithā* were without children They went in consequence on a pilgrimage to *Cān*, and got their want supplied, with connected details

2) *Bāla nāgama cithā*, the *pūṇṇ* and *uttara bhāgams*.

The Mahomedans in an inroad took some persons prisoners The chief *Nāgama* pursued and overtook them By the force of *mantras*, the enemies were reduced to stones, and the prisoners were delivered

A very large and somewhat thick quarto, country paper, with rough edges, bound in rough calf

51 No 300 *Sārangaṭhara charitrām*.

1, 2, 3, *asṛṣams*

The book is a thin quarto, country paper, no boards.

52. No 397 *Harischanda nāṭyakhyaṇam*, known as *Kāñchālaryam*

By *Vira Sarabhaya* of *Cāñchi*, and therefore often called *Cāñchilaryam*.

The book is a thin folio, French paper, half bound and lettered.

53 No 399. Three pieces

1) *Surābhaṇḍestaram*, a lampoon on *Cāsi Brahmins*, see many foregoing notices

2) *Gōḍāla līlā*, *Kṛishṇa's* sports

3) *Tatāchāsi* tales, these occupy about one third at the end of the book

The book is a quarto of medium thickness, good paper, half bound in cloth and country calf, lettered

54 No 400 *Harischandra cithā*

"The tale of *Harischandra* in Telugu *dupada* (which has been printed) Accompanied by a commentary, explaining easy words."

"To this poem is subjoined the 3rd canto of the *Nara nat'ha-charitram*, written by the same poet *Gaurana mantri*, about the year A D. 1600."

The book is a thick folio, superior foolscap paper, half bound in calf and marble-paper; lettered.

XXI. VAISHNAVA

1 No. 67. *Vishnu chitiyam*, or *Amueta malyadu* ascribed to *Krishna-daya*; but by *Allasana peddana*. 1—6 *asrāsams*, complete.

The poem is considered to be one of great elegance as to language, but exceedingly abstruse. It is generally accompanied by a comment, said to have been supplied by the author of the poem. Abstracts have been heretofore given: the following by the late owner is superadded

"A Bramin finds an infant girl in his garden—he rears her, and sends her to present daily garlands to *Vishnu*. She first uses them, and then, having worn them, presents them. Ultimately she prays to be wedded to him, and the god assents, she being *amueta maly-du* the sender of worn garlands. For in truth, she was the goddess *Lacshmi* in human form."

In Tamil books she is termed *Chudu kodutta nāchiyar*, the lady that gave the chaplet: various poems are ascribed to her. The *Brahman Vishnu chit* was one of the *Alurār*. He strove against the *Saiva* system, previously established, with only partial success.

The book is a thin folio, good paper, half bound in calf and lettered, used.

2 No. 68 *Vishnu chitiyam* or *amueta malyadu*.

By *Allasāni peddana*.

1, 2, 4—6, *asrāsams* 3rd wanting.

A comment on the foregoing poem

"This M.S. has been corrected throughout, by the very learned critic Guleri Appayya in 1831. The 3rd book of the poem is wanting in this copy."

The book is a folio of medium thickness, French paper, half bound in calf and lettered, as "old comment,"

- 3 No 71 *Viṣṇu māya vilāsam*, or, as more commonly called
Cārī grantham

By *Vencatacāya cārī*

1—5 *asīśams* complete

For the general subject *vide infra*

The book is a thin folio half bound in cloth and calf and lettered,
good paper

- 4 No 72 *Viṣṇu māya nāṭacam*

1—5 *asīśams* (not *ancas*) complete

It contains a variety of matters relative to which *Viṣṇu* assumed deceptive forms with an intention to deceive, and often deceiving *Pīndarica rishi* after being taken in said 'this is *Viṣṇu*'s trick is it not? But the chief incident is on the deceptive form of *Mohini* intended to bewilder, and entrap *Siva* and then to take the *amrit* from the possession of the *asuras* in favor of the *dēvas*. The details however are various and calculated to please such tastes as relish *Voltaire*'s obscenities or *Molière*'s Scapin. As for the idea of *Viṣṇu* regarded as a god being engaged in such proceedings it is as degrading to the object of worship as *Ovid*'s treatment of *Jupiter* or *Apollo*. The tendency of such popular works is too obvious to need any enlargement.

The book is a thin folio good paper, bound in calf and lettered

- 5 No 73 *Viṣṇu māya nāṭacam*

1—5 *asīśams* complete

Another copy on country paper

The book is a folio of medium thickness half bound in calf and lettered

- 6 No 140 *Parama yōga vilāsaṁ*

1—8 *asīśams* *dwīpādā*

The former owner states —

'There is a MS of this in the Bodleian library at Oxford

Transcribed from a volume in the East India House Library and sent to me by Prof Wilson. The various readings found in a MS procured at Madras are inserted

This book is intended to teach the principles of the *Viṣṇu* creed. It is the life and adventures of *Namṇ Alwar*, who is also called *Shaila gopāl*. He appeared in an age preceding that of the celebrated

Rāmanujachari. The doctrine herein taught is not according to the creed of Sincar Achar, '

See volume 1 p 486, No 1027, and three following numbers to 1090

The book is a folio of medium thickness superior paper bound in cloth and lettered

7 No 141 Section 1 *Parama yogi villāsam*

1—5 *asvāsams* incomplete

Section 2 *Samira cumāra vijayam*

1—7 *asvāsams* *padya carjar*

For section 3, see V

The book is a folio of medium thickness, very good paper, half bound in calf and grained paper, lettered

8 No 160 *Dasavātāra charitram*

1—10 *asvāsams*

This is a fair copy, the *padyas* without any *tica*. This work, on the manifestations of *Vishnu* has before occurred. It includes the tale of *Tāḍā*, but not the licentious form of that tale, the *Tārḍa saṅkha vijayam*

The book is a folio of medium thickness, French paper, bound in calf and lettered

9 No 161 *Dasavatara charitram*

In four volumes —

Volume 1 contains the 1st and 2nd *asvāsams* with a full *tica* or lengthened explanation on the *māṭṭya* and *c r ā avatarams*. Written on one page and the other page blank

A very thick folio country paper bound in sheep the binding much injured

Volume 2 contains the 3rd and 4th *asvāsams* on the *Vaṭaka avatara* and 5th *asvāsa* on the *Vamanavatazra*—the original *padjas* and 1 full *tica* as above

A very thick folio country and French paper bound in sheep the binding damaged

Volume 3 contains the 6th to 8th *asvāsa* as above. On the *Parasura-māvatara* and *Colanda Paṭavatara*

A very thick folio, one third country and two thirds French paper, bound in sheep, injured

Volume 4 Contains the 9th and 10th *asrāsam*

On the parentage, birth, life, and actions of *Krishna*

A thick quarto, royal wove paper, edges uncut, boards and cloth back, used

10. No 162 *Dāśatāra charitra*

In two two volumes

Volume 1, contains the 1st *asrāsam*, the *raṭya aratāram* complete, the 2nd *asrāsam*, the *Garra aratāram*, incomplete

The book is a thick folio, country paper, with rough edges, worn and injured

Volume 2, contains the remainder of the 2nd *asrāsam*, the 3rd *asrāsam* the *Parāṅka aratāram*, complete, the 4th *asrāsam*, incomplete

A thick folio, country paper, uncut edges, boards injured.

11. No 206 For section, see I

Section 2. *Nāṭimha vilāsam, padya*

1—3 *asrāsams*

A legend of *Vishnu* in the man lion *avatāra* forming an illicit connexion, set right by *Lacshmi*, but it is doubtful whether the name is not that of some native prince

The whole book is a medium sized folio, French paper, bound in country calf and lettered, worn

12 No 255 Two pieces

1) *Vishnu mayā vilāsam padya*

1—3 *asrāsams* v *supra* 3, No 71

2) *Naraya rāyam—padya*

The book is a royal octavo, thick, superior paper, half bound and lettered

XXII VEDANTA

I No 135 For sections 1, 2 see IV

Section 3 *Vedanta varṇicam*

No divisions—on the *Vedanta* system.

For sections 4—7, see XIV.

2 No 228. *Vāsudeva mānamu.*

A *Uhashantaram*, or full comment on a work, entitled *Vineca sārām*, or essence of wisdom, 1—13 *asāsams*

On the pantheistic system, as held by *Vishnavads*, which differs from the *advaitam*.

A few stanzas at the end, quoted from *Vemana*, as applicable to such books as this.

The book is a narrow folio of medium thickness, country paper, bound in sheep and lettered.

XXIII. VIRA SAIVA.

1. No. 94. For section 1, see XVII.

Section 2. *Prabhu linga lila—padyas.*

1—5 *asāsams*.

By *Tondur parti Basavayya*.

See various other notices, as volume 1, p. 613 and 654, and in the present volume.

The book is a folio of medium thickness, good paper, half bound in cloth and calf; lettered.

2. No. 222. *Vira Mahésvarāchārya sangrahām.*

1—10 *asāsams*.

By *Pariata mantri lingayya*.

The former owner states:

"This is one of the *aradhya*, or semi *Jangama* books, laboring to reconcile the creed of *Basava*, with the various superstitions in vogue among bramins. Such treatises seem to aim at reconciling the *Smarlas* and *Aradhya*. No wonder that the *Jangamas* reject such books, as heretical. *Basava* endeavoured to abolish the very customs inculcated. Particularly spells (magic,) such as occur in p. 424."

The book is a folio of medium thickness, French paper, half bound in cloth and calf, lettered; worn.

3. No. 224. *Prabhu linga lila—padyas.*

By *Kocharla kota Ramayya*.

1—5 *asāsams*.

An extract is given from the *Bhagavat gita* as a motto

The book is a folio of medium thickness, good paper, cloth bound and lettered.

4 No 225. *Prabhu linga lila, dwipada.*

1—5 *asrasams*

By *Peduparti Somayya*

A rough copy with various readings

The late owner states.

"A new edition of this poem was grounded upon the present volume, and was prepared under my orders in 1839

"The present copy collated from five MSS in my possession. A heretical book of the *Vira Saita riatam*

"The author *Peduparti Somaya* is believed to have lived about three centuries ago, but there are reasons to believe him more ancient

"The *prajya caryam Prabhu linga lila* was by *Cocherla Cota Lingayya's* son"

Side 3, No 224, *supra*

The book is a narrow folio of medium thickness, country paper, pasteboard covers, the back damaged

5 No 226 *Prabhu linga lila dwipada.*

1—5 *asrasams* subdivided into 25 *adhyayas* "With various readings found in several MSS and recorded under the directions of C.P.B."

"The text is here given according to the edition prepared in 1839, by *Narasimmacharya*"

The book is a narrow folio of medium thickness, superior wove paper, cloth bound and lettered

6 No 227 *Prabhu linga lila*

By *Peduparti Somayya* 1—5 *asrasams*, 1—25 *adhyayas*

There are marginal notes in English, and at the end a table of contents in Telugu, which is translated into English, as an abstract of the whole. This abstract was copied and is here inserted

• PRABHU LINGA LILA •

The following abstract was drawn up under my directions in Telugu (C P B)

I Salutation to Allama verso 6, and to Bhawaya Siddha Ramaya, to Maya and other personages Piduparti Somanna undertakes to compose a work on the Siva creed, 13

The god Siva assumed the garb of a mendicant, came to Nelluri Ramaya Langum, and demanded his son 22 who was accordingly presented to him Then Nelluri Ramaya Langum called on Somaya to translate the poem 'Prabhu Langa Lalai' out of Cannada into Telugu 30 Somaya undertakes the work 41, he prays for success 59 promising to devote his talents to his god alone Parvati Gatendra encourages him Description of Siva in the semblance of Daxu a Murti 73—91 Siddha Vireswara adores him in this image Series or order of creation 102

II Description of Bramha, as creator of the world description of Carlas Siva dwelling therein, in bliss with Parvati Bringa (or Vandakesvara) describes his adventures 44 Parvati proposes a question to Siva as to the true means of obtaining bliss Siva replies that self denial is the one mode that those who believe in him shall attain to him

Siva perceives that Parvati prides herself in the idea that the world is subject to her and to humble her, he summons Allama (Justus) 52 and Parvati inquires who he is Siva replies that he is an excellent man Parvati declares her belief that he will not prove able to withstand her (Maya) wiles 60 She therefore directs Maya [who I suppose is Maia, mother of Mercury] to descend to earth and delude Allama 77

III Description of (मगस) Banavaru a flourishing city 20, and of Mamacara (see X 56 error) who weds Mohori (Voluptas) and they offer vows for offspring 28 Mair (Trans) is born as their daughter [as the visible form of the Tamasa gunam see VIII 24, see Gita XVII] The hermits hold a colloquy with Dairvāsa 38 who describes how this supernatural birth happened 43, he also describes the properties of Maya Her conduct as a child 53—62 Her father Mamacara seeks a husband for her 67, (Ahancara Egolutes) inquires where a husband had been sought 73, and declares that Siva alone will be a fit spouse for her Mamacara (Arrogans) asks how he can obtain Siva as a son in law 77, Maya's heart runs upon Siva

IV Allama assumes the garb of a galant (ritaca) with a drum 12 and has an interview with Maia and her maids 20, she falls in love with him 35, 40, she pines for him 44, her handmaid Madhumāni [i.e. Inclination] 50, cautions her against cursing her fate and goes as her messenger to Allama who declines coming to visit Maia 74 but she persuades him and he comes to her 84 An interview wherein Allama (Justus) withstands the blandishments of Māya (Trans)

V The grief of Trans at failing to subdue Justus—her mother Voluptas comforts her 14

Sacala or Concreta being one of the handmaids, is desired by Mohini to effect an interview between the lovers 21 Sacala complains to Allama that Mohini was displeased with her 29 He declares that he will not abandon the pursuit of Fraus 31. Ju lus speaks to Concreta on divine wisdom she does not comprehend his statements, but assures him that he will be united to Fraus ✓

PART II

VI Vimala visits Mamacaras capital, named Banavāhi 5, and comes to the house of Fraus who converses with her 10 25 This city is governed by a king named Nirahamacara (i e Modestus) and his wife is Sugami (Pia) who are childless 25, they offer prayers for offspring, and obtain the favor of Isvara (the Lord) Siva appears to them in the form of an infant, glorious with rays 30, and the husband expresses his belief that this was a vision of Isvara 45, for the child proved intangible, though visible The parents give this child the name Allama or Oohie he that is not—for in Cannada *alla* signifies, He is not, &c They rejoice over him and pray him to instruct them in (tatvam) Truth 60 He teaches them the truth and then goes his way 62

VII Fraus enquires of Vimala (i e Para) whether it is likely that Allama will grant any request they may offer 5, Vimala replied prayer ought to be offered to Siva alone, as he alone grants requests 10, for he will not bless prayers offered to erroneous objects in like manner as each sense (of smell, hearing &c,) has its peculiar province which is rendered useless if misapplied That in like manner no worship is acceptable to the deity, unless offered in the prescribed manner That bloody sacrifice (tamasa prayā) ought to be laid aside not being prescribed by the god, 20. That worship cannot be acceptable unless offered with a pure heart 21 On inquiry, Fraus informs her that she is enamoured of Allama, 29, Para replies that Allama though clothed in another form is in truth Siva. Maya observes, that this cannot be true as the difference between them is prodigious 33 She offers to convert Allama into Brama (i e the sacred bull) by a wink of her eye 40 Vimala offers to obtain Maya an opportunity of seeing him

They meet him bearing the drum, coming out of the forest 49 (see IV, 12, regarding the drum) Vimala attacks him with reproaches for behaving thus to the maid who loves him 50 Allama declares that it is not his fault 64 Maya says "I will not be persuaded to forget thee—shalt thou escape my power after all the gods I have acknowledged my suit only 74 He gives an insulting reply which humbles her 80, she sees him 81 she boasts her universal sway he defies her she again seeks for his favor 84 He becomes enamoured of her 93 Vimala prays him to be kind to Fraus 93 102 he refuses to listen 109 Allama makes up matters with Vimala and wishes to send Maya home 113 she refuses to go unless he accompanies her

VIII. He vanishes 122 VIII; her grief. Her father (Arrogans Mamacara) comes to her 5, and prays her to return home 10. But accompanied by Vimala, she went to Cailas (Olympus) and left her father grieving at her disappearance. He is comforted by (Egotistics) Ahancāra 15, who takes him home with him.

Now Mayn and Vimala seek the abode of Parvati: who inquired whether Mayn had succeeded in gaining possession of Allama [i. e. the Just man is not subject to the sway of Fraus]. Meantime Siva enters the circle 20, and warns Parvati that Justus will never be subdued to obey her: she replied Then your assertion (vide II 52) proves correct, 25 Parvati humbly implores Siva's aid: he replies—This time let him be tempted by (Satwicacala)* try a gentler method 21, 30. Parvati took his advice and sent the (Satwica cala) "Gentle spirit" down to earth.

Whereupon Bhringi (Nandikesvara) inquires of Siva the cause of Parvati's anger, and also of its ceasing. Siva replied, all beings are subject to the influence of passion 37.

Now Siva despatched all his attendants to Earth, for the purpose of aiding (Satwica) the "Gentle spirit" in vanquishing the virtue of Allama.

IX. The Pramathas or ministering servants of Siva were accordingly born on earth as human beings.

And at the same time the (Satwica cala) "Gentle spirit" was born as the daughter of one Vimala (Insons) and his wife Sumati (Prudens) in the city of Udufala () her parents bestowing upon her the name of Maha Davi (i. e. the Bona Dea, or our Lady) 12. Nandikeswara was born at Hinguleswaram, as the son of Mandenga Mada Mantri

16 his father named him Baswanna, or Vrishabh Deswara, each name denoting the sacred bull Apis. Meantime one Madi vālu māçayya became celebrated at the town of Paravaliga. Siva assumed the form of Sangameswara, and instructed him in the (Panchaxari), sacred names of syllables [i. e. the name Namahivaya, as sacred as the holy name among the Jews]; and then his parents desired him to undertake the vow of (upanayanam.) Initiation: but he had no fit Initiator 23

Now, at this time the king of the country, Bijjala by name, wished to find out the meaning of a certain mysterious inscription which was on the wall of a temple. Baswanna was pointed out as capable of explaining it, 30. He did so: whereupon the king gave him a wife in marriage, and gave him the government of a district. Baswanna was bountiful to the poor; particu-

* This being the opposite to the Tamasa, see VIII. 25, and III. 26, and see the Bhagavad gita chap XVII.

larly to religious men 42. Fears of the "Dhuli parai" sect flocked to him, and shared his liberality 51.

X Now, "Gentle spirit" (Satwicaal-) grew up to her prime and attracted the notice of the king of Udatadu 9, who sent women to court the girl's father about her 15, he refused to give her, but agreed to set as she herself should desire, 21 The maiden desired them to summon the prince, and she agreed to marry him if he would grant her a boon 30 he promised compliance 40, he now commanded her presence and desired to embrace her she assented, on the condition that her boon was granted Thus he promised she named the boon, that he should offer worship to Siva but he refused it 50, she therefore leaves him his grief 55 She withdrew to the wilderness, and on her parents entreating her to return, she replied I am no daughter of yours lay aside this (mamacira see 3-21) error 'Gentle spirit' now roams hill and dale in quest of Allama 68

XI Allama set out for the city of Calvara to instruct those who looked to him for instruction and on the way he came to a lake, near it was a wood, in which he held a conference with Goggayya who dwelt there 13-19 Allama warns him that living by labor as a farmer would not lead him to a happier world 25 For, and he, no man can attain salvation (mukti) without faith in the Lord (Isvara) which therefore ought to be the great object of your efforts 30 Allama now rendered visible to him (miraculously) a *samadhi* or tomb in the bowels of the earth, on the spot wherein Goggayya was digging with a spade It was a tomb with a gilt dome, he gradually dug away the earth round it, both of them entered it and in it they found a hermit in solemn meditation * his soul being wrapt in meditation of the Principle (Lingam) and he sat precise as a figure carved of wood Allama pointed out to his companion that this was the sort of devotion acceptable to Siva 37-66

XII Allama now proceeds to visit his disciple Muctai who was the elder sister of Ajaganna, she describes her brother's state 11 Adding that she was sorrowing for his death, as an oven had shewn he was dead 16 She added that the death of her brother had deprived her of her only adviser in truth 21 Allama in reply assures her that she ought not to sorrow for her brother, as in the Lord there is neither birth nor death 26 She then asks him what resource she has now that her brother is dead. He states that a knowledge of the truth will make her free 30 She asks how are we to be freed from sins that beset the body he said, By setting the mind on the divine commands—she asks whether those who attain knowledge can attain heaven She now receives full instruction from Allama and dies 49

* Thus, in the lay of the Last Muni - "By fire he was the world lay as if he had been used a day" &c

XIII Allama now proceeds to Sṅgalāpuri and observes from the conduct of Siddha Ramaya's disciples that they are far from the truth 8 A dispute takes place with mutual reviling Allama desires an interview with this preacher They desire him to depart from them, they rush upon him to seize him, but fail of touching him They are furious, but he is calm Allama is now attacked by Siddha Ramaya himself with mockery Allama speaks peaceably to him Siddha Ramaya (who here is evidently intended to represent the popular idea of Siva the destroyer) now attempts to consume Allama by casting forth flames from his supernatural eye The fire fails of touching Allama, but threatens to consume the town this brings down the curses of the people upon Siddha Ramaya Allama extinguishes the flames Siddha Ramaya lauds him, and receives his blessing 63 he now asks how is it possible to know Allama as a supernatural being, if disguised in the form of a Jangam devotee 68 Allama now counsels him to lay aside partiality, and look upon all men as equal 73 Siddha Ramaya here upon prays his instructions 78 Allama teaches him that a thorough command of the passions is the only means of attaining the favor of Siva and Siddha Ramaya objecting that this is hard to attain 88 Allama replies that perfection cannot be attained until we can view the supreme deity as one with ourselves The other inquires whether gifts, and virtuous deeds will not gain us heaven They will attain us happiness (sukham) but not (Kaivalyam) heretitude 92 Besides those who are freed from sin have nothing to do with alms and gifts 96, nor can a man attain to bliss, unless he lay aside the doctrine of works, and renounce his five senses 101, No works are blessed that are not obtained by the deity 106, the yogi can attain bliss only by the acts of respiration, inspiration, &c he is bound to lay aside his passions, and thus is forbidden bodily enjoyments 111 The sage is not to be enslaved to works Let him ever present an oblation to the Lingam before commencing a meal 116 Let him be firm in relinquishing the ties of blood 120

After listening to such instructions, Siddha Ramaya embraced the doctrines of Allama, and honored him as his guide 125, being assured that all blessings originate in the grace of a Teacher 130.

XIV Allama accompanied by Siddha Ramaya, sets out to visit Baswanna (see IX 13) at Sṅgalāpuri 5. They arrive at Calyana puram 10, which is described 15 They arrive at Baswanna's dwelling 25, he sends out Dappanna to bring Allama in—Allama declines accompanying him 30 Baswanna is grieved and consults Mackayya 35—Baswanna worships Allama 40, and Chenna Baswanna on behalf of Baswanna, lauds Allama 45 The hosts attendant on Siva adore Allama 50 Allama bestows on them his blessing 62

formed that salvation cannot be attained by external homage devoid of holiness of heart 10 Basvanna asks, whether one like Siddha Ramaya will thus attain heaven Siddha Ramaya declares himself wholly unworthy 15 Allama tells Siddha Ramaya that Basvanna is full of faith and has attained perfection 20—adding that external worship must be observed, until internal worship is attained (In like manner we are told that in his latter years, the poet Milton laid aside all prayer in his family) 25 He states also that vāyu bandhanam (see Dubois on the Hindus, book chapter or Ward) is requisite to perfect holiness as a yōgi 30 and points out

that a knowledge of the “six members” and “six parts” will also be necessary 35, as also a knowledge of the elements 40 Instruction in the ultimate mysteries 45, and then leaves him, as he is proceeding on a pastoral tour

XIV. Allama despatches Siddha Ramaya to Sónala puram—and sets out on a journey northwards, leaving Basvanna and the other disciples at their abode 9 Allama passes near Sri giri [perhaps Sri Sarlam] 15, and visits a devotee named Goraxa, who ignorant of his being Siva inquires who he is 30 Allama states that the mortal body is contemptible, and must be renounced by those who desire salvation 35 Goraxa replies I have attained (cīya siddhi) a supernatural body, try to wound it with a sword if thou canst Allama replied that this would be a (rakṣa cūryam) bloody act, and he would not attempt it 40 Goraxa presses him to make the experiment, Allama agreed but on striking the blow the body remained untrouled it however uttered sound and Allama declared this proved that the pretended perfection was not attained 45—Goraxa then demanded what this “corporeal perfection” (cūya siddhi) might be—and Allama replied you may try your sword upon me, the other offered thus to strike him 50—on inflicting the blow it did not take effect and even made no sound 55 Allama explains that this is the result of possessing a spiritual body 60 Goraxa prays to be endowed with such corporeal perfection 65—Allama said, I, and those who adore me, are one 70 Under whatever denomination I be adored, under that name and form I will bestow salvation upon my worshippers 75 If, you doubt me put me to the proof So saying Allama became invisible together with the (lingam) emblem he bore in his hand, and Goraxa reflected how vain it was for him to put the teacher to a trial 80 Goraxa henceforth acted on the principle taught by Allama 86

XV. Allama departs thence and passes on to a hermitage where were several recluses who pray him to a lofty theme as he had adopted Goraxa, to be his disciples 9 He replied that the instruction he bestowed was the only path to salvation 15 He meets with a huntsman 20 and urges him to desist from the slaughter of animals 25 He instructs this man and some others 35 Description of the forest 55 He urges the monks to desist from fruitless austerities 60, offering them a preferable and easier way 65

beyond all external observances To grant me salvation must be thine act
10 Hereupon Allama instructs Baswanna and his disciples in a knowledge of the truth Allama said, let him who aspires to perfection cut off all external ties, and subdue his mind, he shall be holy in the end For he is the basest of men who cannot govern his inclinations 25

* Baswanna said—If the mind is the great means of victory, how can he be victorious who crushes the mind—is the mind to be crushed by its own power 30 Allama replies He alone can subdue the heart, who knoweth its guile

Chenna Baswanna now asked Allama to state or describe the form and semblance of the deity. Allama replied, that it is quite impracticable to define the deity, as possessing any definite shape 35

Machaya now desired Allama to explain, or shew the form of eternal blessedness Allama answered This consists in subduing the three states (Avastha Trayam) i.e. waking, dreaming, and sleep) 40

Machaya Devayya now asked, how are we to comprehend the Supreme Essence—who is incomprehensible, ineffable, and untangible Allama replied By getting rid of the Three Principles (Linga Trayam—i.e. Carana deham, sthula deham, and linga deham) man shall behold the Great Spirit and become immortal 44

Baswanna and the others now said If our passions were not one with our bodies, we might indeed be told to lay them aside, as easily as we do a garment—surely then the saint who is freed from the body needs not to be taught to get rid of these passions If these passions are a mere fiction, how is it possible that the Great Spirit (paramatma) can be subject to them Allama replied—The devout receive virtue from me as the breezes receive fragrance from (Mount Malaya) Hymettus. Thus, growing in wisdom, they seek to be united to me 46 Baswanna replied They aspired to attain Thee Thyself They only aspired to attain thy (Linga Sariram) visible form Allama said Those hypocrites who are pious only in their words are enslaved to Maya Let all men in the first place lay aside partiality and aversion and guard against all mental fluctuation The truly humble is freed from name form and act I have roamed all lands O' Baswanna, without meeting any one holy as thyself 55 I will ever answer thy prayers 60 I further instruction 69

XXV Conversation between Siva and Parvati on the results of thus sending the "Gentle Spirit" on earth in human form 5 Siva said Thy 'Gentle Spirit' was born under the name of Acca mala devi, and she received instruction from me I bearing the name of Allama And she has departed to Sri giri 10 Siva now relates as follows:—

Baswanna governed the city of Dandasnath, and at his wish, Allama likewise came there 15 Parvati replied why should Allama lay aside all the

six Creeds and embrace the Vira Saira doctrine [which resembles that of the Quietists]. Because, he replies, this leads to Beatitude. She asks, do then the Vira Sairas offer thee worship? They worship me alone, said he 25. And they who thus embrace the [lingadhári sect] worship of the Great Principle, lay aside all the rules of defilement and of mourning—What said she: Does embracing this creed free men from all human feelings? 30. They, he replies, are free from the [angatra-yam] triple-member and attain to oneness with the Principle 34.

The tale concludes, by Allama continuing to dwell on earth as a blessing to all men.

The book is a folio, French paper, bound in calf and lettered.

7. No. 230. *Prabhu linga lila; dwipada.*

By *Peduparti Somayya.*

1—5 *ascásams*, 1—25 *adhyáyas.*

A detail, often heretofore noticed, of the temptation of *Allama prabhu* by *Parrati*, first by an incarnation of a portion of her bad disposition, and then of a part of her good disposition; but he resisted to the end, and conquered. The abstract under the foregoing number is full and sufficient.

Of course the matter must be considered as figurative and poetical; *Parrati* being an abstract idea; but if the idea was made concrete in two instances, and *Allama prabhu* conquered them, he possessed a degree of virtue very rare, by common repute, among modern *Jangamas*.

This copy has some various readings interlined.

"The word interlined in this copy are various readings, found in a M.S. lately procured, October 1840.

An abstract in Telugu at the close, as in the preceding number; and a writer's copy of the autograph English abstract therein contained.

The book is a folio of medium thickness, wove paper, bound in calf, and lettered; worn.

8. No. 231. *Prabhu linga lila, sa tica.*

In two volumes Volume 1, from 1 to 13½ *adhyaya*, Volume 2, from 13½ to 25 *adhyayams.*

beyond all external observances. To grant me salvation must be thine act 10. Hereupon Allama instructs Baswanna and his disciples in a knowledge of the truth. Allama said, let him who aspires to perfection cut off all external ties, and subdue his mind: he shall be holy in the end. For he is the basest of men who cannot govern his inclinations 25.

* Baswanna said.—If the mind is the great means of victory, how can he be victorious who crushes the mind—is the mind to be crushed by its own power 30. Allama replies He none can subdue the heart, who knoweth its guile.

Chenna Baswanna now asked Allama to state or describe the form and semblance of the deity. Allama replied, that it is quite impracticable to define the deity, as possessing any definite shape 35.

Machaya now desired Allama to explain, or shew the form of eternal blessedness. Allama answered: This consists in subduing the three states (Avastha Trayam: i. e. waking, dreaming, and sleep) 40.

Machaya Derayya now asked, how are we to comprehend the Supreme Essence—who is incomprehensible, ineffable, and untangible. Allama replied By getting rid of the Three Principles (Linga Trayam—i. e. Carana deham, sthula deham, and lingadhatu) man shall behold the Great Spirit and become immortal 44.

Baswanna and the others now said: If our passions were not one with our bodies, we might indeed be told to lay them aside, as easily as we do a garment—surely then the saint who is freed from the body needs not to be taught to get rid of these passions. If these passions are a mere fiction, how is it possible that the Great Spirit (paramātma) can be subject to them. Allama replied.—The devout receive virtue from me as the breezes receive fragrance from (Mount Malaya) Hymettus. Thus, growing in wisdom, they seek to be united to me 46. Baswanna replied: They aspired to attain Thee Thyself. They only aspired to attain thy (Linga Sariram) visible form. Allama said: Those hypocrites who are pious only in their words are enslaved to Maya. Let all men in the first place, lay aside partiality and aversion: and guard against all mental fluctuation. The truly humble is freed from name, form, and act. I have roamed all lands O! Baswanna, without meeting any one holy as thyself 55. I will ever answer thy prayers 60. Further instruction 69.

XXV. Conversation between Siva and Parvati on the results of thus sending the "Gentle Spirit" on earth in human form 5. Siva said: Thy "Gentle Spirit" was born under the name of Acca-maha-devi, and she received instruction from me, I bearing the name of Allama. And she has departed to Sṛī giri 10, Siva now relates, as follows.—

Baswanna governed the city of Dandanath, and at his wish, Allama likewise came there 15. Parvati replied: why should Allama lay aside all the

CONTENTS OF THE
BASAVA PURAN, DWIPADA,
BY PALLA CURIAI SOMAYYA

CHAPTER I

Laud of certain Saints verse 1—8, Description of Siva and of two preachers 19. The devout worshippers intreat the poet Somayya to undertake this work 25. The two Teachers declare that they have given him talents to compose the Basava puran 30 He therefore addresses the assembled devout 36—42. He reflects that the divine Basava dwells in all his servants, as the thread of a necklace dwells in each bead. That therefore he is not superior to his hearers but that it will be advantageous to describe the god as though he were a separate Being, he therefore undertakes the task 43 He declares that the three syllables Ba sa va will consecrate the mouth of the devout 51 Though Siva attains Supreme deity, still Basava remains a separate being That Siva himself effects the deliverance of the faithful, he himself being one of their number That accordingly, the god and the adorer are one 60 That we can offer nothing to God beyond what he hath himself created, as flowers, &c And in like manner the very praises we offer are created by him Therefore, however unworthy, I will commence the Tale 66.

(End of the Preface)

He therefore commences as follows —

As Parvati and the other attendants were in the presence of Siva on Cailes, Narada came there, Siva perceived what his intent was, but desired him to communicate his story to Parvati Narada replies, those who adore thee are few on earth, and are not clear in their belief 72 Many know the way of faith, but more remain ignorant

Siva replied, Basava and I are the same person, and to promote holiness I will send him down to earth 78

Parvati replied what means this expression that thou and Basava are one ? Is this the fact, or is this merely an expression of kindness

Siva thereupon narrated the following legend to her and to Narada 84

There was a certain pious man named Salada, who lived on the S W of Sri Parvatam, who had long performed penance to obtain my blessing At last I appeared to him, and he requested me to bestow on him a son that should resemble me But he added, that should this son fail of attaining perfect faith, I will behead him And said he, either grant me such a son, or none 90 Hereupon I granted his prayer, and ordered my favourite Bull (Nandi) to descend on earth, and

The *mūlam*, or original is accompanied by a *tica* or glossary to each word.

The book is a thick quarto, country paper, boards, labelled.

9. No. 232. *Prabhu linga lila, sa tica.*

1—5 *asvāsams*, 1—25 *adhyāyams*.

"A commentary on the *prabhu linga lila*, written by *Vira Bhadroyya*, at the desire and the charge of C. P. B."

"The text and commentary are here given together."

The book is a thick folio, wove paper, half bound in cloth and calf, lettered; worn.

10. No. 234. Two books.

1.) *Basava purānam, padya cāyam.*

By *Peduparti Somayya*, 1—7 *asvāsams*.

Reference to the *dwipada* poem, *infra*, No 236, 237.

2.) *Frishadipa salacam, 199 padyas.*

"Chief of bulls" appears to be a poetical epithet of *Basava*, which word means a bull in Telugu. Chant in his praise, on the *Jangama* system.

The book is a folio of medium thickness, good paper, half bound.

11. No. 235. *Basava purānam.*

1—7 *asvāsams*; *dwipada*.

Reference to the lengthened abstract under the following number. It may only be needful to add, that this copy contains various readings, obtained from a collation of numerous manuscripts.

The book is a narrow folio, thick, good paper, bound and lettered; worn.

12. No 236. *Basava purānam.*

"Or collection of legends in honor of *Basava*, the founder of the *Vira Saira* creed professed by the *Jangamas*.

By *Pāla curika Sōma nātha*.

1—7 *asvāsams*, *dwipada*.

The abstract is lengthy, but it may be left to tell its own tale.

CONTENTS OF THE
BASAVA PURAN, DWIPADA,
BY PALLA CURIKI SOMANNA.

CHAPTER I

Laud of certain Saints verse 1—8, Description of Siva and of two preachers 19 The devout worshippers intreat the poet Somanna to undertake this work 23. The two Teachers declare that they have given him talents to compose the Basava puran 30 He therefore addresses the assembled devout 36—42. He reflects that the divine Basava dwells in all his servants, as the thread of a necklace dwells in each bead. That therefore he is not superior to his hearers but that it will be advantageous to describe the god as though he were a separate Being, he therefore undertakes the task 48 He declares that the three syllables Ba-sa-va will consecrate the mouth of the devout 54 Though Siva attains Supreme deity, still Basava remains a separate being That Siva himself effects the deliverance of the faithful, he himself being one of their number That accordingly, the god and the adorers are one 60 That we can offer nothing to God beyond what he hath himself created, as flowers, &c And in like manner the very praises we offer are created by him Therefore, however unworthy, I will commence the Tale 66.

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be born as this man's son, under the name of Basavo. For thou art the very image of excellence and uprightness 96.

Thus added Siva, was he born in a supernatural (nyonija) mode; and has undertaken most severe penance 102.

And then as his penance gave him tremendous power, the gods and sages met to appease him, and first requested my aid 103. I smiled, and accompanied them to the presence of Nandikéswar; who did not fail to recognize me 114, whereupon I desired him to name the boon he most desired; he replied, All I beg is faith in thee. I was pleased, and made him head over all my celestial servants 120.

Thus they were released from the terror they felt.

Sivo added; there is a sacred temple at Nandi Mandalam, south-west of Sri Sailam, and I have blessed with eternal life all who there adore me. Be assured that this Nandikawara and I are one and the same 126.

She replied, surely he and thou must be one; for he is thy steed, and none but thyself could bear a deity so tremendous.

Hereupon Sivo said to Narada, I will describe to thee the divine powers of Nandi.

These words were heard by Nandi, who burst out in the praises of Siva 132

Siva then desires him to descend on earth, and live there for the delight of the faithful, as a second Siva, full of bliss 138.

Nandi replied—Surely thou art the great lord of earth; but Siva replied, Thou and I are one and the same 144.

LEOEND II.—At the city of Hinguleswaram lived Mandenga Madi Raz, and his wife Mádámhu; who was barren and grieved much at this misfortune. Her relations told her of the potency of prayers addressed to Nandikeswara. She accordingly addressed her vows to him. He thereupon obtained the permission of Siva, and descended to earth 150.

Mádámhu received him with all homage and washed his feet; she begged of him a son resembling himself. He granted her prayer, bestowing on her (maha prasádam) holy bread, 157.

He was pleased that her prayer harmonized with the object he had in descending on earth, he therefore became an infant. Description of her pregnancy 163, and of the celestial glory he displayed while in the womb 169. He indeed possessed the same passions as all men, but was not in their power. For he already was in possession of mature faculties 175. However, he, remained in the womb three years, and his mother filled with apprehension approached the stone-image of the sacred bull, that was as usual in front

of a temple in that village she prayed him to relieve her, even though her prayer for a son should not be granted 181

She then fell asleep, and in a vision beheld the same divine (bull) Nandi in the form of a Jangam (or pilgrim) who said, Nandikeswara shall be born of thee, and thou must name him Baswanna

She awoke and rejoiced that he who had appeared in this vision, was Nandikeswara 187

At this period Siva visited Nandikeswara in the womb saying, hast thou forgotten the business for which I sent thee on earth Hereupon Nandikeswara suffered half his body to be born, whereupon Samba Murti (Siva) came in the form of a Jangam (pilgrim) and adorned him with the (lingam) image Description of the infant 193

Siva now informed Mādamba that he himself was the god Sangameswar, whom she adored that he would now return to the town which is named after him Sangameswar Adding, that the boy now born was destined to be the (guru) prophet, teacher (or confessor) of this generation For this boy is (Siva's) son and born for the good of all men That accordingly, the child must be fed with nothing that is not lawful to the worshippers of Siva

He then departed Glorious appearance of the infant 199

His parents assembled the faithful and raised the child Baswanna Description of his infancy, boyhood sports and miracles 205-211

In his eighth year, Manlenga Madi proposed to invest the boy with the sacred Brahminical thread but the boy replied—The great Siva is my teacher I will have no other * 217

The boy thus declining the rite of initiation his father tried to persuade him that it was incumbent on all brahmins * 220 urging that the Brahmin caste, into which this rite introduces children is itself emblematic of Siva 229 These words greatly offended Baswanna, who replied, thou speakest of ordinary Brahminism and Faith as if they were one and the same, whereas the Jayna rites declare Brahminism to be one thing and faith another

230 There is no specific god in visible form he who is lead in his works is the teacher (guru) of those who imagine the deity to dwell in any specific form Then he alone will gain eternal happiness who meditates on the (lingam) nonal using the six established name (Namas) Nandiah with adoration and the rosary and as 231 Further (linga pada saukhary) divine bliss has not been expounded even in the Vedas Hence assert that a religious profession (Brahminism) as if faith and spiritual view Jayana are

* This is the first time that the word 'guru' is used as a form of address to a deity by a Brahmin and also among the Jains

all one, but (Braminism) profession exists in homage paid to gods, &c. And he who thus is bound to works, has not faith. There is a wide distinction between Profession and Faith, 217. Faith in Siva is the honorable wife whereas Profession is the adulteress (jāra strī) Consider that Bramins in installation (upanyam) are obliged to commence the rite with adoration of Nandi, why then should they depart from faith in Siva Surely faith in Siva is the great point 253

Again, the ties between our parents and ourselves are mere delusion I will therefore depart from you

After thus speaking, he left the house with his sister Nagamamba and lodged in the house of a messenger (padihari or phanihari) But Basava's maternal uncle Danda Naik was so pleased with the boy, that he wished to give his daughter to wife 260 He obtained Basava's consent and began to prepare for the marriage to celebrate which, his friends assembled 267.

Basava then wiped the dust off the feet of the assembled pilgrims (maheswaras, i. e. jangama) and putting it in water, bathed therein Danda Naik rejoices over him, exulting to have in him a son in law

274 Dandesa adorned his daughter in the bridal jewels (her name was Gangāmbā) and she was wedded to Basava Then Basava took leave proposing to return to Sangameswar the abode of his tutelary god He departed with his bride and his sister Nāgamāmbā 281 His arrival and honorable reception 288

While offering his prayers at the temple of Sangameswara that god appeared to him embraced him, and stood before him with joined hands 295, encouraged him to continue in the same faith, and directing that even an enemy who adores the Image, is to be regarded as a friend, and desiring him to shun all intercourse with such as adore not the image 301 He said, look upon every Jangama as being verily myself Further rules The god now returned into the temple and the people expressed their admiration 307 He continues to dwell at Sangameswara

Book II

King Bijjala had a minister as above-mentioned Baladeva Dandesa who died and the king desired his relations to point out one who should be worthy to succeed him They recommended Basawanna 5 The king approved of this and sent for him they went to him 11, and he accompanied them to the king at Calyana Patsam, being accompanied by the faithful worshippers 17 He is received honorably by the king and installed as minister Description of the rejoicings 29 35-41 Conversation among the female spectators who confess Basava to be an (avatar) in human shape of (sambamurti) the god Siva The king introduces Basava into the palace and seats him on the throne 47

Baava offers to enter on the government, on the condition that the king will embrace the Siva creed (having hitherto been a Jain) adding, if thou wilt do this, I will through thy hands govern the kingdom. The king consented 53

Baava accordingly conducted the kingdom, but clearly shewed that he was not actuated by any human passions, of love or hatred, being perfectly equitable 60. The applause he received from the people 65—71. He was resorted to by numberless disciples who abstained from strange meats and held the faith loyally 77. He proceeds in pomp to meet a procession of these saints and adorns their feet 85. He now instructed all who desired it in the knowledge of (tatwam) Truth 89. he bestowed on them all that they solicited and continued to manage the kingdom 92.

Description of Chenna Bavaranna who was the son of Bavaras sister Naganaba, who was now growing up 101, he was at once introduced into the creed by Baava. Each of these is incomprehensible, save to the other 125.

Allama Prabhu now approaches Baava. he is described as filled with celestial joy and bearing the image in his hand. Baava bowed down to him and seated him on the throne. The usual signs of a god appearing are described, such as the trees bursting into blossom &c 132. Baava prepares a feast for the deity Allama, who however, is not satiated and therefore his host offers him the viands prepared for the Jangama. Finally Baava offers him self as food 138. Allama then showers applause on Baava declaring him to be a son of Siva 141. "as miraculous as the pulling of fruit on a sugar cane" Baava replied and I thus blest with the epithet (bhakta) 'faithful' merely because I have presented food to thee? 156.

Baava said to Allama, at one time Siva and his attendants (pramathas) were on Caillasa, and as all bore one and the same image Parvati was unable to discern which was her husband. the angels then resumed their proper garb and she perceived her husband.

162. Parvati invited these demigods to dinner. they came and presently sent a stripling cherub pramatha to see whether dinner was ready. She desired the youth to go and call them to her &c. The youth said he would call them if she would first give him something to stave his hunger, she gave him one after another every dish that she had prepared for the entire party. he swallowed all and still was not satisfied and ran and told her husband. Siva laughed and said this angel is omnipotent. His might is uncalculable 174. All things that this angel shall at a single wish with his (Siva) will do 180. And he added this angel shall at a single wish accomplish all extent. If astonishment. Then said Baava if Parvati was unable to estimate thee how can it be possible for me to fill thy appetite 186.

After listening to this tale, Allama blessed Basava, conveying to him all miraculous powers, and freeing him from the power of sin. He also instructs him in the knowledge of truth.

Then Allama was resolved into the (nikya hngnm) primeval Principle 192

Thereupon Basava's faith was greatly increased and he continually remained in meditation on the Principle as fire and camphor unite in one 198

Somnara relates the following tale —

One day, as Basava was as usual tending the Jangamas, one of certain robbers attempted to seize him. They disguised themselves as Jangamas, because none else had access to him, and instead of images which they did not possess, each of them tied a bean in a cloth, which they suspended from their necks. But by the miraculous powers of Basavanna these beans when examined, were found to have vanished and in lieu of each there was an image 404

There was a devout man named Mallaya, a carrier by trade, who wished to erect a temple to Siva in his village. His fellow carriers assembled and built a temple, with their packs of hay, and therein placed a (cunam) cup. But Mallaya offered his prayers to Siva, and then attempting to remove the cup found it was metamorphosed into the shape of Siva 210

There was a cowherd named Ota Cotiya who worshipped a bit of goat's dung, under the impression that it was an image, and offered to it a sacrifice, by milking a cow over it, his father scolded him for this waste, and struck him with an axo, but the boy did not move, whereupon the bit of dung was converted into an image 216

Basava related these stories to the robbers to shew the power of faith, which is the main spring of happiness, and he thus instructed them 216.

One day, while Basava was adorning the image one of the devout came to him, and begged him to give him some pearls. At these words a heap of grain was converted into pearls, and Basava desired him to take as many as he pleased 222

Then a devout man named Maratada Vancaya was requested by another (bhact) devout person to give him some milk and (moro dipati) some wood apple leaves 222. It was then mid night, but Vancaya desired a log to furnish the leaves, and commanded a bullock to furnish the milk. Hence he was named (morata) from the log he used in this miracle.

Such were the stories which the by-standers recollected, while hearing Basava

Presently the god Sangameswara approached and requested Basava to present him a third eye to wear in his forehead. Basava desired him to

look in the mirror and he then perceived that he was already ornamented with this eye. He was abashed and expressed his willingness to bestow on Basava whatever he choose to request. He replied, he would request nothing, for I subsist by feeding the Siva bhactas 234. He added, Cannappa and the other attendants at your temple are people of mine 233. In deed I have adored thee from all ages, and it is out of thy power to quit me.

As Basava was one day seated in king Bijala's presence, he raised his arms as if raising a jug, and exclaimed, Oh! The king laughed and said, what new act of faith is this? 239

Basavanna replied, at the village of Capleswarem there is a bhacta, who at this moment is about to perform rites to the honor of Siva, at a temple on the east of the town, he is raising a vessel full of milk to pour over the god, and the milk is spilt at his feet. A herdsman's wife in passing along, found her foot slipping in the milk, and exclaimed, Basavanna I heard thy exclamation, and when I raised my arm, I raised her from the ground. If you doubt me, send for her and you will find it true.

Accordingly she was sent for, and the story proved true. She also told the king the following story. There was in old times a bhacta, named Jitta Baludu who was coming along with some flowers in his hand. It was raining and he fell down—while falling he exclaimed Jitta Bal Adisa! (a name of Siva) whereupon Siva pulled him up again, in like manner has Basava now saved me 274.

She further said, when I was at Sónnalica, I heard the holy men talking to Siddha Ramaya regarding Basavanna, and declaring that Basava is at all hours present, both in heaven and with us on earth 277.

To know whether this was true, Siddha Ramaya (added she) departed to (caldas) heaven, and there, as she had stated, he found and worshipped Siva 295. Siva desired him to declare that he is himself ever present, where Basava is present. To prove this, he opened his breast and shewed that Basava actually was in his heart 301. Further added the woman Siva repeated the same statements to his wife Parvati 307. Likewise Siva added, Basava is superior to me in faith and all virtues. Therefore, meditating on the name of Basava, shall at once gain me myself 313. Then Siva addressing Basava (who was seated in his heart) said are there now any faithful men on earth? is the world dear to thee? Basava replied, I am the chief of thy adorers and as all thy worshippers are friends of thee, I give myself to honoring thee in them.

The god then addressed himself to Siddha Ramaya and desired him to descend to earth with this intelligence. He obeyed and I heard him.

Thus far are the words of the chief address to king Bijala—who thereupon gave her honorable gifts 225.

Byjala then lauded Basava, saying, How can I sing his praise who in the palm of his hand holdeth all animated nature 331

Book III.

One day the king and his ministers had as usual commenced with Basava, to distribute wages to the establishment a by-stander who was a jangam expressed (a wish) to be paid likewise Basava immediately gave him the money. the other servants went and told the king that Basava had wasted his money 4 The king Byjala called Basava and said, you shall no longer be minister, settle with me about the money Basava replied, shall I who am lord of the Tree of desire plunder the goods of others? come and examine the chests The king came and found the chests even more full than before 15

The king was delighted and the by-stander's said, this is like the story of the king Madhura Pandya, who gave money to his minister Chocca namru to buy horses with, he was a faithful man and forthwith distributed all the money among the faithful then, as he had no funds to buy horses with, he procured some foxes and turned them into horses, which he brought to the king

Byjala bestows presents on Basava 20, and threatened to cut to pieces any one who should hereafter say a word against him.

Then one of the devout men who lived in the house of a courtesan and who daily received an allowance of food from Basava, sent a servant girl to ask for it, the girl went, but on her return she described a fine silk dress which was worn by Basava's wife her mistress thereupon asked the devotee to give her this dress, saying, that surely Basava would not refuse it 26—33 The man obeyed he went to Basava and begged the dress in question Basava called his wife and ordered her to strip and give up her clothes, she obeyed, but, as fast as she stripped herself, more and more costly vestments appeared 38 whereupon the asker got all he wanted, and still she remained elegantly dressed The asker took up as many of these dresses as he could lift, and carried them home, saying this is no great matter 43

Here begins the legend of the Silly Saints (*mūḍha bhākt*) who were Saivas, but not Vira Saivas

Description of the evening worship 19, and of the (*mūḍha Jangamas*) libertines, who after being duly honored by Basava proceeded to the houses of the (*vesya*) Hetairas 55

One of these Bhāktas named Magdha Sangaya was such a (*mūḍha*) simpleton as to haunt the Hetairas, as a religious act indeed he plainly told Basava I am now going to a prostitute Basava smiled and sent him to the house of a hetaira, who was of the true faith He went and considering her as a (*Rudra caryāca*) angel, she washed his feet and adored him

one day he saw a spider mounting on the lingam - his wife was shocked at this, and attempted to blow the insect away, lest it should raise pustules on the image Her husband was angry at her daring to defile the god with her breath As a punishment he expelled her But when he looked at the image he found it all covered with sores, excepting in the one spot his wife blew on 146 He now went in repentance, and made it up with his wife and desired her to breathe on the image again to cure its sores she tried this remedy but it failed, whereupon she was about to dash her brains out, but Parvati and Siva appeared to her 152, and offered as usual any divine gift She replied the only boon I ask is, eternal dwelling in thy presence this they granted, and bore her, and her husband to Crilas 158

There was a pious woman named Bezza Maha Devi who wondered to know how it happened that Siva should have every relation except a mother She reflected on the grief she suffered at the loss of her own mother, and imagining that it might comfort him she longed to be his mother As a means of doing this, she adopted a boy whom she named after the god 161 she tended the infant affectionately 171, 177, but to try her faith he abstained from the breast she imagined the infant to be ill, and was much distressed 182 People supposed the infant had got an inflamed palate (Aagita malu) and a woman said "the boy yesterday went to such and such a house and ate something that has discoloured with him" 188 His mother reproached the boy for eating too much, and for eating whatever was given to him 194 adding that, if only he would have eaten the dinner she had given him he would not have got into this trouble In despair she was as usual going to knock her head against the wall, when the boy broke forth in divine form and offered to bestow on her all she should ask She demanded nothing and he bestowed on her (sayujyam) eternal happiness And as she had been a mother to Siva she is now a saint under the name of Ammavva 200

There was one Siva Deva who with his wife quitted his home where he left his daughter He used hitherto to offer boiled milk to Siva and desired the girl to attend to this duty she attended to this duty one day she placed the saucer pan before the god and bowed to him 207, but at that time he was to drink the milk, she retired, on returning however she found he had not touched the milk She begged to know what had given him offence whether the cup was not full or whether she had brought it later than usual 218 the god made no reply, she thereupon was about to knock her head against the wall as usual but the god took pity on her, reached to the cup and drank the milk 221, as she was returning from the idol with the cup in her hand, she met her parents coming home They asked if she had any milk in the cup she replied that Siva had drunk it They replied, what! when Siva will not even eat the noblest offerings, can we believe that he has drunk this milk? no you have drunk it yourself or have spilt it 230 Next

he wished to invite the god to his house 320, he asked the god why he came there 326. The god was silent, and Cannappa supposed he was pecked through hunger; he went to bring the god flesh for food 332. Should any one ask how it is possible for Siva to eat flesh, let them recollect the legends of the giants and the Emperor Sibi and others who offered their own flesh in sacrifice, and obtained the favor of Siva. When the god offered Calusa to them, they said, This is no great boon, it is our birth right, for our fathers vanquished it. All we request is, that you will eat up our bodies. Siva replied, if all of you will undertake to be born near Calahasti in the form of animals, my faithful servant Cannappa shall slay and offer you to me 342. The giants consented, and at last Cannappa came and slew them, and on tasting the flesh he placed the best portions in dishes 347, which he presented to Siva, as above-mentioned.

But there was a hermit (102) who was offended at this rite. He said thou art a pariah, I am a brahmin and offer fruits and milk to Siva. Siva may indeed be one only god, but surely he will not accept the sacrifices of the pure and impure alike 352. This reminds me of the story of the elephant and the spider; this brahminy forester is the elephant, I am like the spider. Let me, however, see if I cannot plot his destruction 357.

STORY.—For in old days a spider so built his web as to shield the god from the sun, when a proud elephant tore down this screen, and brought water which he poured over the god as a much more acceptable homage. The spider was enraged, took his opportunity, got into the elephant's trunk, and killed him 362.

Now thought he, I will in like manner contrive the death of this Cannappa 367. But the god wishing to exemplify the devotion of Cannappa assumed a weeping guise, with tears flowing from his three eyes. On seeing the image wet with tears, Cannappa wiped them away with his shoe and filled his mouth with water, which he spouted over the image, from which the god now poured forth a river of water. Cannappa asked what made the god shed tears 377. Art thou weeping said he, because thou canst not obtain food for thy wife and children, or are these tears on my account? so saying he embraced the image, saying, surely I am thy son, do not weep 382, so saying he wiped away the tears of the image 387, and blew with his breath, to dry up the moisture from the poor god's eyes* wondering how it happened that he wept with one eye only. He said, I cannot tell why thou weapest, but thy enemies will say it is from regret at having slain Cupid 397. Surely you, in old days presented an extra eye to Vishnu, and yet you are now in distress about your eye. Now don't cry. If you want an eye I'll give you one—so saying he pulled out one of his eyes, and handed it to the god—

* We sometimes see a single eye painted on a lingam

this stoppel his crying with that eye but the other one continued to weep 402. So the devotee now pulled out his other eye, and put it in

When up n, as usual Siva appeared and restored his left eye 407, with which he now shed tears of joy 112. The holy man who was plotting his death, saw this miracle which drove him to confess his wicked design, and to beg pardon of Cannappa

Thus the god and his worshipper had now recovered the proper number of eyes at which all nature rejoiced 126

This blessed eye quite overpowered the death doing eye in Siva's forehead. And had he only obtained it sooner he might have precluded the power of death altogether 431

The touch of Cannappa's shoes conferred holiness on the heavenly stream that flows from the tresses of Siva. Had only Brahma been blest with the form of that shoe he would surely have been blest with the sight of Siva

Had only Vishnu been so blest with a lick of this shoe which became an ornament to Siva himself who can declare the miraculous powers of this blessed slipper? 406

Siva was only too highly blessed in being permitted to taste the leavings of Cannappa's food

Such were the exclamations of men—at that moment Siva appeared visibly to Cannappa and as usual offered him a boon, while he replied I seek no boon save perfect knowledge of thee 411. All I pray is this, let my eye be ever fixed on thee

This boon was granted and accordingly at Calahasti you may see the statue of Cannappa facing the statue of the god where they first adore the saint, and then give the residue to the god. They rinse the mouth of the saint and then offer that as holy water to the god 440

Thus terminates the Calahasti legend

END of the eight legends regarding the (Mudha bhact) eight simpleton saints—as they were narrated by Bravanna to Chennai Brava 450

The above eight silly saints were Saivas but not Jiva Saivas

Just as Calamba Namar in old days bound himself by a vow to make every man laugh, and hereby he gained the favor of Siva—so your smiling at the eight stories of the silly saints is all my object 15

TALK OF SRI SAILAM

There was one Sacal Eza Madiraz who ruled the town of Nambo 460. He was a great musician and devoted his talent to the praise of Siva 465—as

follows 171, description of the musical modes 476. He one day went to visit Mallarusu a saint who lived at Sri Sailam 191. Description of this sacred hill 486, and of certain quaking or dancing mountains 191, 196, 502, continued description of that sacred hill, 506, 516, 523, — and its groves 531, and of the Munis who dwelt there 511.

Madiraz was delighted at the sight ; and to try his faith; Mallarusu (who is in fact Mallie Arjuna, or Isvaru) disguised himself in a strange shape: so that neither his head or feet were visible: the pious Madiraz adored him, as incomprehensible ; the god was well pleased, and brought him to his temple 550, where he endowed him with the image and said, as long as thou dwellest on earth thou must be subject to the law of works. But Madiraz refused to return: and the god thereupon caused a jamba tree to spring out of the earth ; under which he desired him to dwell 555 ; while he lodged there, the god again approached him in the guise of a huntsman 560, and began to hew down the bough that gave him shade, while he sat at his devotions. He was angry and forbade him, saying it is a sin. The swain replied, thy being angry is a sin, and he who gives way to anger is a sinner 564. If this annoys you, cannot you go, and sit down elsew here—I'll tell you a story.

Once on a time a flood took place and a bear came swimming down the stream, a man who was wading, thought it was a sheep, and was seized by it.

Thus you sit here to conquer (Maia) the earthly temper, and are yourself conquered by it 569.

But Madiraz persisted in reviling him, while he replied by preaching patience. At last he blazed forth undisguised 573, and being asked by Madiraz how eternal happiness was to be attained, replied, you must return down to earth—and hereafter thou shalt attain heaven. All I have done is to increase thy faith 578.

Further, the god (Siva) said to Madiraz, there is now on earth the great saint Basava. Go and listen to his preaching, and I will shortly summon thee to this place 582. What further dost thou ask ? Madiraz replied, I ask no more. To which the god replied, depart to the city of Calyana where thou shalt find Basava. At these words the saint saluted the god, and the next moment found himself at Calyana patnam.

Basava had been warned in a dream of his approach, and received him with honor 587,—592.

BOOK FOURTH.

LEGENDS OF MADIRALA MACAYYA.

This saint was the son of a washerman at Hipparigé and the celebrity of Basava's devotion induced him to visit Calyana patnam, with a view to be adopted by him: and he employed himself in washing the clothes of the

devout 8 as he brought the clothes home he carried a bell, which he tinkled to warn people from touching him 13 One day he imagined some one had touched him and forthwith slew him This was reported to king Ballala 14 adding that on a fern & day he was touched by a man whom he caught and flung up into the skies and never came down again At these words the king turned to Basava and said your saints give me more trouble than all the rest of the people 21 He added bitter reproaches of Maaya and gave orders to the police to slay him Basava, however, assured the king that Maaya was actually Siva him self 24, 26 40 The king answered if he be so strong, I will order one elephant to slay him 11 But Maaya gave the elephant a more gentle touch which destroyed him 18 Basava saw this with much pleasure 53, and as the king was much mortified he narrated the following:—

Legend of Iravatta 57

This prince was very religious in his youth and studied hard, one morning an elephant of the king of Chola was passing down the street and at that hour a friar was gathering flowers for worship in a garden, whom the elephant slew the poor friar cried out Siva Siva king Iravatt overheard this and ran to see what saint was in trouble 66 The elephant rushed madly on him, and he slew it on the spot 71 But at learning this the king killed him self for sorrow the story was told to the king of Chola and he came to king Iravatt—full of sorrow and offered to give up his life as a forfeit for that of the friar 73 But at this moment Jupiter (Siva) appeared and brought the friar to life again and also the dead king, and carried them to heaven along with the king of Chola 80

Further he told the king the legend of Devura Bramhaya

This friar planted several gardens which he visited in the morning to gather flowers for Siva 81 By the force of faith he converted grains of corn into images. Now a certain chief returning from war, halted at this village, and one of his elephants broke loose and rushed down the street The friar was passing that way, and caught hold of the elephant, which he tossed into the air like a penny—the elephant went flying through the air and fell down dead at the banks of a river The king was much displeased and came to Bramhaya saying—Tell me at for you kill me 93 The saint on receiving the prince's homage restored the elephant to life

This story shews that no friar ought to be oppressed by violent methods—Let us go to the presence of Maaya 102

So at Basava's advice the king went to visit Maaya he saluted him standing after while Basava assured Maaya that the king was ashamed of himself Whereupon Maaya condescended to restore both the man he first slew and the elephant whom he afterwards astonished When he sat to work to slay the elephant he hid aside his clothes fresh from washing

which he had tossed into the sky, and told to remain there, while he settled the meddler he not belonged to these bundles, and they came back into his hands 106

A certain friar was reciting in the presence of *Masaya*, the hymns to *Siva* (*huga kiriana*) composed by *Basava*. *Masaya* was displeased at hearing hymns to *Basava*, degraded by being composed in the vulgar tongue. His expressing his annoyance pleased *Basava*, who came to visit him 111. In his presence he used (*ahira ninda*) self-debasing expressions, adding I have hitherto composed many books in the vulgar tongue in praise of *Siva*, but if they displease thee I will destroy them all. *Mucayya* replied, art thou in any respect superior to other faithful men? 116. You imagine that you are very bountiful to *Jangamas*, but what is all thy riches? I will shew you how to accumulate riches for the use of the faithful.

So saying, he flung a handful of water into the air, and as the drops fell they changed into diamonds and rubies, to the great delight of the *Jangamas* 105.

This miracle evidently shewed that *Mucayya* was *Siva*, and accordingly *Basava* offered him homage 125. *Mucayya* was so delighted that he embraced him fondly. He then urged on him the necessity of having a humble spirit, as pride ruins every good work 133.

Basava asked, can he obtain faith who hath (*ahincaram*) pride in his heart.

It is impossible, replied *Masaya*. Listen to the following story 133.

There was a certain pious man named *Sancara Doss* who used to make rugs and quilts for sale, devoting the profits to the use of the pious, whom he daily fed 141. Another saint named *Devanaga Dasaya* visited him and seeing him in much poverty, expressed some pity in talking to one *Duggaliva*—who seems to have been his wife—who sent him a basket full of grain. But at last such all the grain vanished. At the same moment all the wealth of the sender in like manner vanished 145. The poor woman reflected my act of charity was mingled with pride, and this has given him offence 149. Then *Siva* appeared to *Sancara Doss* and offered to bestow on him whatever he might demand. He declined making any request but said as you insist on my making a request I beg to have such an eye that I shall be able to thread my needle in the dark 151. *Siva* accordingly bestowed his third eye on him. But this was the destroying eye of flame, in dread of which the other deities were so terrified that they absconded and lived as servants in the houses of certain *Jangamas* 153.

At this time a saint named *Jagoda Iera Mallu* entertained a doubt whether the above story of the eye was true and therefore proposed to *Sancara Doss* to remove his doubts by coming into a *Vishnu* temple and

asserting the truth of the tale in the presence of the idol 163 For if the story be true then a glance of that destructive eye would fuse the molten image This did so happen and the image was melted This terrified the way hipperas of Vishnu, who made him then a bow, and fled 167 This story was intended to humble the private pride of Devanga Do s

Then he and his wife came to Sancaraya, and saluted him 172, who jeered at them and said go and bring me a spade they did so and on digging on the spot came to a great board of ingots of gold Whereupon they fell at his feet and worshipped him 176 He said I am a poor man, do not pray to me—pray to Siva alone—take this wealth and depart home 181 They were now equally humble, and bounteous to Jangam

Such was the legend narrated to Basava by Macayya 18a

He likewise added the following story—There was a pious woman named Nimmavva who used to devote all her earnings to feeding the poor. There was also a pious Beriman named Sri aludu alias Chiri Tonda namhi, and to try his faith, Siva visited him disguised as a hermit 189, whom he asked to dine with him, he replied, I will not, unless he would feast him on human flesh He said, my son is an excellent boy, you shall have him for dinner—so he went and desired his wife to get him ready 193, she had some scruples, but she cut the boy up and grilled him for dinner, then she seated the hermit and presented him this nice dish 193 He thanked her, but on looking over the meat, missed the head—and declined trying the dish unless the head was produced They replied we scrupled to put it on table, because of the hair 201, but said they, if you like it you shall have it—so they cooked it and served up He now said, all is now right come and dine with me 205 There were very properly desirous to do every thing in their power to gratify a Jangama, so they sat down and said grace (*higa aradhana*) But he now observed that it would not be proper for them to dine without calling their son to dinner 209 The father said, the boy is not at home, pray sit down to table he will be here soon the guest said to the mother go and call for your son, I am sure you will find him 212 She obeyed him 216, whereupon the boy appeared in very fine clothes, and ran up to her 224

Such was the story told to Basava by Macayya—adding that all three now acknowledged their guest to be Siva 22a who took them all to Calias in his coach *

But observed Macayya, he was infatuated with pride at having so gloriously sacrificed his son to Siva 232 To humble his pride Siva ascended

* The Chiri Tondam Amba was in the manuscript at 119 Calias from the 17 of Calias seven times and is later to be seen in the manuscript at 119 Calias

on earth bringing him along with him, and set him at the side of Nimmava above mentioned (at verse 184 8) who received him hospitably, and offered him a good dinner—he went to sleep and she then went to get the things ready for evening worship. At this time her son came back hungry from herding cows—he called to his mother as she was away, he ate one of the cakes which he found ready dressed 236, whereupon his mother, at returning killed him for daring to touch what was prepared for the sacred use of good men. Then, that the guest might not eat the boy's leavings, she threw away this dinner and prepared another.

Siva desired Chiri Tondan Ambi's to observe how far her devotion was beyond his 211. The mother now came to call them for dinner, they declined dining unless the boy sat down to dine with them 245, she replied, I suppose you think me a mere woman. You want Chiri Tondan Ambi to cure you of your tricks 250. I don't want your Cailas. At these words Chiri Tondan Ambi was ashamed, and Siva perceiving that she had the gift of faith, independent of all hope of reward, shone forth in his true form, but she replied, you have a thousand varying shapes 254. I am not so easily wearied of my love of thee. Surely you assuming these mortal shapes, merely makes you ridiculous. I will never hold thee in despite, I beg thee to assume the shape wherein thou didst visit Cumara Gundayya 259.

After hearing these words, Siva and Chiri Tondan Ambi sat down to dinner. Siva mentioned to him the legend of Cāta Catrya, who slew his father because deficient in devotion—on which occasion said he, I appeared, and restored him to life 263.

Macayya now began a fresh story which was narrated by Siva

Narsinga Nainar was king of Chola, his wife went one day to the pagoda to worship and she happened to smell at one of the flowers. The priest immediately chopped her nose off—her husband was told of this. He applauded the priest's act and at once cut off his wife's hands 268. Now said Siva. I forthwith appeared, and rewarded the king for his blazing faith 272. Restoring him his wife again.

Now said Siva to C. T. A. you called your son, and he returned from the dead but this woman (Nimmava) is vastly superior to you, for you see she did not even ask to have her son back again 277.

Siva now restored her son to life and carried him to heaven—but his mother still remained on earth in the exercise of faith.

Macayya desired Bistva to observe that the moral of these stories is that any pride leads to the ruin of faith 281.

Then Siva carried C. T. A. with him to the city of king Halayudhi who received them with due honors, and asked who they were. Siva replied

I am he whom all adore 285, and I am now born at the wish of my worshippers 289. And I was brought up by Nimmirva and other holy women 293. I was long dwelling at Draxarama and thence came to the house of C. T. A., where a son was born to me who is now dead 297. In former times Samba murti wishing to try the faith of C. T. A., visited him, accompanied by a long line of pious people, whom he feasted to the full, and Samba murti, owned himself vanquished 302

Siva now proceeded to explain C. T. A.'s (mahatmyam) or glory to Halayudha; and said, one day he did not happen to find any guests on whom to bestow his bounties; but Siva assumed the form of a Jangam, and visited him, and feasted on his son, who was served up for dinner, after which the god brought him to life again.

The king observed what is Churi Tondam so devoid of sense? Surely in older days Siva used to restore their wives and children to saints 306. Halayudha asked Siva to explain how these events were possible. He said, a man may sacrifice his own body, but is it possible that any one would give his son to be slaughtered? Did not Siva object to this murder? 315 Surely he was not only a human being, but a brother Jangam. Besides said he, I suppose Siva brought him to life again, that he might not be called a cannibal 322.

Such sinners, said the king, are unworthy to live. I therefore denounce Siva and C. T. A. to be excluded from the caste, and let all be expelled who even think a thought on them.

Siva and C. T. A. were excessively frightened at these words and ran away. Siva's wife and C. T. A.'s wife now came down stairs from Gailas and appealed to the king 329. They applauded him excessively, so that he promised to give them any thing they cho-o to ask. They replied you have expelled our two husbands 335. At this moment these two appeared and as their two wives paid them homage, the king and his court did likewise 341. Whereupon they all took wing to Gailas 347.

In like manner shall all who have pride in their hearts perish, for pride is the greatest of sins

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Macayya now told another story

There was one Miru Minda Nainar, who lived at Jayagonda who performed the *Siva ratna* rites with great zeal. He went to Tiruvallur where he had much intercourse with the pious 351. There was another saint called Nambi who dressed himself as a gallant, and came to the temple of the god Valmikesa 356, 360, at the door he met this Nainar, and others. He took no notice of them; but went straight into the temple. They were much displeased at his insolence 315. N has gone in, said they, to the god very in-o.

lently; can he expect the god to aid him. Surely Siva can be appeased by him who has first made friends with his attendants. But to sue the god without making friends with us, (his servants,) is mere presumption. Let him be expelled.

But a priest who was in attendance told them that Nainar was so mighty in faith that Siva was actually become his servant 369, and his pimped for him. Nainar exclaimed, have we too been expelled as unworthy? I denounce all of you as unworthy. Indeed he has actually become Siva's master, as completely as if he had bought him.

Then said Namhi the god and his worshipping pet are equally infamous—and we will expel them both from among us.

At these words the god took his pet with him—they stole round the idol, hid under its projecting front, and stole out of the pagoda and ran away 373, 382.

After the unfortunate divas Valmika and his worshipper had wandered some distance, they arrived at a park—description of its rural beauty 390.

The deity saw a calpatree in the garden, and wondered whether it was a tree or a temple 394, on finding it was a tree he sat down under it forming a throne of flowers 396. Valmiki enjoyed the scent of the blossoms very much 402, Nandi expressed his wonder that a god should suffer such distress: the divas replied. 'I and my followers are one, nor can I be free from grief while they suffer' 407. I will tell you a story to prove this.

There was a devout man named Banudu, who daily bowed to Siva a thousand times: wherefore the god gifted him with a thousand arms—to enable him to accomplish these 1000 salutations in a moment. Besides, to prevent people from disturbing him, the god Siva sat at the door keeping guard.

There was a king of Karikal, who levied a man from each house to erect an embankment across the Caveri—ono man was levied from the house of a religious woman named Pittavva: and as she could not furnish one, Siva volunteered to be her labourer.

There was another pious man named Nambi, who had so completely got Siva into his hands, that he employed the god as a mere slave: without any of his neighbours objecting to this want of homage. But Chodudu, King of Karikal heard of this, and declared both the god and his employer to be outcaste; forbidding all people to relieve them or have intercourse with them. At that time says Siva I went there, and made up matters between Nambi and the king 420.

Now, said Siva to Nambi (continuing the conversation commenced above), I thus became the slave of such as firmly trusted in me, it is vain to

imagine that the good deeds of my former birth would ensure such a boon. Nothing but thy pride has caused a difference to exist between thee and me.

The words convinced Nambi of his errors, and he humbled himself before the god 424

Macayya here observed to Basava, that such humbling of himself has gained Nambi the honors of canonization 428

Now, thus Nambi continually distributed sandal wood to the devotees, till he had exhausted all his wealth. This he disregarded, and even contemplated giving his very body to be cut up for their use 433

As a beginning he cut off his hand—whereupon Siva rewarded him by carrying him to Cailas 437

Now, I said Macayya was the disciple of this devoted Cadimala Nambi 441.

There was also one Guggula Calur (or Thomas of the Incense) who perpetually offered incense to the god, till he fell into poverty, who, on one occasion performed the great deed of raising and fixing a fallen image. I was his disciple 445

There was also Anvala Nannar (John of the Sickle) who used to offer daily food to Siva, and wasted all he had, and was reduced to subsist by manual labor. One day, all the corn he had fell into a chink—at which he was in despair, but just as he was attempting suicide, Siva appeared and carried him to Cailas 451

In the Pandya country there was a very pious fisherman named Adi Bharata who knew no other trade. Whenever he caught fish, he gave the first fruit of his haul as an offering to Siva, releasing the fish and then selling the rest, he bestowed the money on Jaogamas 458. One day he cast the net and caught a gold fish. This he released, and cast his net again repeatedly, each time the same fish reappeared, each time he restored it, relinquished the pursuit and fasted that day, having nothing to eat. Next day he visited another part of the lake but on casting his net, the same fish again appeared. He therefore determined if this again happens, to cast away his nets. It again appeared—whereupon the god appeared and carried him to Cailas 462. Behold he was my teacher.

There was a certain devotee named Enadi Nalla a prince, who looked upon every Lingadhara as the express image of Siva. He was victorious over his foes, and levied revenue from them. But one of his foes dressed up a commander of the opposing force in the garb of a Jaogama. On seeing him the prince imagined him to be of the creed and humbly saluted him—at that moment the deceiver attempted to slay him, but Siva rescued him. I am the servant of that Enadi Nalla 467

Chedi Bhupati, king of Chendiol was a Lingadhari, and worshipped every Jangam as an image of the god—whereupon his foes disguised thirteen men as Lingadharies and sent them to him, he was deceived and trusted them, but Siva appeared, and saved him. And I said Macryya I am his disciple.

Choda Ruz, king of Cariyuru was a devout worshipper. he slew his foes, and was returning home with their heads, but on viewing these heads he imagined that one was the head of a Jangam. whereupon he was about to slay himself, but as usual Siva appeared and carried him to Cailas. I am his servant 175

There was a devout man named Cahamira Amara, who had in his house a boy, the son of one of the housemaids, the boy was lazy and as a pretext, dressed himself as a Lingadhari, whereupon his master treated him with every homage and washed his feet. His wife reproached him for being such a fool, whereupon he cut her hands off. As a reward for this, Siva bestowed eternal bliss on him—and I am a disciple of his 180

There was one Iruva Tandari, who constantly used the Jangama form of worship. Siva came to him disguised as a Jangam, and gave his modesty piece and his blanket to keep. Then to try his faith, the god miraculously resumed the valuable articles, which he now desired to have returned to him. As they were not forthcoming, the pious man as usual was about to dash his brains out, when Siva appeared in his own form, and carried him to Cailas 481

Angula Macryya was equally pious—to try his faith, Siva came to him in the garb of a Jangama during a shower of rain. To warm him the good man first set his house on fire, and then having no other food ready, he dug up again some corn which he had sown. To reward him, Siva carried him to Cailas 483. He is my teacher 488

Ganapaludu was another Siva worshipper, who bestowed all his goods on the religious poor, and thus attained great faith. Siva visited him under the garb of a Sufi and refused to conform to the Lingadhara rules. But his host forced him to assume the lingam—whereupon as usual the god carried him to Cailas 493

A religious worshipper named Cumara Gundava (Thomas the Potter) was one night returning from the Siva temple, as he passed by the house of a dancing-girl, she was rinsing her mouth and spurted the water all over him unintentionally. He exclaimed hara ! hara ! (O lord ! lord !) at which she recognized him to be of the true faith—she therefore consoled him for the mischance and he went home 493. she had perfumed and trimmed him, and this his wife perceived. I call to God to witness. In consequence of this cure he passed eighty years in sepiation. Siva was much pleased with

him, and one day while he was bathing Siva restored his juvenility Then he took him to Cañlas 301

There was one Vicrama Chodudu, who built a golden temple to Siva and celebrated sacrifice Another devotee named Pusala Nannar (John of the Beads) raised by force of thought a vehicle made of gems His servant am I 503

Tirupaladulu was a king who renounced his kingdom and devoted him self to Siva I am his disciple 509

Now call Macayya to Basava, you see that faith is of no avail if clogged with pride Nambi whom I first mentioned was united to the saints, but as he was proud, he remained on earth though Siva bestowed (sacalyam) eternal happiness on the others 313

After hearing these lectures Basava went home—all the people and Macayya lauded him as being verily Siva.

BOOK V

Stories related by Somana to Sanganna

There was a certain merchant named Kinnara Bramhayya who had gained much wealth which he laid out on the worshippers of Siva, which all his wealth was gone poverty drove him to subsist as a harper Siva was so much pleased that he bestowed additional wealth on him 18 Kinnara Bramhayya heard of Basava's honesty in promoting the worship of Siva, he visited Basava and was respectfully received After dwelling with Basava some days he visited the temple of (Tripurantakaram) a certain Siva, and sat down in the porch 12 A gallant was coming along with a sheep which he was carrying to the house of a dancing girl but the sheep broke away from him and rushed into the Siva temple the gallant wished to take it again but Bramhayya objected saying the goat is come to offer itself in sacrifice I will give you half a rupee (mada) to let it be 16 The man refused unless he received 2000 P godas as a remuneration 21 Accordingly Bramhayya paid him the money, he went away and bought two other sheep—which he took to the courtesan But on hearing the story she refused to accept these requesting to have the first one alone—He therefore declined having any thing to say to him 29 He therefore went to the temple and attempted to wrest the sheep from Kinnara Bramhayya who then upon attempted violence, but Bramhayya smote this man and laid off and it fell outside the temple 33 This gallant's family told all this story to king Bijjala who said you take greatly upon yourself to slay people thus it is your own pleasure 37 Now said Bijjala, as such manslaughter will render me very culpable, take you the kingdom yourself 12

Basava replied —I request that you will send messengers to the spot to ascertain the precise mode of this man's death. The king consented, the messengers came to Kinnara Bramhayya 46, who replied by telling what had happened 51. And he called on the god to bear witness.

Hereupon the king came to him 55. The gates of the temple were closed, but at a word he uttered they flew open 60. At his request the god descended in a visible form 65. The voice of the god made the world tremble 69. And the king and his court fell speechless with terror. Basava prayed Bramhayya to put an end to this terrific scene 74. He consented, and the god disappeared, and the awful thunder ceased. The king offered homage to Bramhayya who was pleased thereupon to restore the dead gallant to life, Basava returned home 83.

Kalikéta Bramhayya was a devout worshipper 88, who used to behave as a jester while collecting alms, which he laid out in charity 92. Another Siva worshipper was travelling to Kinnara Bramhayya, and being weary, halted at this man's house, who asked him whence he came and where he was going. On hearing, he said you need not go to him, take what I give you. So saying he smote the earth with his staff and poured forth gold and silver 102, of this he took as much as he could lift, and went to Basava's abode, and said, give me a man to assist me in carrying the wealth 106. Basava expressed his astonishment at this miraculous bounty 111, he then went to visit Bramhayya whom he greatly applauded—but he replied, I am by no means equal in miraculous power to Kinnara Bramhayya (see verse 1, 8) or to Nambi (see IV, 351, 437,) 116. But still I will bestow something on thee 120. So saying, he touched a clod which turned into gold—and said describe this to Kinnara Bramhayya, and desire him to bring carts to transport it all. On hearing of this Bramhayya set out, and paid him his respects 125. Basava feasted them nobly 130.

There was a saint named Molinga Marava who earned his bread as a woodman, and offered the proceeds to the poor. The Jangamas who used to dine at Basava's house went and partook of his feast, and on returning they said to Basava, the best of your dishes is inferior to the porridge we get at Marati's house 135. Hereupon Basava went disguised to Marava's house with 2,000 pagodas in his pocket. He saw the saint's wife, made his bow to her, received his dinner, and put the money in the empty plate 139. Basava looked upon himself as sanctified by eating in the house of so excellent a person, and even envied the birds and beasts that were at the holy abode 141. Soon after his departure his host came home, he perceived the money and asked whence it was, she replied, a stranger has come and dined here, he suspected it to have been Basava 149, he distributed the money among the Jangamas who were his guests. Then he sprinkled a faggot with

the water in which he had washed their feet, and the sticks were changed into gold

They went and reported this to Basava 154 Basava then went to Narayana and put him to shame But Narayana replied, all I give and do is by thy grace Basava was much shocked at hearing such language addressed to him 159 He replied have mercy on me, a poor inferior creature, as far beneath thee as a crow is to an eagle—I am the very whole of all sin At these words he embraced Basava and Basava returned home 161

Cannada Prambhava (St Nicholas) was another man of devotion, he was by trade a horse breeder If he found it at a house he broke into was inhabited by the faithful he begged pardon and retreated but shewed no false dexterity towards such as were not of the true faith 173 He was one day going to break into the house of king Bijjala but on digging his way in, he met Basava who invited him to walk into the king's treasury, and take what he pleased On hearing this, the king was much displeased 183, he came to the treasury, found the holo male and the money lying before it He asked Basava to explain the affair Basava replied, these are the doings of Cannada Bramhaya (John the Borer) who is a great saint 198 The king asked how a horse breeder could be an excellent man Basava replied that he had towel his plunder on people of the true religion 193 adding that he had broken into the king's treasury, with the best designs towards his majesty Then the thief carried a party of Jengama's home and gave them a dinner 200

Basava now assured the king that the said thief was a noble saint, unequalled in faith, but there was another equally celebrated

This saint's name was Musidi Candayya 202, because when he set out to visit Basava he halted in a grove of musidi trees (nux. vomica, or poison nut) 213 which he offered as sacrifice to Siva and gave them to the faithful for food, who feasted on them with impunity He then proceeded to Calyana param, and was honorably received by Basava 218 Canda was now advised by all the disciples that he should enter on the state of matrimony he agreed, and set out for the village at which he proposed to take a wife But on the road he saw the corpse of one of the faithful, and it came into his head to make the dead man give him his blessing So saying, he brandished his sword and saluted the dead man—who immediately rose up and blessed him 223 They then embraced, and he took the dead man with him to the marriage On the road he saw a herdsmans boys standing by a fig tree (mar) 228 The boys were playing, and one, in asseveration called on the Basava fig tree to be witness

* St Nicholas when an infant fasted from the first ten Wednesdays and Fridays—
 Claver 1-200 : 1.

to what he said. Canda asked them how the tree got this name 233, and in reply, one of them told him the following

STORY 233 —In old days two bulls fought on this spot, one was killed and buried here whence this is called the Bull fig tree [Basava meaning a Bull]

After hearing this story, Canda sat down under the tree and set his sword leaning against it, whereupon the primeval Basava made his appearance in the 238 But this supernatural bull was worshipped by Canda 243 who feasted the bull and invited him to the wedding

On the road they came to the river Hedura whom they requested to grant a passage 248 But the river would not listen to reason so Canda brandished his sword at it, and it then gave way 253

He then went and took a wife, and after the wedding returned to Calyana puram 258

When entering the town a virgin met him, and saluted him he replied by wishing her a hundred years of life, and next morning she died, when she was being carried forth to be buried, Candaya restored her to life 263 He then extended the same blessing (a century of prolonged life) on her and on her parents 265

There were some gentiles (ajulu) who hated him and when they heard the story of Canda, turned it into ridicule, they made a large figure resembling that of a man and placed it at the temple of Siva, telling the people who passed that this was a deceased friend 273 They then placed it on a bier and brought it before Canda's house he saw through the trick 278, and went up to the bier with his sword in his hand he took the figure by the hand it forthwith became animated, and fell at his feet to worship him 282 This converted the disbelievers and induced them to enter the Saivite creed

Suriya Candara was a pious Saivite 293, who used to pay reverence to Jangamas first and then to adore the image thus reversing the usual rule He always kept a drawn sword before him 299 and waited on the Jangams 303

Now there was one Caricula Clodulu who used to feast the devout Saivites—he meanwhile stood at the door with his drawn sword and listening to his eating guests, imagined he heard his god eating 309 In eating his dinner Surya placed the image before him, and fed the image and himself alternately—and the people saw with astonishment that the image actually ate the food 313

Now there was another saint named Telugu Lokumaya 318, who used to worship the image at Calyana There was another worshipper named Siva

nanda, who adored the image at Sri giri where a disciple used to wait no him, 323 Once on a time a number of fairies (gandharva) with their wives 325, who at seeing him protested they took him for a bear and imagined his disciple to be a brute 328, hereupon the disciple cursed them to be born as brutes the fairies begged pardon but he refused to rescind the curse 333. This took effect, and they were all born as quadrupeds.

One day Zommaya came to the place for some herbs used in sacrifice, when these quadrupeds begged him to free them from this curse, he agreed, he went home and brought his bow and spear 344, with his dogs whom he cheered on to the chase and slew them all they thereupon recovered the human form and thanked him for the cure 349 Some of the mountaineers expressed their amazement, and he explained the mystery 354 Zommaya daily offered seven animals in sacrifice to the image 359.

Basava heard of this and lauded him declaring that he was in truth a form of the god Siva—so that there is not a doubt that the wild beasts he hunts and slays all attain release 364 367

Book VI

The same narrator and listener as in the preceding book

There was a devout Saivite named Ecanta Ramaya who was daily in attendance on the faithful Hearing the fame of Basava he came to Calyanapatam where he was one day sitting in the temple of Siva A certain Jaina came there with his shoes on, at seeing whom, he was wroth and reproached him with irreverence advising him to atone for this sin, 11 But the Jaina replied Jaina is the only god, I am myself the deity, and I will never believe in your god unless you cut your own head off, and then revive Ecanta Ramaya was much displeased, and replied numbers of the faithful have cut their own heads off, and offered them to Siva, and then recovered life 16 I will tell you some stories about this

Govinda Elattaru and others in old times acted in this manner

Moranda Vencaya heard of this and said He got his head back after the lapse of three days If the god was in truth so mighty and the saint's faith so strong, why should he have waited three days? I will try my own luck, so saying, he repeatedly cut off his own head, and it continually returned to its place 26—meantime, though he got new heads, the old ones actually filled the temple The god told him he could not tolerate so many heads 31

Besides Tirumala Vaca Iswara a faithful worshipper had the belly-ache, and was in great pains when his sister observed that as all the common spells proved fruitless it would be better to use the Siva mantram prayer to Siva. He resolved to take her advice 36 She therefore assembled the

Linga worshippers and caused them to recite the five syllabled spell. This process cured him. This induced the Jama, his guru to embrace the Jangama faith 41, in which he was very devout 46

His fellow Jainas persecuted him for this heresy, and proposed to burn him alive but the fire would not burn him this alarmed them, but his preaching converted them to the Ingudhari faith 51. Then he destroyed the various Jaina images

There was a (Siva bhakta) worshipper of Siva named Iravattandu, who lived at Trivatur, he was blind from his mother's womb, he proposed to prepare a tank to the honor of Siva. But as fast as he dug, the Jainas filled the tank again. Then by the favor of Siva, he obtained eyesight, while they all went blind 56

There was a brahmin a worshipper of Siva, who lived at Sri kālī, who by the grace of Subrahmanya had a son named Pilla Nainar, he brought the child with him to a pond, put him on the bank and bathed him. Siva and Parvati were then passing in their (vimanam) chariot, Parvati took up the child, kissed him, taught him the (dixu) potent prayers, and gave him the breast. Then put a gold cup in his hand with milk in it, and returned to her husband 61. When the father came out of the water, he asked the boy where he got this gold cup, the boy replied, pointing to the goddess' ear just vanishing in the sky 66. The father prostrated himself at the sight, then took the child home 71, at night the boy went and adored Parvati at her temple, she rewarded him with a pair of gold cymbals which he used in hymning the god Siva, who rewarded him with many golden chariots. At witnessing these miracles the king of Chola entered the worship of Siva 76

After conquering or converting the Jainas at Tiruppalā, &c, he went to visit the wife of the king of Madura, who had embraced the Siva faith. The Jainas requested the king to banish him 91, the king who was willing to banish him if the Jainas would first vanquish him in argument. For said he, this man says he is a disciple of the king of Chola whom you must vanquish, if you drive him away. The Jainas now used spells against him, and evoked (Anila) the Genus of Fire 87. But this genus was alarmed at the youth's supernatural powers, and humbly bowed down to him. [An allegorical expression denoting that they attempted to burn him in his house but he escaped]. The holy man reproved the Genus for this crime—and desired him to atone for his offence by putting the king in a fever. He obeyed—The king cried out in agony, and the Jainas were unable to cure him. The youth now used prayers and charms, which not only cured him but relieved him from a hump which he had on his back. [This tale is given in detail in the Cocco Raza Itihā] 93. The king now invited the Jainas to

renew the decision. They said, they would use no criterion but fire, and would believe him if fire failed to burn him 93

The youth now wrote a Siva spell and delivered it to the king who also took a similar scroll from the Jainas. He cast both into the fire—the latter was burnt, while the Siva spell remained unhurt. This experiment was tried three times 25. The Jainas then proposed that both books should be cast into the river Cāvēri—in this also their books perished, while the Siva books floated. The youth (Pilla Namar) now set up a number of iron spikes on which he impaled the Jainas 103

There was a king named Nilamarudu who heard of this massacre of the Jainas and rejoiced at it 108, he assembled the people and counselled them to embrace the worship of Siva, he told them concerning the said Pilla Namar 113

But Ecanta Ramaya (see beginning of this book) after telling the Jainas the above stories, reminded him that the Jainas were saved from impalement only by embracing the Siva faith 118

He further added the following story —

There was a faithful Siva worshipper named Nami Nandi. he used to beg about the town for ghee with which he lighted a thousand lamps nightly in the temple of Siva. This displeased the Jainas who issued a rule forbidding any one in the town to give him oil. he therefore went to Siva and said that as he could get no ghee he was ready to kill himself, whereupon Siva appeared in visible form and told him to fill the lamps with water from the well—he did so 123

Then the god smote all the cattle in the village that supplied the milk whence this oil was made. The people therefore came to Nami Nandi and begged him to forgive them so he restored their cattle to life, and they embraced the Siva creed 128

There was also a faithful worshipper of Siva who was named Sankhya Tonda and lived in the Chola land. He was the son of a Buddhist. As he no where could find men who adore Siva he prayed to Siva to destroy all the Jainas—adding until thou grantest this prayer I will daily fling three stones at thee 133. He did accordingly but one day the river came down in a flood and cut him off from approaching the temple. As he could not fulfil his oath he fasted till the river went down. Then to keep his promise effectually he brought a huge stone which he cast on the god's head. But Siva stretched out his arms and caught him asking him what he wanted 138. On learning it he pacified Sankhya Tonda and granted his prayer by destroying all the Jainas in the town 140

There was also one Govvra Brahmayya a devout Saivite who held discussions with the Jainas, and fairly vanquished them. they offered to

appeal to a decisive miracle that of reviving a tree from its ashes. He accepted this challenge the tree was burnt and he restored it 148

There was a Jain guru who was confessor to a king named Desing a Ballalu. The queen was named Sanggalava who had as her confessor one Devara Dasaya who was an adorer of Siva. She desired him to destroy all the Jains. He then went home to his village named Pottacheruvu where she treated him with all homage and this was reported by the Jains to the king. The king learnt that this was done at his wife's advice, and he warned her never again to act in this manner. He added that it was highly improper for a husband and a wife to have separate confessors. These words offended her—she said, A penitent is just as strongly bound to his confessor, as a wife is to her husband. Recollect your marriage oath, or if you break it, you had better separate from me. Assemble your Jains and let them argue with my confessor, and let us decide our creed according to this debate terminates 155. The king agreed. The debate was held but the Jains argued unfairly, whereas Devara Dasaya asserted that the deity Siva pervaded all the universe. They replied, if your god fills all space surely it is superfluous to assemble in temples to adore the deity 163. Dasaya replied. The king rules the whole country, but it does not hence follow that every one of his subjects is king. I will now show you that there is no occasion to attend temples, as the deity is present with us all. Consider—the moonstone has the lunar influence inherent, and melts at the lunar ray, so does the heart of the pious man melt at the divine influence, for in him the deity is inherent. Just as we are obliged to buy the calf with the cow if we desire to have the milk, and none but the calf has the power of causing the udder to flow 173, so none but the faithful adorer can draw good from worship 173. Besides the pearl shell rejects all common rain but expands to the genial showers of (Swati) Mars, for these alone breed pearls in like manner the faithful Vira Sainas heart expands to the divine power of Siva alone.

They then asked—Was Siva the body or the soul of the world 177. He replied life and its properties do not appertain to the Supreme Being. The living soul is in bondage to works but the deity is not. The deity is in our bodies as fire is in wood or oil is in seed coexistent and hidden 182.

They replied—You say that Siva fills all space and add that the divine spirit is immortal, and the vital spark is mortal. I prove to us that the deity is eternal and our life is temporary 187. Besides I read as is the distinction between brutes, and the Supreme being still there must be some one common principle—explain this.

He replied you well know that oil exists in linseed yet it is not apparent 192. The Eternal Being should be attained by the wise no fool can attain to Him. I or he pervades all nature.

If said the Jainas, the deity pervades all the earth, then it is irreverent to urne, 195

But Dasaya replied—The great spirit fills all nature and delivers those who believe in him he sustains animate and supports all His commands sway all creation 202 Dasaya now proceeded to prove more distinctly the existence of a Deity 207

He said, the Deity can never be attained by such as are devoid of faith, he is omnipresent If you doubt this, I will convince you by miraculously destroying this town of the Jainas (Pottal eruva) So saying he put a serpent in a vase and asked, Do you believe that the Deity is in this vessel 212 He verily is therein, so saying, he opened the vessel and behold the serpent was turned into a crystal (lingam) image. This convinced them 217 Dasaya then caused the Jaina temples (vasadi) to be pulled down. He named this crystal image 'Uttar Eswara' and set it up for worship

He further added a story regarding Hirya Nacaur who lived at Marulige where was a Siva temple which the Jainas demolished He vowed that he would vanquish them he therefore left the town accompanied by 12,000 faithful worshippers and returned bringing 1,200 images (lingams) 228 He conquered the Jainas and set up (1) images in their temples 233

There was one Semana who lived at Holigara who perpetually adored Siva, he lost his eyesight and the Jainas deluded him—they led him into one of their temples where they assured him was an image (lingam) Deceived he worshipped it whereupon the Jaina image was turned into a lingam 238 As he thence returned home the Jainas said our god has heard thy prayer—and led him again into another temple whereupon the Jaina idol broke to pieces, and in its stead the lingam appeared 243

There was a woman named Fayara who adored Siva at Barnolige her husband was a Jainas, and desired her to dress a dinner for the Jainas she obeyed but presently there arrived the god Siva disguised as a Jangama 248 While he was eating, her husband brought the guests for whom he had intended the dinner Hereupon Siva vanished The Jainas refused to eat, as he had first eaten Hereupon the husband was enraged with his wife and told her to begone with the intruder But while he was inflicting blows on her they really fell on the Jainas who were not pleased 258 The Jainas fell off into tanks and wells wherein they perished but one of them was a man of sense and said what we suffer is the result of this man's beating his pious wife whereupon they fell at her feet and adored her 263

One day she erroneously made an adoration to a Jaina temple whereupon the figure of the Jaina deity burst to pieces and the lingam appeared in its place Whereupon she quitted her husband and obtained (mukti) release from the body

Besides, there were several holy women in olden days who, in like manner quitted their husbands for the sake of heaven—such were Anasuya and Nārāyini.

There was another pious woman named Tilaccarya who left her husband because he was not in the faith, and when she went to the Siva temple her husband came, and apprehended her, whereupon she suddenly was metamorphosed into a man 273

Besides, the name Vajranatha was acquired by Siva on account of his rescuing Vajracarya 273 These stories, continued Ecanta Ramaya to show the miraculous power possessed by saints in olden days. Is their power now diminished? Certainly not Accordingly, I am myself able to vanquish you all.

The Jaina replied—If you wish to convince me by miracle, be it this, cut off your head and then come to life again

Ecanta Ramaya replied, rather come with me to your temple and see your idols burst to pieces The Jaina consented, but on their entering the temple the idol burst to pieces, and the temple fell to the ground 281

Behold, said Ecanta Ramaya, after this my cutting my head off is no great matter. To convince you, I will walk about headless for a week After which I will destroy all the Jaina temples 288

Then he cut off his head, and danced in the presence of the Jainas and of king Ballaha, to their great satisfaction 293 In this manner he walked for a week, and then came home and put on his head again It was however slightly on one side The Jainas then wrote to king Bizzala describing this victory, and the worshippers of Siva stamped their arms with marks, denoting victory 299

The Jainas were in this manner routed and all the faithful bowed down to Ecanta Ramaya, who nourished them, and lived in the town of Calyana where Basava worshipped him as a god

There was another man named Shabdadevayya who was a Siva worshipper, and was applauded as an absolute form of Siva 310 He declared Siva to be the lord of all, while all other beings were mere brutes he laboured to destroy all other sects, particularly that of the Vishnavites He was born at Surat (Saurashtra decan) and when the annual rite (Sivaratri) occurred, he, if possible went to his home at Surat, though in the service of king Bizzala 315 On one occasion he asked leave as usual of the king, but the king refused it, as the accounts at that period required close attention the day before the feast, the god Siva came to his house (disguised as a lingam) with a letter 321 He was at that moment measuring the grain brought to his door in a wagon, in the letter there was written "Samba

Murli (i.e. Siva) is coming to visit thee" 327 Then Siva disappeared. On reading this message, he desired that the street and the town should be decorated to receive the god 332 The god now descended from the skies, the store of grains burst open and the god was discovered seated in the middle. Bizzala saw the faith of the wild Hicayya who thereupon pulled the barn down, and erected a temple to Siva on the spot while Bizzala full of envy erected a Siva temple at Narayanaparam, and therein placed an image of his god Gopala, as an opposition god [It seems that the king being a Jain did not honor Gopala, who is Krishna but he merely set it up to annoy the Saivites] 342 He then said to his courtiers—This Daçayya neglects me, and does not pay me common attention, for he neglects the image I have set up. Hereupon Basava observed that if Daçayya neglect his duties he merited punishment but that he could not be expected to adore a new god 347

To illustrate this, Basava told the king the story of Bhiringa who was a devout servant of Siva in Caitas. He used to encircle the god who wore the Ardhanari form (the right side being male or Siva, and the left side female or Parvati). In his zeal to worship Siva alone he assumed the form of a (bhiringa) wasp and bored a hole between the god and goddess, whom he excluded from his homage, this annoyed the goddess, who thereupon by a curse abstracted all his flesh and blood. Thereupon to comfort him, Siva presented him with a third leg. This is an instance of exclusive faith such as zealous worshippers of Siva entertain.

There are also some who are (ghanta çirna) bell-cared from their constantly ringing a bell to prevent the praises of any other god entering their ear 352

There was another pious Savite named Ariyama who would pay homage to no other god save Siva. A brahmin came to his house to ask for alms. This man was devoted to Siva on putting the mess of food into the beggar's wallet, Ariyama let a grain drop. The beggar inadvertently made an exclamation, in which he used the name of a forbidden god (probably Govinda!) whereupon the charitable donor slew him. This displeased the other brahmins who complained to the king, the king sent for him and asked why he had slain the brahmin 357 He replied 'Siva knows'. The king was enraged, this man took refuge in the temple where the image opened and absorbed him, nothing remaining but the tail of his coat, which is to this day kept as a relic in proof of this miracle 367

Basava further added a story regarding a devout man named Vira Sancara, who in a dream thought he was touched by the hand of a Buddhist, he therefore went to Sri giri and relinquished life in the presence of Siva.

At Benares was one Siva Lanca Manchaya who cut off his fingers and offered them as a sacrifice to Siva who next day restored them. This

miracle was daily repeated. This man erected a (dhwajam) flag staff to Siva 372. The Jainas were envious of his fame, and seated themselves at the temple and sent for Manchaya and put some queries to him. To these he replied, asserting that Siva was the only god.

They therefore defied him to perform any miracle to prove his assertions. He replied, I am ready: I will take Govindu, this god of yours and make him bow down in the temple to my god. He now went to that stone image, and desired him to come with him to Siva's temple: he obeyed, and adored Siva; and in consequence he may to this day be seen lying before the image of Siva 383.

There was another pious man named Sancara Doss, who was so potent that a glance of his eye broke any false god to pieces. Jagadeca Mallu reported this to King Ballaba 389.

Bacaya after telling these legends, assured King Bizzala that the legends of the Saivites were inexhaustible. He then sent word to Bacayya that the king was displeased with him, he therefore attended on the king, who asked him why he had failed to attend the feast made in honor of Govindu. He replied, he is a very secondary god, vastly inferior to Siva 394.

Bachi Devaya then observed to the king, that Krishna and all other gods were vastly inferior to Siva. For, said he, were they really mighty, how does it happen that they cannot vindicate themselves when misfortunes befall them. He added, that neither Jainas nor Bauddhas worshipped the true god: for if they did, why should they disown the *veda* 399. Again he said, Maia (nature) and the other powers are not divinities, nor are the sun and moon divinities. Were they omnipotent, surely they will not be bound to follow the same undeviating path through the heavens.

Nor has the law of works (Yajna-Carmam sacrifice) any potency. Were they potent, surely the pious Daxa Prajapati would have been saved by his works 410. Surely Siva the lord is alone omnipotent: and his servants are the gods of every town. For Brahma and all the rest are not deities: they are merely his servants 415, 420. I will further declare to you his supremacy. The titles (parama) supreme, &c., can be duly applied to no deity excepting Siva. Vishnu underwent the ten Avatars in consequence of the curse inflicted by Bhṛigu. In the silver age, Vishnu appeared as Vyasa and as Krishna, he is not a rival of Siva, being far beneath him, whom I call on you to adore 430. Bachi Devaya further observed that at the conclusion of the ages, Vishnu was repeatedly subjected to annihilation, from which series of deaths Vishnu revived by adoring (Vishweswara) the lord of all. Remember that Vishnu bears on his breast the mark of the kick given him on the breast by the saint Durvasa. And Vishnu derives his name Chacri from having been employed to draw the car of Rucmini.

Besides the rishi (prophet), Upamanyu one day swallowed the sea of milk wherein Vishnu was lying asleep. But Vishnu cut his way out of the rishi's belly, besides the giant Jalandhara conquered Vishnu. And the giant Jalandhara on another occasion conquered him. And the giant Gajasura locked Vishnu up in jail—and his thunderbolts were smashed to bits by Dadhichi. Besides, when Krishna was born a jackass that was there, was prevented from braying by Vasudeva caught it by the leg. When Siva swallowed the poison and sent the nectar to Vishnu. Vishnu lost his manhood and appeared in the guise of a woman (Mohini) 437. Vishnu was finally expelled from earth for his sins, and took refuge in the midst of the sea. Again, in the Rama avatar for his sins he lost his wife and roamed dejected through the earth 438. Then, great hero as he was Krishna is well known to have died by the hand of a mountaineer. Why should I add further delightful stories of him, it is notorious what a life of debauchery he led, among the milk maids 439. This wretched god was a mere plaything in the hands of Nandikeswara 440. Ultimately he would never have a son, unless at his request Siva granted him one. In the Bhavata avatar he was slain by Siva 441. In the tortoise avatar he was again slain by Siva who still wears his skull. And when Siva assumed the Sarabhava avatar, he slew Vishnu in the form of a manlion, and to this day is clothed in the hide 442. And in his hand he bears the heart which he tore out of Vishnu's head when Vishnu in the form of a wild boar assulted him. In another hand Siva bears the rib of Vishnu which he tore out of his belly when he bore the name Prasenajita (and this is called the Khadga-ayam). Besides, Vishnu presented Siva with one of his eyes which he wear in his foot. Does not Siva bear the name Hara on account of his depriving Vishnu of his glory. Siva likewise slew Cupid the son of Vishnu. Besides Brahma lost his head in consequence of his criminal desire for his daughter Saraswati (Minerva) and Siva cut off the hands of Vyasa on account of his declaring Vishnu to be the Supreme Being. Besides Siva committed no small number of the worshippers of Vishnu 456. It was he who set the universe on fire. It is quite beyond my powers to describe all the might of Siva one of whose servants would suffice to destroy Vishnu and all his adorers 461. In his various avatars we always find Vishnu adorning Siva as the deity 466. Further details are added.

After hearing all this king Bizzala was ashamed to look at the Sivas in the face as the god Gopala whom he had set up was now proved to be nothing 487. The king therefore offered his homage to Bagavata and returned home 495.

Book VII

Siva Nagamaya was a devout devotee who was by birth a pariah (chandala) and stayed with Basava. The brahmins went and reported this to

king Bizzala—saying that Basava treated this pariar with the highest respect, and adding, that the sin committed by the Minister attaches to the king. The king therefore sent for Basava who came, but brought the pariar sitting in his carriage with him 10. Being excluded from the palace, Basava spread his own shawl and seated the pariar upon it in the verandah 11. He asked the king why he had sent for him. The king replied, you are now acting in such a manner that the whole city will be in confusion as regards caste. If you act in this manner, surely the whole land will be cursed and heaven will withhold its rain 14.

Basava replied, at Godagara there was a brahmin who changed a pariar woman into a brahmin woman by the rite of placing her in a cow, made of gold 16, after which he as usual cut up the image of gold and distributed it to those who assembled. Now if you hold this image to be a cow, those who cut it up were cow slayers [lamo logic '] you ought not to listen to those who talk to you of pariahs 1.

Besides, the Vedas laid down but two castes namely (pravartica and nivartica) the active and contemplative 22, what is the advantage of discrimination regarding castes recently instituted? Surely faith (bacti) alone is caste. Caste devoid of merit is as fruitless as a bar of gold that chances to be in the hand of a beggar. Caste is nothing in comparison of faith. The brahmins around you are wholly inferior to this paria 28.

For example—There was in olden days a holy man named Sri Pati Pandita who vowed that a million of brahmins were not as good as a single worshipper of Siva—and he declared that if the contrary could be proved, he would cut his own tongue out. In proof of his supernatural powers he lighted some coals of juniper, and rolled them up in his handkerchief which remained unconsumed.

This wise man swore that the dogs at Siva's house were as good as all the worshippers of Vishnu.

In the town of Halina Halla (Herron hully) lived one Calh Deva a devout man, at this town travellers were incommoded by snakes which one day bit him, the man recovered from the bite, the snake it was that died. But he brought it to life again and merely desired it to be more civil in future.

His servant girl went to fetch water, and chanced to touch a brahmin woman, whereupon she threw away her pail as defiled and fetched another. This did not please the brahmins. They asked her master what might be the motive of this act 12. He replied, to touch you would be a defilement even to a dog of a Saivite house. For the phrases Supreme (Paramatma) and Divine (Para Brahma) appertain to Siva alone. The brahmins were

enraged and said what, are we dogs? Can a dog read the vedas? Let us try if he can? 52 He accepted the challenge and called his dogs, who at sight read the vedas, quite as well as the brahmins did 57 Hereupon the priests made a homage, the dogs made a bow 62

Basava further said to Bizzala, there are many houses in which the dogs read the vedas, quite as well as their masters 67

There was a devotee named Sivachal, who held that a single devotee to Siva outweighed any number of brahmins So to try, he put a bundle of brahmins in one scale who were outweighed by his slice 72

Another name Bibba Basayya lived at Gobbur, who to show his faith used to feed the devotees and to live on what they left Whenever a feast was given to them he attended in his carriage 77 He gathered all their leavings, brought them home in his coach, and subsisted on them He was reviled by the brahmins for this, and on one occasion he thus made an excursion in his carriage 82 and the brahmins saw him return with the cold meat in his coach They reviled him 92 but he told them that the food left by the deity is not to be reviled, being nectar and ambrosia in the eyes of devotees, but burns the wicked like fire he added that he would have nothing to say to them 96 They were very wroth and took steps for having his gig stopped This was done, whereupon he uncovered the dishes 103 and to feed a handful of rice among them, whereupon their houses were all burnt up 108 This annoyed them considerably 113, and they made their bows to him So he railed back the flames which settled in his land in the form of grains of rice Then their houses recovered from the effects of fire 124

Basava further said There would be no end to the miracles performed by our saints and indeed there is nothing extraordinary, and though this Siva Nagamaya be a pariah his piety to Siva makes him a dignified saint

Besides there was a devotee named Mandhara Dudaya 129, a brahmin who had the leprosy chanced to pass his house and accidentally stepped into the drain of the kitchen on which his feet from this filth he was surprised to find them healed He therefore went and bathed in this water and was completely cured Then he went and thanked Dudaya for the cure This reminded the spectators of the legend which describes the sun as having had the leprosy, which was cured by the water wherein the Siva devotee Mandhara had washed his feet Hereupon seven hundred brahmins (bhushur itma) who were lepers came and were cured at the same pool 135

There was another devotee named Sivapachaya [i.e. a pariah or dog eater] who was cooking his dinner in the forest when a brahmin named Sama Veda who used to take walks in the sky, chanced to come that way To prevent his seeing the food the devotee covered his kettle with his shoe The brahmin was incensed and said what is impure flesh to be veiled with an

impure shoe, as if my eyes were yet more vile. But at the moment he used this contemptuous language his magic boots deserted him and he came tumbling down at the feet of Sivapichaya and after paying due honor to Siva and obtaining his blessing, he went straight to the paradise of Siva, carrying with him the inhabitants of thirty six towns.

Thus you see that even a pariah who is in the true faith is in truth a brahmin.

There was another devotee named Udbhata who was tutor (guru) to king Bhaja 144. The king's wife was named Tommo Avia. It was reported to the king that an improper familiarity existed between—but the king would not listen to the story 150. Some time after this, the tutor died and the smoke of the funeral pile when he was burnt, ascended through the boughs of a fig tree which was tenanted by seven hundred sprites (bhuta). And so potent was his holiness that this accident rendered them all sinless, and they ascended with him to Cailas. But it seems one of these ghosts was away, collecting food for his fellow friars. Next morning he came home and to his great alarm found none of his companions, he began crying, and his groans frightened the people, so that they went and told the king, who came to see what the matter was. The ghost told him that he and his compeers had assembled in this tree to await the death of Udbhata, as they proposed to make a party with him to Cailas, and he was now unfortunately left behind. But, said he, pray do me the favor to relume the remaining sticks of the pyre and if there is smoke enough for me to fly on, I will follow my companions—Don't doubt my truth, to convince you I will carry this fig tree with me.

The king agreed but with a due regard to his own advantage he first mounted into the tree, seating his wife and children on different branches, so when the tree took flight, they all flew away to Cailas together.

There was a devotee named Cakia, who one day heard a public reader reciting some of the legends wherein he read all the vulgar stories to the honor of Vishnu, but omitted those wherein Siva is the hero 157. He objected to this partiality, and as he could not convince the reader he killed him 173.

There was another of these worthies named Bhogaya and he was a favorite with Siva, who one day came down the street disguised as a man carrying a dead calf on his shoulder. But the worthy went and saluted him and brought him home. The guest said I never dine but off dead calves so beg this one may be dressed for dinner. His host accordingly boiled up the dead calf with his own dinner, whereupon the brahmins were not a little shocked, and rushed into the house, but the god had vanished. They all reviled Bhogaya for being a pariah. He replied, if I am a pariah what

brings you all to my house ? 185 As you revile Siva you shall certainly fall into hell I make you a present of my house and lands and shall depart hence

But at the moment of his departure every image (mark) in the town whether in chaples or private houses took leave with him and the whole place was left godless 196 The people were greatly alarmed they followed him and persuaded him to return whereupon all the various images came home again but at the desire of Bhogaya several of them changed places 207

There was a woman named Guddavia who lived at Avindage who was leprous, she one day went through the (agrabaram) brahmin street, and the brahmins reviled her and turned her out of the town She wept and set out for Surat where she heard there was a god who could cure her She therefore set out, but as she went on, the leprosy took away her feet, then she went on her legs was now taken away (This resembles the verse in Chevy Chase For when his legs were smitten off he fought upon his stamps) She then went rolling along whereupon Siva appeared visibly to her he cured her, and her only request was that the god should for ever be with her So he granted this and inflicted the leprosy on the brahmins who had driven her out of the town

This story shows how imprudent it is to revile those who adore Siva 215

For wrapping up a gem in a foul covering will not soil its brilliance Surely Vyasa Valmiki and many others were men of low birth pariahs who notwithstanding became the prophets of the brahmins Then let us reflect that he who believes in Siva, however degraded he be by birth is the noblest of men 223

Such was the discourse of Basava which filled king Bizzala with anger He replied if a man is wounded blood flows if a devotee is wounded, will milk flow? Why trouble us with stories regarding the wretched brahmins? give us some proofs regarding them

Basava replied brahmins say that killing a cow is the greatest of sins, yet they will readily slaughter the golden image of a cow and share the limbs I will show you that milk can flow from the palm of Siva Nagamaya's hand will you produce so much as water from the hand of any brahmin If they cannot perform this miracle let them be crucified (carta veru) for their revilings of the Saivites 239

So saying he took Siva Nagamaya by the hand and by the force of his supernatural touch abundance of milk flowed from it Hereupon the prince Bizzala and the people paid him homage 240

Then Basava mounted Siva Nagamaya on an elephant, and sat at his side, and carried him home 245, accompanied by the devout.

(Here follows a long list of their names) 251-2.

Several other persons now began to profess the faith preached by Basava; whereupon king Bizzala received many complaints, that the Saivites were gradually infringing on other creeds; these complaints were made by (boyas) herdsmen, who had now lost the dinners (prasadam), which hitherto they (as cowherds) used to receive from such as formerly worshipped in the temple of Siva.

The king therefore asked Basava how this happened 275. He replied, they have a claim to the (prasada) blessed food bestowed in the Siva temples, but have no right to enter the houses of Jaagamas or even to see their food 280. The claimants observed that at (Casi Gaya, Prayaga) all the celebrated sacred cities they enjoyed this privilege: and they added that were it now withheld they would voluntarily die by starvation 286. Basava replied that this did not alarm him, offering them however the usual privilege at the temples. Wo of the Vira Saira sect, said he, will not even tolerate the sight of a Saivite. But he added, I shall to-day order a dinner to be prepared of poisoned food, you are welcome to partake of it if you chose 291. They expressed their willingness to eat such food, if their host would eat it with them 296. And, said they, if we see you swallow the poison with impunity we shall relinquish our claim.

Basava consented and sat down with the king to prepare the poison, the very scent of which drove away the (boys) foresters. He proceeded to place the poison in dishes and said grace over it 308. The very gods were terribly alarmed, but Basava desired the retreating foresters to wait and see what Siva would now do 313. He then ate and drank the poison, along with his fellow worthies 319. They then rejoiced in their impunity: he then shared the remainder among his servants 352, and gave some to the horses and elephants 362, all were well pleased:

Bizzala then said surely, thou art greater than Siva: for he did not venture to swallow the poison, he retains it in his throat, but thou has swallowed it with impunity. Thus the foresters relinquished their claim, as this miracle proved it to be of no avail 374.

Another day Basava was invited to dinner by Jagadeca Malla who was an Aradhya. But this being the anniversary of his host's father's death, he as usual assembled some brahmins and washed their feet. At hearing of this Basava was much displeased: Jagadeca Malla thereupon went to him: but he at first refused even to see him; saying it is a great crime in those who adore Siva to honor any other gods 385,

He now told him this story. There was one Eleshwari Ketaya who was one of the worthies, the unfaithful detested him and burnt down his barns. He merely scattered the ashes over the fields, and forthwith a large crop arose 337. So his enemies stole his cattle, but it was quite in vain, for the cows had too much loyalty to eat or drink unless at the desire of their master 402. So the thieves were much concerned, and let them go home again. But when they came back he would not let them be in the outer yard. The people of the village took pity on them and gave them fodder 403. But the cows were too sensible to eat the grass of vulgar people and bellowed their prayers to Ketaya, in whose house their calves were, and heard them. Ketaya now let them in, and the moment they saw the image they bowed down to it, and then ate their meal 411.

Thus you see, said Basava that a cow in a worthy's house has more religion than a Saivite has, then how can you be so brutish as to wash the feet of brahmins 416.

There was another worthy named Sivarama Narayya, whose wife bore him a son. He immediately invested the new born babe with the image, whereupon his wife instantly bore another son. But he had no image ready to invest the second child with, and therefore told her to abandon it 419, and like an obedient wife she obeyed.

Basava further asked him how can I convince you of the supremacy of Siva? It is as idle as trying to teach a blind man what light is 425. Your conduct is as foolish as using a golden plough, and then sowing thistles 437. Consider how fruitless were the sacrifices offered to brahmins by Gautama, Dadhichi, Dacsha, Bali, Chacraverti, and others. No honors that you can offer to brahmins can be equal in merit to the worship of the image.

Jagadeka Malla was convinced of his folly, and offered thanks to Basava 443, who now spoke to him kindly and said, after a short time there will happen a dreadful crime here and you are to slay him who commits it after which Siva will appear visibly to you.

Convinced by these arguments Malla renounced all intercourse with brahmins, whereupon Basava again became his friend 449.

There were two worthies named Allya and Madupava who always were in attendance on Basava. The king Bizzala caused their eyes to be put out but Basava, and the other worthies restored them their eyes after which they blotted out all the accounts kept in the royal treasury. They now sent for Jagadeka Malla, and told him that the appointed time was come for him to slay an offender 455. Basava now retired from the town, which was immediately filled

with every sort of outrage ; so much so that the worthies fled and were scattered through all lands. But Malla went home without killing king Bizzala : when his mother reproached him for failing to obey the command of Basava 461. She said, surely if they wished it, the worthies were well able to do the deed themselves ; they entrusted you with it only as a favor conferred on you 467. If you disobey them, I wish you may become a dog and live on (prasadam) rice given in charity.

Hereupon Malla was treated as a dog and fed on rice, which his mother cast on the floor for him 472. But this pitiful tale was told to Malla Bramhaya, and other worthies who came and comforted him ; nay, they dined off his leavings. They then led him to the palace of Bizzala 477, whom these three men slew. After which they returned home : Malla paid homage to his mother. Then they all reflected on the sin they had committed, and proposed to kill themselves. Whereupon Siva appeared visibly, and carried them all to Calas 482.

After the death of Bizzala, Basava went back to the temple of Cudali Sangameswar, where he prayed the god to take him to himself 488. Hereupon the god came out of the temple and appeared in visible form, Basava saluted him with adoration, whereupon the god (akṣyam chesunnaḍu) took him to himself, while all the people sung his praise 490.

Then all the worthies adored Basava, as being himself Isvara 504.

The poet concludes the volume by apologizing for the meanness of performance, in recording the History of Basava.

Translated by C. P. BROWN.

7th November 1839.

The book is a narrow folio, thick, wove paper, bound in cloth, and lettered.

13. No. 257. *Basava purāṇam*.

By *Pāla-curiki soma nātha*.

1—7 *asṛśams dvipada*.

The book is a thick folio, French paper, the English summary on wove paper, cloth bound and lettered, worn.

14. No. 238. *Basava purāṇam*.

1—7 *asṛśams dvipada*.

The book is a thick folio, French paper, half bound in cloth and calf, lettered, injured.

15 No 239. *Mari Basara purānam.*By *Bachchu siddha.*1—5, *asvāsams, dvipada*

A series of legendary tales, ex, gr.

Nuriya chivulayya cal la }*Yogi dvayya* " }*Agg māri tadda,* " }*Sira linearayya* " }*Pamhara Brahmayya* " }*Ienca lormayya* " }

and many others similar.

There are English marginal notes, from the beginning to about

one-eighth forwards.

The former owner remarks:

"Complete M. SS of this poem are very rare, though the most popular tales are common enough, being mere extracts. The present M.S. is founded on two, each of which was defective; but what one omitted was found in the other.

"The *Mari Basara purānam* is entertaining enough; but evidently the poet was, like Burns, an uneducated rustic."

The book is a thin folio, woven, lettered

16. No. 240 *Chenna Basara purānam*By *Papayya.*1—5 *asvāsams, padya caryam.*

A supplementary book of legends, concerning the *Jangama* system. *Chenna Basara* was nephew to the elder *Basara*, whose sister *Nāgamma* having a son, without being married, the parentage of the latter was given by some to the elder *Basara*, by his own sister. In this case *Chenna Basara* would be both son and nephew.

"A set of legendary tales popular among the *Jangamas*."

There are some Telugu marginal notes, for a part of the book; and at the end, an English abstract down to the 3rd *asvāsam*.

The book is a thin folio, cloth bound and lettered, worn.

17. No 241. *Chenna Basara purānam*1—5 *asvāsams, padya caryam.*

This seems to be a fair copy of the last No., it is without marginal indices, or English abstract.

The book is a thin folio, good paper, half bound in cloth and paper, lettered.

18. No. 242. *Gheenu Basava purānam.*

~~1—5 prakāśam~~, *radya caryam*, said to have been written about A. D. 1600.

The reader has probably had enough of the older *Basava purānam*; lengthy enough, saucy enough and shocking enough. While this equals the other in many points, save the catastrophe, it is more ludicrous; and aims its sarcasms specially at the *Brahmans*, in a way too gross, and obscene for detail. Two specimens may suffice, and of these the abstract only could not be quoted with common decency. One relates to a very handsome young *Brahman* who let himself out to hire to various persons. A middle aged wealthy man had two wives; the elder of whom became madly enamoured of this *Brahman*, and ran all risks. The younger wife locked the pair in; but the husband, on his return home, found that *Siva* had interposed; and the husband turned all his rage against the younger wife, for false information. In another case, a king had a very celebrated *guru*, or spiritual preceptor. It happened that *Dimbā* mountebanks came to the town; and a woman of the company, hearing of the fame of the *guru*, determined to play him a trick. She succeeded, in a way detailed: and the *Brahman* became so infatuated, as to leave his post, after the company had quitted, and to rejoin his temptress in the gypsy-camp. When proposing to return, tears and prayers were used; and the simpleton followed the camp to Benares, and lost his caste. It is not surprising that the *Brahmans* bitterly revile, and detest the *Jangamas*.

The book is a small quarto, somewhat thick, good paper, bound in country calf, and lettered.

19 No. 243 *Panditarādhyā chārīṭam.*

1—5 *prakāśam.*

The book is a long folio, of medium thickness, boards, lettered, worn.

33. No 244. *Panditārādhyā charitram.*In two volumes, Vol. 1, 1—2 *prakarana*

Dwipada Vol. 2, 3—5 "

"Being a continuation of the *Basava purāṇam*, by (the sameauthor) *Pālu-curiki-soma-nātha*.

"This book being so voluminous I wished to have it abridged by leaving out the verbose theological discussions, and preserving only the legends which are very amusing."

"In 1841 this work was well edited, under my directions, by *Vira Bhaṭṭa*, a learned Jangama guru who adopted the present volumes as the basis of the new edition which he has prepared."

"This roughly written volume (vol. 2nd) is of great value. It was prepared under my directions, and the interlineations preserve the various readings found in six manuscripts."

An English abstract of the 1st volume is contained in the book. As already done in several instances, it is here given in full and correctly. It is perhaps desirable that such books should be drawn out of obscurity to the light of day; for they illustrate a system by its own votaries: and it is better if the abstract is rather edited, than made.

The following abstract is copied from the book.

Laud of Basavanna—Praise of the saints who preceded Basavanna. I will sing the tale of Pandit Āradhyā. Laud of him. Laud of three Pandits, viz, Mallīcārjuna Pandit, Mañchana Pandit, Sri Pati Pandit Description of Sri Sūlita. Description of Sri Sadma continued. Description of the hermits there. You have already composed the Basava Purāṇ. The Vemaṇ Āradhyā is the name of the descendants of—the Poet's description of himself, Lenka, a child—I am the child of a handmaid in Basavanna's house. And my name is Pālu-curiki Soma-nātha Description of those who shall hear this tale. The Poet selects Surapa Raz to be his hearer. I shall use verses and rhymes, but let not my book be looked on as mere poetry. It is fact—it is veracity. Discussion on verse and metre, on rhetoric and refinement. Whenever I quote passages from the Vedas, I use these signs I use the Dwipada metre because I treat of the dwipada, two worlds—the present and the next ! ! ! I dedicate the book to Basavanna End of the Preface. Dedication to. Why was Pandit Āradhyā born on earth? He was born to unite all the virtues of all the old prophets. Śiva directs the Pandit Āradhyā to descend on earth, at the village of Dracsharam. There is Bhīma Pandit who has hitherto prayed for offspring in vain. Be thou born as his son. Wherefore he was accordingly conceived in the womb of Gaurambī. And when born, he was named Mallīcārjuna Pandita (he is the hero of this poem) Description of the Dixa Cramam or discipleship. The Brahmins,

objected to the observances of the Aradhya. The Aradhya proves from the Vēdas that it is proper to use Bhasmam. God placed your foreheads *across* the eyes—not upright. Ergo, we use the cross mark !! More discussions to establish the necessity of the Vibhuti. Same subject, "He delighteth in ashes !!" Reviling him as a Sudra who wears the upright mark !!! On the same topic—manava puran ? What book is this ? Let all who wear not the Vibhuti be expelled the land by the king—or the realm will be ruined !!! Curses on all who are opposed to the creed. Laud of the Rudraxa Dharana or Rozary. Laud of the Rudraxa—on the virtues of the holy water—in which a confessor's feet have been washed (pādōḍacam). On holy water. Rules for drinking the dirty holy water. Lingarchana Vidhi. On the virtues of Linga Puja—miraculous gifts gained in the older ages by those who were then devout in worship. Blessings bestowed on those who worship an Emblem of gold, of silver, of crystal, and so forth. Boons gained by those who worshipped various images of the Emblem On Prasada Mahima. Discussion on Naivedyam. Dispute between Vyasa and Jaimini. On the texts supposed to declare such Siva Naivedyam unlawful. The Emblem is like the father of the worshipper. That Siva is the creator of all that we can offer to him. The entire argument tends to show that the worship of the Emblem is binding on all Brahmins. Vaisraderm—Toith is the one qualification for Siva puja. To judge from some of the rites that all brahmins use, they are already in the Saiva faith—though they deny it. As criminal as offering *retas* in sacrifice Let not the remnants of funeral oblations be offered to Siva. They who profess not this faith are jackass Brahmins and pariahs. Discussion on the rites used at funerals. All these discussions tend to prove that say what they may, all Brahmins are of the Siva faith. Urging the sanctity and profitableness of Prasadam—more discussion on the point whether viands offered to Saiva are to be eaten. Citation from the Vatula Tantram. Fable of the serpent who drank the water in which Siva had washed his feet, and therefore became 'Adi-sesha the serpent who supports the world. More citations from the Veda, &c., to prove that the worship of Siva is supreme. On the Siva nirmalya grahanam. Ghanta carna, a devotee to Siva threw away the flowers after sacrificing, and because the sun dried them up he cursed the sun. The sun begged him to help him out of the scrape, and was told to drink the water in which Marśhara had washed his feet. To try the faith of the boy, Siva turned one of the

flowers he was offering, into a worm. The boy did not throw it away, but put it on his head: the worm forthwith eat up his strength and vigour. Wherefore Siva blessed him. This was Durruti. He went to Vaarica and visited Krishna and Ruemini. After he had dined, he gave the remnant to his host Krishna, saying, I smear this all over your body. Krishna failed to apply it to his foot, wherefore he was not invulnerable, and was slain by a boy's arrow. THEREFORE you see the blessing of consecrated food!! The feasts of Narada. The sun was so frightened that he tumbled down on earth. Here begins the legend of Sarasamma, wife of a brahmin. She was a faithful worshipper of Siva. Her husband died. The brahmins complained to the king. She lived most like a mad woman in devotion to Jangama. And that she had a pariar man for a priest. She is publicly given up to pariahs, though living among us brahmins. The king required them to show him the pariah actually in her house. In her house they waited, a miserable cobbler came there. She gave the cobbler supper. Then the brahmins surrounded the house to catch him in it. List of the names of the brahmins. Among them was one leading brahmin, who said aridha bin lu. They heard him eating, and drinking in the house. They attempted to enter the house, she opposed them. She said you little know that he who is hid in my house verily is Siva himself. They searched the house. But he was not found. She told them that perhaps he was gone to eat a calf, which another devotee had sacrificed to him. They went to search there, but he was not forthcoming. Moghaya quitted the town but along with him all the various hugams disappeared. She finished this story, and began telling another fable. Somavedi once on a time celebrated a *Tajna*, a slanting division of the hair, such as the English use. Whereupon Siva and Parvati came to him disguised as pariahs. Siva carrying a dead calf on his shoulder. They came, and Somavedi and his wife prostrated themselves to the disguised gods. He took the dead calf and went into the house. all the brahmins ran away. He seated the pariah pair on the altar, and washed their feet. Three sorts of holy water. Pad-odacum. Laug-odacum. Trasad-odacum. So the calf was roasted and was offered to Siva. Whereupon the god was pleased to live with his disciples. He replied to the god thus:—You have never pleased to eat offerings. There was one Dasamya who gave the god a shirt, but no dinner. There was also one Chera Tondir Binetu who offered her son to the god. Balidhu gave you his wife. Gundava also. Yet you did not condescend to eat what all these saints offered you. But you was pleased to eat what was offered to you by ——— Hereupon the god was pleased to partake of the sacrifice. The god rewarded him by carrying him to heaven. This is the story of the *Vira Bhakti Vyayam*. To honour the pious by charity is far superior to performing burnt offerings. Surely as a woman knows her husband under any disguise, so the pious man knows the god. In the Tamil land was a certain brahmin who gained money by labour and offered it to Siva. He lived at Benapur. One year as usual he went to the festival to sell

grass He happened one night to be locked out of the fort, a flood took place. He was up to the waist in water. It rained hard. This unlucky hap was spied by Siva. The god came on his elephant, released him, took him home and vanished. The legend of Kackayya. The legend of Madura Duddya. Now for the story of Madara Duddya. There was a fountain that cleansed the leprous. Byala Raya to find out which faith was right, wounded Siva Nagamma, whose veins proved to be filled with nectar or milk, while those of the brahmins were full of vulgar blood. Your foolish trust in caste is mere self-deception. The Smartas believe in 25 tatwams, the Vishnavas believe in 28, the Viri Saivas believe in 36, the Saicias in 96. Marvelling, they exclaimed, this beats the legend of the Venga Cayas turned into Lingas. And the story of the pint turned into a lingam, and the legend of Cota Colrya, this beats them all!!! They said we have in old days heard these tales—now we witness a marvel quite as great. The brahmins revile themselves, as worse than pariahs, the homage offered by the devotees. On the benefits of Bhuti snanam, or bathing in ashes. Mallicarjuna Pandit Aradhya begins to prepare for Siva puja. Linga puja described, compare the Curma Puran iv, 87, 118. Mallicarjuna's eyes were fixed on the lingam. His glances were attracted by the idol. Titles wherewith he lauded the lingam. Sancara Gitalu, Ananda Gita Basava Gitalu. Such were his hymns to Siva. A quotation from the Veda. Laud of the unrivalled Pandit Malleswar Aradhya. After the worship terminated he was visited by — while he was worshipping they came to him, he rose to receive them whereupon the Monad in his hand rose and stood in the air. Laud of Jangams. They are verily the actual deity. Same laud of Jangams. Thus did he laud the sect when he received his visitors. He who adores the lingam, devoid of the Jangam creed, might as well adore a corpse after decking it finely!!! This signifies that beneficence to devout men is vastly superior to mere adoration of the idol. Surely the worshipper to whom you give the sacred bread is him whom you adore that is the image of god—the god has two mouths viz, the guru being between the god and the worshipper is like a two-headed eagle. What avails watering a dead fence. It is profitable to give milk to snakes, but if you kill the snake and offer milk to an image thereof what will it avail you. You might as well try to eat with the back of your neck. Then consider that relieving the faithful is a sacrifice to god. All this tends to show that the living jangam is infinitely superior to the mere image. Then let me be only the mere dog of the Jangam's house this is the highest of honor. Laud of Mallicarjuna Pandit. We have now witnessed all we formerly heard regarding thee. Thou wast duty before the birth of all the gods were born. Then wast thou Vishalabha therefore is Nandi thy vehicle, then was Nandikeswara born Ayonja as son of Silada. Then was Nandikeswara born as Bessavanna in the Carnata country—at Hinguleswara as the son of Mandanga Mali Baz and his wife Malamba. Reasons or which he was thus born as a man.

Thus Basavanna was born to abolish all the Parv Aram Dhermam, or ceremonial law. Baladeva Danda Naik, minister to Bijala, gave him in marriage his daughter Gangamamba. And his sister Nagamba lived in his house at Cappadi—after the death of the minister, Basavanna was put in his room. And Chenna Basavanna was his disciple. Names of other bhacta—miracles. The story of the Vanga Cayas substituted for monads. More miracles. There was a certain Sungaya who thought proper to covet and pray for Siva's divine eye. As a milkmaid's pail slipped down, she cried out, O Basava! and he caught it up. Another tale a woman named Mayi Devamma prayed Cheri Adu, the leaf rolled up and inserted in the ear. Siva Nagam Aya was a pariah. Basava took him by the hand. Basavanna reproached them for despising him, as being low born. You are not his equal. He held up his hand and it streamed with nectar. Wherefore they adored him. Another story. There was another Munda Jangam whose wife made him ask Basava to give him his wife's petticoat—the more she unrolled her petticoat—the more there was. So he cut off as much as he wanted and gave it to his laugs. Certain Boyas offered him poison to eat as a proof that he was a god. He did it with impunity. I sang the poison brought on sleep. One day he became one with the monad. Then his disciple Chenna Basavanna adored him and said, Thou art now like the waves deep, or the still breeze on the cloudless sky. The laud or song of praise. Thou hast sacrificed thy soul to the deity. You appear to be now in full enjoyment of the eight ble sings. Surely he hath mentally embraced the god. She sent her heart to call her lover—but her heart never returned to her. Description of the progress of love in ten grades. Thus is the Monad the husband, the spouse of my soul. Thus hath the saint Basava's soul now become one with his divine lord. As a plantain bud is nothing but fold upon fold, let the body be given to the monad, let our soul be given to god, and the wealth to the poor. End of the hymn. Intelligence of Basava's death was sent to his disciples. All these hermits (bhactas) and a few millions more assembled—total 100,000, Jihvaná 12,000 Munda Jangams, 197,000 Jangams assembled to know why he died. The Chenna Basavanna began to tell them the tale as follows—saying he is dead because his soul is gone on visit. Sangameswara (the guru of Basavanna) is our witness at the approach of this saint, if his life returned to Basavanna just as Kinnara formerly revived from death. How did that happen? I will tell you. Kinnara Brahmaya's soul was one with Basava's, who therefore wept at his death. Lamentations. Basava's lamentations. Thus did he grieve and lament. The message was sent. While he thus lamented, Madirasa Ma ayya laughed at hearing of his grief. Thou Madirasa Ma ayya was a wastrel man, and was Basava's great instructor. Ma ayya reproaches Basava for weeping like a woman at the death of a great Saint. What a fool to cry and weep with you. They

reported to Basavanna this rude message. So he gave his life to the corpse, and fell dead. The astonishment of the bystanders. Mndivala Maçayya therefore came to Basavanna, and restored him to life. Basavanna recovered his life. The assembly applaud him. Thou, O Maçayya ! whodidst formerly crush the pride of king Blzzala. Tangatur Maçayya. Some are Linga Prani, others are Prana Linga. Thus did the assembly laud the great Basava. And O ! Mallicarjanna Pandita ! surely thou art as mighty as Basavanna himself—exclaimed Surasanamma and Vemanāredhiya. Thus ends the chapter on Dixa. One day when Mallie Arjuna and his disciples arose from sleep before dawn. Description of the hour before dawn. They rose and gathered flowers for worship. Sweta dropt a flower. Description of the garden. There was a devotee named Vellagonda Mahadeva who performed matins. Description of the garden. He selected such flowers as not even the bee had tasted. Accidentally his foot touched one of the consecrated vessels—wherefore he cut off both his feet and put them as a gift before the god. *Pāṇḍit Aradhyā* was delighted at seeing this devotion. His speech—he who can dispel constitutional fever. His applausé of this foot. Mallie Arjuna put his amputated feet on his head and swore they were the feet of Siva. His laud of these lopt feet. *Pandita radhya* embraced him. All the spectators hailed him. His feet were restored to him by Mallie Arjuna. Hero begins the legend of Caliamba. This man was very pious, he washed the feet of the pious and drank this as holy water. This filthy water is precious as mother's milk. Blessings on him who drinks this nastiness. Then a slave's son assumed a saint's garb, and came to have his feet washed. His name was Ippanna. The wife detected him. What said she to her husband will you gain heaven like ——— and ——— and ——— by such folly—you had much better. The husband was quite shocked at hearing his wife's common sense. He reproached her. Surely, said he, this is no slave's brat, but the god himself. Verily this scamp as you think him is Mahadeva himself. So he cut his wife's hands off. The saints approved of this severity, and told several stories to justify it. He used to make a lingam of sand, and offer milk to it. Another named Cata Cotaya used to make a lingam of goats dung and offer milk to it, his father reproached him for this folly—wherefore he cut his father's legs off. Besides there was a woman named Memnavva who slew her son, for daring to taste a dinner prepared for a Jangam who was in truth, Siva—the god therefore took her to Cēṭṭas. Another tale. There was a king of Chola named Chodudu. His wife, in a famine, opened her granaries to the public. The king's relations died of hunger—both MSS agree? false prasa. Another tale. There was a king, Narasinga in the Dravida. He offered a flower to the god—as his wife smelled it he cut her nose off. The Pujari told him his wife's hands ought to be cut off. All these stories justify Caliamba. Now comes the story of Pilla Nainara. Pilla Nainar came to visit Caliamba.

Pilla Nainar gave her his blessing—so her amputated hands came back again. Canara Swami was born on earth, in the name, or form of this Pilla Nainar. He came to Madhura, where he met with a certain Velama. There was a man living in this Velama's family—but the Velama, instead of giving him a daughter in marriage, gave them all to others. The youngest daughter eloped with him—as they went, he died of a snake bite. As she wept, Pillannair came there and hearing her, restored life to him. Vagisa Nainar had a daughter and vowed to bestow her on Pilla Nainar. She died one day—the father reflected that, if she was dead, he could not keep his promise. So he put her bones in an urn. Whereupon, by casting some holy ashes on her, she came to life again. In like manner his amputated feet were restored to him. This Mahadevaya—this fellow probably is a make-believe saint. The great end of all this talk is to prove that every Jangama is actually Siva. They all begged his pardon. Enmity with the bad is preferable. He has blest them who struck him, what will he do to those who bless him. Another tale. There was one guru Bhactaya, he washed his master's feet. Similar nonsense to prove that the Jangama is the same as the Lingam. Laud of the guru as being the same as the god. So his legs were all well again, as his feet were restored. With a view to spreading the fame of him who cut his own legs off, his guru enthroned him—all were scandalized at the guru; thus honoring the disciple. The other disciples reviled him for obeying the guru in seating himself on the throne. So the guru desired all of them to go, and sit on an impaling stake. They refused—whereupon the guru desired his favorite to go, and sit on that stake: he obeyed—the stake pierced him through. So sitting in the air he saluted the guru. The guru reproaches his other disciples. Behold he looks upon the crown and the cross as one. Laud of the impaled martyr. Now begins a new legend. There was an actress named Praudhvasi. Bhact Andari caught a glimpse of her. He sighed to find himself smitten with the arrows of Cupid. He meditated in texts in the Siva Puran and Suta Sambita that would authorize his love. If I consecrate my lusts to Siva they will be sinless. He sent a chum of his to persuade her to come to him—but she refused. He desired her to let him love her. He described himself to her as a perfect professor of the art of lust. She refused to have him. Her speech continued. She produces all sorts of arguments to deter him. Saying, that she had consecrated her charms to Siva and his Jangams. I am no cousin of yours. I won't have you for a husband. Chastity has imperishable renown. Besides said she, you know what devils we actresses are. I suppose this is an error for *Sammiti*. A string of abusive phrases. Thus you see what devils, dancing girls are. A string of abusive phrases. Crimes committed by prostitutes. This will suffice for once. Personal defects brought on by whoring. Nitoembam the filth of the yoni. Calagōta, a stone gate. Now let us consider the comforts they pretend they

find in whoring First you lose your character, then your eyes These seven evils shall befall you They never think you have any hold on them but they stick to you like leeches They balance like scales—and a penny weight more will turn them the other way—same discourse Let then the faithful ever shun prostitutes This closed her sermon But he was not to be contradicted So she again resumed her humbly—hear me I will describe the interview between Rambha or Venus, and him who desired to have her She smiled at Sweta—he asked her what made her laugh Rambha reproached him for his profligacy One day as he was bringing some flowers for his laja, he dropt one His reply Her reply She said to embrace me is but a momentary delight I will give you perpetual delight This she points out to be in holiness and austerity So he became a slave of the temple One day Maladeva the god appeared to him When Yama's messengers tried to seize him, and carry him to hell—but were disappointed as Siva shielded him Then Yama himself came to catch his soul but he caught it himself as Siva thrashed him Moral Let every man listen to the counsel of the woman he likes! She now proceeds to relate another legend about Mallamundu He had a hogamudi—she loved him and hated her mother—the old woman reproached her daughter—the old woman reproached—more revilings So she got rid of him and gave her daughter to a Raja Mallama grieved at losing the girl The lover's grief at losing his love Everything he saw reminded him of her To get a peep at his love he lay hid at her house She unosed her mouth and chanced to spit it over her pet Mallama I did not see you were there Consider, said she the pleasure you wish is a mere nothing at all As he was sleeping with his hands on her breast he fancied it to be a monad Mallama began musing on the celebrated verses in Sanscrit Thus the laja and her dam and her parrot all went to heaven together Then let every man listen to woman's consent There was a king Cumara Palakurjara who was a Vira Siva He was one day playing at soccer with his wife Here all the backgammon phrases are used in a divinity sense While thus playing he laughed—his wife asked the reason She stopped playing, and hung down her head in grief Pray what makes you laugh? Then tell me what made you laugh In reply, he again laughed and said There was a certain saint named Ohululu in the land of Saurashtra or Surat Here begins the story of Ohulu Thus Ohulal perpetually offered frankincense to Somesa 1st of the perfumes he offered in his fumitory Description of his joy in offering his incense All this displeased the Gaula hermits The hermits were all in a fume at his fumigation There was a spider who worshipped the god and was hated by an elephant The spider got into his trunk and killed him There was one Sankhya Jonda a Jain who daily offered 100 pebbles to Siva He bullied Siva into appearing The Gaula hermits scolded Ohulu to go into the temple so he was obliged to

wait till night—then he got in and worshipped the mound. The monks determined to starve him out of the town, by persuading the people to refuse him alms. So he took leaves and grass for food, and thrived very well—on such thin diet. This word *dinai* appears in all the MSS but one which says *nēmi*. Another day, Ohilai went to the forest as usual for perfumes. A thorn pierced his foot, but lame as he was he went on. Then the god Somēsa put on the shape of a Ghensu or savage and approached Ohilai. Description of the garb. The god was accompanied by the Vedas in the shape of four dogs. Siva's speech to Ohilai. Siva offered to pull out the thorn out of his wound, when the thorn was drawn, there flowed not blood, but ashes. Siva cured him with a leaf. So he was carried to Cailasam. Another tale. Thus all the saints went to heaven. Then Ohilai's wife was annoyed at his going to heaven alone. Surely he was devout, and thou art not. The Chola saints. There was a great saint named Murkha Nannan—who used to live by gambling and gave the proceeds to jangams. Whereupon to try his faith, Siva disguised himself as a gambler, and lost all to him. Then Siva let him into the secret saying I am a jangam. Whereupon he offered to cut off his own head as a due punishment for plundering a jangam. Whereupon the god appeared to him and offered to give him what he pleased—he replied, pry me what you have lost, as it is the wealth of the church.

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